Taittiriya Brahmana

translated by

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THE AGNIHOTRA (OR FIRE-GOD OBLATION) IN THE TAITTIRĪYA-BRĀHMAṆA

The First Prapāṭhaka of the Second Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

The Taittirīya-Saṃhitā does not deal with the Agnihotra, the Fire-God oblation, but it is the subject of the First Prapāṭhaka of the Second Kāṇḍa of the Taittirīya-Brāhmaṇa. This Prapāṭhaka, the translation of which I am now publishing, contains theological and mystical explanations of most of the rites of the Agnihotra.

Just as in the case of my other translations of the Taittirīya-Brāhmaṇa, my translation of this Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, and I have put in brackets introductory notes in front of each chapter.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
Baudh. = Baudhāyana-Śrautasūtra.
Śat.-Br. = Śatapatha-Brāhmaṇa.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhita.

INTRODUCTION

THE Agnihotra, the Fire-God oblation, is one of the most important sacrifices of the Vedic ritual, for it is a sacrifice that every Brāhmaṇa and every Vaiśya must offer every day, in the evening and in the morning.

The First Prapāṭhaka of the Second Kāṇḍa of the Taittirīya-Brāhmaṇa contains theological and mystical explanations of most of the rites of the Agnihotra, but it does not describe the rites of that sacrifice. As it would be difficult to understand these explanations without knowing the details of the rites to which they refer, and the course of the sacrifice, I shall here briefly describe the Agnihotra according to the Śrautasūtras, and especially according to the Śrautasūtra of Āpastamba.

The Agnihotra should be offered daily, in the evening and in the morning. The precise time of the offering is a subject of controversy. According to some, the offering in the evening should take place just after sunset; according to others, after the appearance of the first star.—According to some, the offering in the morning should take place just before sunrise; according to others, just after sunrise.

The persons who participate in the performance of the Agnihotra are: (1) the Sacrificer (who may be a Brāhmaṇa or a Vaiśya, but not a Kṣatriya); (2) his wife; (3) the Adhvaryu; (4) the man whose duty is to milk the cow that yields the milk for the oblation.

The utensils used for the rites of the Agnihotra are: the poking stick, the earthen pot called *agnihotrasthālī*, the small spoon called *sruva*, and the great ladle called *agnihotrahavaṇī*.

Usually the sacrificial substance (*havis*) is the milk of one cow; but, in some particular cases, one may offer the milk of two cows, or clarified butter, or sour milk, or a gruel of rice.

According to the order given by the Sacrificer, the Adhvaryu takes a firebrand from the Gārhapatya fire, and places it on the hearth of the Āhavanīya fire. Fuel is put on all the sacred fires. The Sacrificer then addresses the cow that

will yield the milk of the Agnihotra. The milker brings the calf of the cow to the right side of its mother, and milks the cow. The Adhvaryu pours water round the three sacred fires (Āhavanīya, Gārhapatya and Dakṣiṇa). Then he draws some glowing coals from the Gārhapatya, and on these coals he puts the *agnihotrasthālī* that contains the sacrificial substance (*havis*), i.e., the milk. According to the desire of the Sacrificer, the Adhvaryu may or may not sprinkle the milk with water. While the milk is being cooked, the Adhvaryu looks at it, and illuminates it with a flaming grass-blade. The Adhvaryu then performs the *paryagni*, i.e., he carries a firebrand three times round the *agnihotrasthālī* that contains the milk.

Having removed the *agnihotrasthālī* northwards, or eastwards, or northeastwards, the Adhvaryu pushes the glowing coals back into the Gārhapatya fire. He takes the *agnihotrahavaṇī* and the *sruva*, and he heats them both on the fire. Then, by means of the *sruva*, he draws milk from the *agnihotrasthālī* four times, and pours it into the *agnihotrahavaṇī*. After the milk has been drawn, the Adhvaryu touches together the milk which is in the *agnihotrahavaṇī* and that which is in the *agnihotrasthālī*. He holds the *agnihotrahavaṇī* and a stick of *palāśa* wood over the Gārhapatya fire. Then, holding the *agnihotrahavaṇī* and the stick on a level with his nose, he walks towards the Āhavanīya fire. Midway he puts down the *agnihotrahavaṇī*, saying: "Svāhā! to Agni Vaiśvānara," and then he lifts it up again, saying: "To Vāta (the Wind), thee." When he has arrived near the Āhavanīya fire, he deposits the *agnihotrahavaṇī* on Darbha grass, he puts the stick of *palāśa* wood on the fire, and, on the stick he pours out the two libations of the Agnihotra, the first with a formula, the second, silently.

After the first libation the Adhvaryu wipes off the *agnihotrahavaṇī* with his finger, and wipes off the milk that adheres to his finger on the grass of the sacrificial strew, saying: "To the Plants, thee!" Then he deposits the *agnihotrahavaṇī* behind the Āhavanīya fire, and looks at the Gārhapatya fire.

After the second libation he wipes off the *agnihotrahavaṇī* in the same manner with his finger, but he wipes off the milk that adheres to his finger on the earth, and says: "Svadhā to the Fathers!"

Twice the Adhvaryu takes a little milk from the *agnihotrahavaṇī* with his ring finger, sucks it, and after that sips a little water. Then he licks the *agnihotrahavaṇī* twice, fills it with water, and pours the water away. He cleans the *agnihotrahavaṇī* with Darbha grass. He fills it again with water, he pours water towards the quarters and on the earth, and finally pours the rest of the water into the joined hands of the Sacrificer's wife. Then he heats the *agnihotrahavaṇī* on the Āhavanīya fire, and with that ladle he points out the northern region, saying: "To the seven Ṛṣis, thee!" He causes the sacred fires to blaze. He pours water on the ground inside the space reserved to the *vedi*, and he pours water around each of the three sacred fires (the Āhavanīya, the Gārhapatya, and the Dakṣiṇa).—According to some authorities, he should then take a grass-blade of the sacrificial strew, dip it in the *agnihotrasthālī*, and throw it in the Āhavanīya fire; but, according to the Taittirīya-Brāhmaṇa, this rite should not be performed.—Finally the Adhvaryu washes the *agnihotrasthālī*.

The Sacrificer sips a little water, and says: "From the Sacred Order I have come to the Truth." Then he pours water on his head.

The rites of the Morning-Agnihotra are almost the same as the rites of the Evening-Agnihotra; but, in many instances, the formulas uttered by the Adhvaryu or the Sacrificer are different.[1]

In order to glorify the Agnihotra, the author of the Brāhmaṇa, in some passages of his mystical explanations, identifies the Agnihotra with a Soma-sacrifice.

2.1.1

(*a*) áṅgiraso vái satrám (*corr.*: sattrám) āsata; téṣām pṛśnir gharmadhúg āsīt; sá rjīṣéṇā 'jīvat; té 'bruvan; kásmai nu sattrám āsmahe, yè 'syā́ óṣadhīr ná janáyāma íti. té divó vṛṣṭim asṛjanta; yā́vantaḥ stokā́ avā́padyanta, távatīr óṣadhayo 'jāyanta.

(*b*) tā́ jātā́ḥ pitáro viṣéṇā 'limpan [1]; tā́sām jagdhvā́ rúpyanty áit; tè 'bruvan: ká idám itthám akar íti; vayā́m bhāgadhéyam icchámānā íti pitáro 'bruvan; kím vo bhāgadhéyam íti; agnihotrá evá no 'py astv íty abruvan. tébhya etád bhagadhéyaṃ prā́yacchan, yád dhutvā́ nimā́rṣṭi; táto vái tā́ óṣadhīr asvadayan. yá evā́m véda [2], svádante 'smā óṣadhayaḥ.

(*c*) té vatsám upā́vāsṛjan; idā́m no havyā́m prádāpayé 'ti; sò 'bravīd váraṃ vṛṇai; dáśa mā

[1] The reader will find a detailed and complete description of the Agnihotra in my work: P.-E. Dumont, *L'Agnihotra, Description de l'agnihotra dans le rituel védique d'après les Śrautasūtras* (Baltimore, The Johns Hopkins Press, 1939).

rấtrīr jātấṃ ná dohan; āsaṃgavấṃ mātrā́ sahá carāṇí 'ti; tásmād vatsáṃ jātáṃ dáśa rấtrīr ná duhanti; āsaṃgavấṃ mātrā́ sahá carati, vấrevṛtaṁ̃ hy àsya; tásmād vatsáṁ̃ saṁ̃sṛṣṭadhayáṁ̃ rudró ghấtukaḥ, áti hí saṃdhấṃ dhấyati [3].

[In this chapter the author of the Brāhmaṇa explains: (1) the origin of the rite that consists in offering to the Fathers the milk (or grease) that adheres to the finger of the Adhvaryu when, after the second libation of the Agnihotra, he wipes off that milk (or grease) on the earth; (2) the origin of the prescription according to which, for ten days, one should not milk the cow of a newborn calf, and should allow the calf to go about with its mother till the time when the cows are collected for milking, but not after that time.]

(*a*) The Aṅgirases performed a *sattra* (i.e., a great sacrificial session).[2] A spotted cow belonging to them was the cow that gave the milk for the *gharma*-oblation.[3] She (i.e., that cow) lived upon the residue of the soma(-plant). They said: "Wherefore shall we perform a *sattra* if we do not produce plants for her?" They produced the rain of the sky. As many drops fell down, so many plants were born.

(*b*) When these (plants) were born, the Fathers (i.e., the deceased ancestors) smeared them with poison. Having eaten of them, she (i.e., that cow) came suffering violent pain (in the abdomen). They (i.e., the Aṅgirases) said: "Who did this, in this manner?" The Fathers said: "We (did it), desiring (to have) a share."—"What share should be yours?" (said the Aṅgirases).—"Let a share in the Agnihotra (-sacrifice) be ours," said the Fathers. Then they (i.e., the Aṅgirases) gave them, as their share, that which (at the Agnihotra) he (i.e., the Adhvaryu), having offered the (second) libation, wipes off (on the earth, south of the space reserved to the *vedi*,[4] i.e., the milk or grease that adheres to his finger).[5]—Verily, then, they (i.e., the Fathers) (having received that share) made the plants palatable.—For him who thus knows, the plants become palatable.

(*c*) They (i.e., the Aṅgirases) let the calf go towards its mother. They said: "Do thou cause (thy mother) to give this sacrificial food (i.e., the milk) for us." It said: "I will choose a boon. For ten nights, they shall not milk me, a newborn (calf) (i.e., they shall not, by milking my mother, take from me the milk that belongs to me).[6] And I shall go about with my mother till the time when the cows are collected (for milking)." Therefore, for ten nights, they (i.e., the priests of today) do not milk a newborn calf (i.e., they do not, by milking its mother, take from a calf the milk that belongs to it). And it goes about with its mother till the time when the cows are collected (for milking). For that is what it chose. And therefore Rudra will kill the calf that has been left with (its mother) and is sucking (after that time); for (in that case) it sucks beyond the agreement.

2.1.2

(*a*) prajấpatir agním asṛjata, tấṃ prajā́ ánv asṛjyanta; tám abhāgá úpāsta. sò 'sya prajấbhir ápākrāmat; tám avarúrutsamānó 'nvait; tám avarúdhan nā́ 'śaknot; sá tápo 'tapyata. sò 'gnír úpāramatā́ 'tāpi vái syá prajấpatir íti. sá rarấṭād údamṛṣṭa [1]; tád ghṛtám abhavat.—tásmād yásya dakṣiṇataḥ kéśā únmṛṣṭāḥ, tấṃ jyeṣṭhalakṣmí prājāpatyé 'ty āhuḥ; yád rarấṭād udámṛṣṭa, tásmād rarấṭe kéśā ná santi.—tád agnáu prấgṛhṇāt; tád vyàcikitsat: juhávānī3 mā́ hauṣā́3m íti; tád vicikitsấyai jánma. yá evấṃ vidvấn vicikítsati [2], vásīya evá cetayate.

(*b*) tấṃ vấg abhyàvadaj juhúdhī 'ti.—sò 'bravīt: kás tvám así 'ti; svái 'vá te vấg íty abravīt. sò 'juhot svấhé 'ti. tát svāhākārásya jánma.—yá evấṁ̃ svāhākārásya jánma véda, karóti svāhākāréṇa vīryàm; yásyai 'vấṃ vidúṣaḥ svāhākāréṇa júhvati [3], bhógāyai 'vấ 'sya hutáṃ bhavati.

(*c*) tásyā áhutyai púruṣam asṛjata. dvitíyam ajuhot, só 'śvam asṛjata; tṛtíyam ajuhot, sá gấm asṛjata; caturthám ajuhot, só 'vim asṛjata; pañcamám ajuhot, sò 'jám asṛjata [4].—sò 'gnír abibhet; áhutībhir vái mā "pnotí 'ti. sá pra-

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[2] *satrám* is everywhere the reading of the text in the Tait.-Br. although *sattrám* certainly is the correct spelling.

[3] The *gharma*-oblation is an oblation of clarified butter and hot milk boiled in the *gharma*-cauldron for the *pravargya* ceremony, an important ceremony performed on the Upasad-days of the Soma-sacrifice.

[4] The *vedi* or sacrificial bed is a spot of ground excavated two, three, or four inches deep and covered with sacrificial grass.

[5] *Cf.* Āp. 6.11.4.

[6] Sāyaṇa, in his commentary, supposes that *mā jātám* is the object of *dṛṣṭvā́* understood, and that the object of *dohan* is *gấm* understood. This hypothesis is inadmissible. It is certain that the object of *dohan* is *mā jātám*, just as, in the other sentence of the same paragraph, the object of *duhanti* is *vátsaṃ jātám.—duh-* means "to milk," but it also means "to take advantage of," "to frustrate," and consequently "to take from somebody that which rightly belongs to him."

jấpatiṃ púnaḥ prấviśat. táṃ prajấpatir abravīt: jấyasvé 'ti. sò 'bravīt: kíṃ bhāgadhéyam abhíjaniṣya íti. túbhyam evé 'dáṁ hūyātā íty abravīt. sá etád bhāgadhéyam abhyàjāyata, yád agnithotrám [5]. tásmād agnihotrám ucyate.

(*d*) tád dhūyámānam ādityò 'bravīt: má hauṣīḥ, ubháyor vái nāv etád íti.—sò 'gnír abravīt: kathấṃ nau hoṣyantí 'ti.—sāyám evá túbhyaṃ juhávan, prātár máhyam íty abravīt.—tásmād agnáye sāyáṁ hūyate, sū́ryāya prātáḥ [6].

(*e*) āgneyí vái rấtriḥ, aindrám áhaḥ; yád ánudite sū́rye prātár juhuyất, ubháyam evấ "gneyáṁ syāt; údite sū́rye prātár juhoti, táthā 'gnáye sāyáṁ hūyate, sū́ryāya prātáḥ.

(*f*) rấtriṃ vá ánu prajấḥ prájāyante, áhnā prátitiṣṭhanti; yát sāyáṃ juhóti [7], prái 'vá téna jāyate; údite sū́rye prātár juhoti, práty evá téna tiṣṭhati.

(*g*) prajấpatir akāmayata prájāyeyé 'ti. sá etád agnihotráṃ mithunám apaśyat. tád údite sū́rye 'juhot, yájuṣā 'nyát, tū́ṣṇīm anyát. táto vái sá prájāyata. yásyai 'váṃ vidúṣa údite sū́rye 'gnihotráṃ júhvati [8], prái 'vá jāyate; átho yáthā dívā prajānánn éti, tādṛ́g evá tát.

(*h*) átho khálv āhuḥ: yásya vái dváu púṇyau gṛhé vásataḥ, yás táyor anyáṁ rādháyaty anyáṃ ná, ubháu vấvá sá tấv ṛcchatí 'ti. agníṃ vấvá "dityáḥ sāyáṃ právišati, tásmād agnír dūrán náktaṃ dadṛśe, ubhé hí téjasī saṃpádyete [9]. udyántaṃ vấvá "dityám agnír ánusamárohati, tásmād dhūmá evá 'gnér dívā dadṛśe. yád agnáye sāyáṃ juhuyất, á sū́ryāya vṛścyeta; yát sū́ryāya prātár juhuyất, á 'gnáye vṛścyeta, devátābhyaḥ samádaṃ dadhyàt. agnír jyótir jyótiḥ sū́ryaḥ svấhé 'ty evá sāyáṁ hotavyàm. sū́ryo jyótir jyótir agníḥ svấhé 'ti prātáḥ; tátho 'bhấbhyāṁ sāyáṁ hūyate [10], ubhấbhyāṃ prātáḥ, ná devátābhyaḥ samádaṃ dadhāti.

(*i*) agnír jyótir íty āha, agnír vái retodhấḥ; prajấ jyótir íty āha, prajấ evấ 'smai prájanayati. sū́ryo jyótir íty āha, prajấsv evá prájātāsu réto dadhāti; jyótir agníḥ svấhé 'ty āha, prajấ evá prájātā asyấṃ prátiṣṭhāpayati [11].

(*j*) tū́ṣṇīm úttarām áhutiṃ juhoti, mithunatvấya prájātyai.

(*k*) yád údite sū́rye prātár juhuyất, yáthā 'tithaye prádrutāya śūnyáyā "vasathấyā "hāryàṁ háranti, tādṛ́g evá tát; kvấ 'ha tátas tád bhavatí 'ty āhuḥ, yát sá ná véda, yásmai tád dhárantí 'ti; tásmād yád auṣasáṃ juhóti, tád evá saṃpratí; átho yáthā prấrtham auṣasáṃ parivéveṣṭi, tādṛ́g evá tát [12].

[In this chapter the author of the Brāhmaṇa explains: (1) why there is no hair on the forehead of men; (2) the origin of hesitation; (3) the origin of the holy exclamation svāhā; (4) why the Agnihotra is called Agnihotra; (5) why the Agnihotra is offered to Agni in the evening, and to Sūrya in the morning; (6) why one offers the Morning-Agnihotra when the sun has already risen; (7) why the Agnihotra procures offspring to the Sacrificer; (8) why one should offer the Agnihotra in the evening with the formula "Agni is the light; the light is Sūrya. Svāhā!" and in the morning with the formula "Sūrya is the light; the light is Agni. Svāhā!" (9) why, according to some authorities, one should offer the Morning-Agnihotra before the sun has risen, i.e., at dawn.]

(*a*) Prajāpati created[7] Agni. After him, the (other) creatures were created. He (i.e., Agni) waited upon him (i.e., Prajāpati), without (receiving) any share. (Then) he went away (from Prajāpati) with the creatures of him. Wishing to hold him back, he (i.e., Prajāpati) went after him. (But) he was not able to hold him back. He became hot. (Then) thinking "this Prajāpati has become hot indeed," Agni stopped. He (i.e., Prajāpati) wiped upwards (the sweat) from his forehead (with his right hand). That (i.e., the sweat) became clarified butter. Therefore, if the hair of a man is wiped upwards (i.e., erect) on the right side (of his head), they say that is the excellent auspicious mark of Prajāpati. (And) because he (i.e., Prajāpati) wiped upwards (the sweat) from his forehead, therefore there is no hair on the forehead (of men).—That (i.e., the sweat that had become clarified butter) he (i.e., Prajāpati) held on the fire. He hesitated: "Shall I offer it? Shall I not offer it?" That is the origin of hesitation. He who, thus knowing, hesitates, will certainly understand what is better.

(*b*) To him (i.e., to Prajāpati) a voice said: "Do thou offer (the oblation)." He said: "Who art thou?"—She (i.e., the voice) said: "I am thine own (*svā*) voice." (Then) he offered the oblation, saying: "Svāha" (i.e., "she said 'thine own'"). That is the origin of the exclamation svāhā. He who thus knows the origin of the exclamation svāhā, produces, by the exclamation svāhā, manly vigor. (And) if they (the priests) offer, with the exclamation svāhā, the oblation of him who thus knows, it is certainly offered for his benefit.

[7] "Created" or rather "emitted from himself."

(*c*) From that (first) oblation[8] (i.e., from the oblation of his sweat that had become clarified butter), he (i.e., Prajāpati) created man. He offered oblation a second time, (and thus) he created the horse. He offered oblation a third time, (and thus) he created the cow. He offered oblation a fourth time, (and thus) he created the sheep. He offered oblation a fifth time, (and thus) he created the goat.—Agni then was afraid, thinking: "By means of oblations he will catch me (he will take hold of me)." (Then) he (who previously had been emitted by Prajāpati) reentered Prajāpati. Prajāpati said to him: "Be born (again)." He (i.e., Agni) said: "For what share (that would be given to me) shall I be born?"—He (i.e., Prajāpati) said: "Let this (oblation) be offered[9] to thee!" (Consequently) he (i.e., Agni) was born (again) for that share, which is the Agnihotra. That is the reason why that oblation is called the Agnihotra (i.e., the oblation offered to Agni).

(*d*) About this (oblation), as it was about to be offered (by Prajāpati),[10] Āditya (the Sun) said (to Prajāpati): "Do not offer it. This (oblation) belongs to us both (Agni and me)."—Agni said: "How will they (i.e., the priests) offer it to us both?"—"Let them offer it to thee in the evening, and to me in the morning," said he (i.e., Āditya, the Sun). That is the reason why this oblation (i.e., the Agnihotra) is offered to Agni in the evening, and to Sūrya (the Sun) in the morning.

(*e*) Verily the night belongs to Agni, (and) the day, to Indra.[11] If one should offer (the Morning-Agnihotra) when the sun has not yet risen, both (Agnihotras, the Evening-Agnihotra and the Morning-Agnihotra) would belong to Agni. (Therefore) one offers (the Morning-Agnihotra) in the morning, when the sun has already risen. Thus one offers the Agnihotra to Agni in the evening, and to Sūrya (the Sun) in the morning.

(*f*) Verily creatures are procreated by night, (and) they firmly establish themselves by day. By the fact that he (the Sacrificer, through the mediation of the Adhvaryu,) offers (the Agnihotra) in the evening, he propagates offspring. (On the other hand) he offers (the Agnihotra) in the morning after the sun has risen. (And) by doing that, he firmly establishes himself.

(*g*) Prajāpati desired: "May I propagate offspring." He saw this pair, (namely) the Agnihotra (which is composed of two libations). He offered it (i.e., the Agnihotra) after the sun had risen, offering one (libation) with a sacrificial formula, the other silently (i.e., without any formula). By doing so he propagates offspring.[12] (Consequently) if they (the priests) offer, after the sun has risen, the Agnihotra of a man who thus knows, he certainly propagates offspring. And just as one walks by day, knowing (the way), —it is just like that (i.e., the performance of the Agnihotra of a man who thus knows, is just like the walking of a man who walks by day, and knows the way).

(*h*) But they (i.e., some authorities) say: "If two holy men dwell in the house of a man, and if he propitiates one of them, but not the other, he certainly offends both."—Verily Āditya (the Sun) enters Agni in the evening; (and) that is the reason why, by night, Agni is seen from afar, for the two lights (the light of the Sun and the light of Agni) are united.—(On the other hand) verily Agni rises along with Āditya (the Sun) when the sun rises; (and) that is the reason why, by day, only the smoke of Agni is seen (from afar).—If he (i.e., the Sacrificer, through the mediation of the Adhvaryu,) should offer (the Agnihotra) in the evening (only) to Agni, he would be cut off from the Sun; (and) if he should offer (the Agnihotra) in the morning (only) to Sūrya (the Sun), he would be cut off from Agni; (and) he would bring strife to the deities.—One should offer (the Agnihotra) in the evening with the formula: "Agni is the light; the light is Sūrya. Svāhā!" (And) one should offer (the Agnihotra) in the morning with the formula: "Sūrya is the light; the light is Agni. Svāhā!" Thus the Agnihotra is offered to both (Agni and Sūrya) in the evening; and it is offered to both in the morning. (And) he (the Sacrificer) does not bring strife to the deities.[13]

(*i*) (When he offers the Evening-Agnihotra,) he (the Adhvaryu) says: "Agni is the light." Agni verily is the impregnator. (By saying that) he

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[8] *āhutyai* is an ablative.

[9] *hūyātai*. This is a very rare verbal form; it is the third person sing. subjunctive passive of *hu*.

[10] According to Sāyaṇa *tád dhūyámānam* is the object of *dṛṣṭvā* understood. This is not admissible. *tád dhūyámānam* is the object of *abravīt*.—*brū-* with the accusative often means "to speak about something."

[11] It is remarkable that in this paragraph the author of the Brāhmaṇa identifies Indra with Sūrya (the Sun).

[12] A pair (*mithunam*) means sexual intercourse, and consequently propagation of offspring.

[13] According to Tait.-Br. 2.1.9.*b*, however, the first libation of the Agnihotra in the evening should be offered with "Agni is the light; the light is Agni. Svāhā!" and in the morning it should be offered with "Sūrya is the light; the light is Sūrya. Svāhā!" *Cf.* Āp. 6.10.8–9.

says: "Offspring is light." (And by saying that) he causes (Agni) to procreate offspring for him (i.e., for the Sacrificer).—(When he offers the Morning-Agnihotra,) he (the Adhvaryu) says: "Sūrya (the Sun) is the light." (By saying that) he puts seminal fluid (i.e., procreative power) in the offspring that has been born. And he says: "The light is Agni. Svāhā!" (And by saying that) he firmly establishes on this (earth) the offspring that has been born.

(*j*) (In the evening and in the morning) he offers a second libation silently (i.e., without any formula). (He does that) in order to produce a pair, for the propagation of offspring.

(*k*) If he (the Sacrificer, through the mediation of the Adhvaryu,) should offer (the Morning-Agnihotra) after the sun has risen.—just as they (would) bring food to a guest who has already gone away, (i.e.,) to his empty night's lodging,—it is just like that.—"How is it then with that?" they say (i.e., some authorities say), "since he to whom they bring that, does not know about it?" —Therefore, when one offers (the Morning-Agnihotra) at dawn, that is (done) at the right time.[14]—And just as it is at dawn that one waits on somebody who is ready to set out on a journey, —it is just like that.

2.1.3

(*a*) rudró vá eṣáḥ, yád agníḥ; pátnī sthālī́; yán mádhye 'gnér adhiśráyet, rudrā́ya pátnīm ápi dadhyāt, pramā́yukā syāt; údīcó 'ṅgārān nirū́hyā́ 'dhiśrayati, pátniyai gopīthā́ya.—vyàntān karoti; táthā pátny ápramāyukā bhavati [1].

(*b*) gharmó vá eṣó 'śāntaḥ; áhar-ahaḥ právṛjyate, yád agnihotrám; prátiṣiñcet paśúkāmasya, śāntám iva hí paśavyàm.

(*c*) ná prátiṣiñced brahmavarcasákāmasya, sámiddham iva hí brahmavarcasám.—átho khálu, pratiṣícyam evá; yát pratiṣiñcáti [2], tát paśavyàm; yáj juhóti, tád brahmavarcasí; ubháyam evā́ 'kaḥ.

(*d*) prácyutaṃ vá etád asmā́l lokā́t, ágataṃ devalokám, yác chṛtā́ṁ havír ánabhighāritam; abhídyotayati, abhy èvái 'nad ghārayati, átho devatrái 'vái 'nad gamayati [3].

(*e*) páryagni karoti, rákṣasām ápahatyai.—tríḥ páryagni karoti, tryàvṛd dhí yajñáḥ, átho medhyatvā́ya.

(*f*) yát prācínam udvāsáyet, yájamānaṁ śucā́ 'rpayet; yád dakṣiṇā́, pitṛdevatyáṁ syāt; yát pratyák [4], pátniṁ śucā́ 'rpayet; udīcínam údvāsayati, eṣá vái devamanuṣyā́ṇāṁ śāntā́ dík, tā́m evái 'nad ánūdvāsayati śā́ntyai.

(*g*) vártma karoti, yajñásya sáṃtatyai.

(*h*) níṣṭapati, úpai 'vá tát stṛṇāti.

(*i*) catúr únnayati, cátuṣpādaḥ paśávaḥ [5], paśū́n evā́ 'varundhe.—sárvān pūrṇā́n únnayati, sárve hí púṇyā rāddhā́ḥ.—anū́ca únnayati, prajā́yā anūcīnatvā́ya; anū́cy evā́ 'sya prajā́ 'rdhukā bhavati.

(*j*) sáṃmṛśati vyā́vṛttyai.

(*k*) nā́ 'hoṣyann úpasādayet; yád áhoṣyann upasādáyet, yáthā 'nyásmā upanidhā́ya [6], anyásmai prayácchati, tādṛ́g evá tát; ā́ 'smai vṛścyeta, yád evá gā́rhapatye 'dhiśráyati, téna gā́rhapatyaṃ prīṇāti.

(*l*) agnír abibhet, áhutayo mā́ 'tyeṣyantī 'ti. sá etā́ṁ samídham apaśyat; tā́m ā́dhatta; táto vā́ agnā́v áhutayo 'dhriyanta [7]; yád enā́ṁ samā́yacchat, tát samídhaḥ samittvám. samídham ā́dadhāti, sám evái 'naṃ yacchati; áhutīnāṃ dhṛtyai; átho agnihotrám evé 'dhmávat karoti, áhutīnāṃ prátiṣṭhityai.

(*m*) brahmavādíno vadanti, yád ékāṁ samídham ādhā́ya dvé áhutī juhóti, átha kásyāṁ samídhi dvitīyā́m áhutiṃ juhotī 'ti [8].—yád dvé samídhāv ādadhyā́t, bhrā́tṛvyam asmai janayet; ékāṁ samídham ādhā́ya, yájuṣā 'nyā́m áhutiṃ juhoti; ubhé evá samídvatī áhutī juhoti; nā́ 'smai bhrā́tṛvyaṃ janayati.

(*n*) ā́dīptāyāṃ juhoti, sámiddham iva hí brahmavarcasám, átho yā́thā́ 'tithiṃ jyótiṣ kṛtvā́ parivéveṣṭi, tādṛ́g evá tát.

(*o*) catúr únnayati, dvír juhoti; tásmād dvipā́c cátuṣpādam atti, átho dvipā́dy evá cátuṣpadaḥ prátiṣṭhāpayati.

[In this chapter the author of the Brāhmaṇa explains: (1) why, in order to cook the sacrificial substance of the Agnihotra—usually it is milk—the Adhvaryu should not put the *sthālī* that contains it, in the middle of the Gārhapatya fire, but on some glowing coals which he has drawn out from that fire; (2) why, for a man who is desirous of cattle, one should sprinkle the Agnihotra-oblation (with water); (3) why, for a man who is desirous of pre-eminence in holiness, one should not sprinkle it, although, according to some authorities, one should; (4) why the Adhvaryu should illuminate the sacrificial substance of the Agnihotra with a flaming grass-blade; (5) why he should perform the *paryagni* three times; (6) why the Adhvaryu should remove from the

[14] According to the opinion expressed in this paragraph (*k*), the Morning-Agnihotra should be offered at dawn, before sunrise. This opinion is in contradiction with the opinion expressed in the preceding paragraphs (*e,f,g,*), according to which the Morning-Agnihotra should be offered after sunrise.

Gārhapatya fire the *sthālī* that contains the sacrificial substance of the Agnihotra, towards the northern region; (7) why, by doing that, he should drag the *sthālī* on the ground; (8) why he should thoroughly heat the two sacrificial spoons; (9) why he should draw the sacrificial substance from the *sthālī* four times, and pour it into the *agnihotrahavaṇī*, and why he should draw the draughts in uninterrupted succession; (10) why he should touch together the sacrificial substance which is in the *agnihotrahavaṇī* and that which is in the *sthālī*; (11) why the Adhvaryu should not deposit the *agnihotrahavaṇī* that contains the sacrificial substance, near the Gārhapatya fire, but should hold it over that fire; (12) why the stick which is put on the fire is called *samidh*; (13) why the Adhvaryu, having put on the fire only one stick, pours on that stick the two libations of the Agnihotra; (14) why he pours the libations on the stick when it is flaming; (15) why the Adhvaryu draws the sacrificial substance from the *sthālī* four times, and pours it twice, as a libation, into the fire.]

(*a*) Verily Agni (the Fire) is Rudra; (and) the *sthālī* (the earthen pot that contains the sacrificial substance of the Agnihotra) is (i.e. represents) the (Sacrificer's) wife. If he (the Adhvaryu, acting for the Sacrificer) should put it (i.e., the *sthālī*) in the middle of the fire, he would give the (Sacrificer's) wife to Rudra, (and) she would be liable to die prematurely. Having drawn out, towards north, some glowing coals (from the Gārhapatya fire), he puts it (i.e., the *sthālī*) on them. (He does that) for the protection of the (Sacrificer's) wife. He separates them (i.e., the glowing coals) (from the Gārhapatya fire). Consequently the (Sacrificer's) wife is not liable to die prematurely.

(*b*) Verily the Agnihotra (-oblation) is the unappeased (not cooled) *gharma* (-oblation) (of the *pravargya*). (Like the *gharma*-oblation,) it is put on the fire day by day.—For a man who is desirous of possessing cattle one should sprinkle it (with water), for that which is suitable for cattle is appeased (i.e., cooled) as it were.

(*c*) One should not sprinkle it (with water) for a man who is desirous of pre-eminence in holiness, for pre-eminence in holiness is blazing as it were. —Or (according to some authorities) one should sprinkle it (with water). By the fact that one sprinkles it one has made it suitable for cattle; by the fact that one pours it into the fire one has made it holy; (consequently) one has made it both (suitable for cattle and holy).

(*d*) Verily the sacrificial substance which, having been cooked, has not been sprinkled (with clarified butter), has gone from this world, and (yet) has not gone to the world of the gods. He (the Adhvaryu) illuminates it (with a flaming grass-blade). (By doing that) he (really) sprinkles it (with clarified butter), and (consequently) causes it to go to the gods.

(*e*) He performs the *paryagni* (i.e., he carries a firebrand round the *havis*, i.e., the sacrificial substance contained in the *sthālī*) in order to drive away the Rakṣases. Three times he performs the *paryagni*, for the scarifice is threefold. And (he does that) also in order to make (the *havis*) fit for oblation.

(*f*) (The Adhvaryu removes from the Gārhapatya fire the *havis*, i.e., the sacrificial substance, which is contained in the *sthālī*.) If he should remove it (i.e., the *havis*) eastwards, he would cause the Sacrificer to meet with pain (for the Sacrificer's seat is on the east side of the Gārhapatya fire); if (he should remove it) southwards, it would be sacred to the Fathers (for the southern region is the region of the Fathers); if (he should remove it) westwards, he would cause the (Sacrificer's) wife to meet with pain (for her seat is on the west side of the Gārhapatya fire). (Therefore) he removes it towards the northern region. Verily that region is the appeased region (i.e., the cooler and more comfortable region) for gods and men. He removes it towards that region for appeasement (i.e., in order to soothe the hurting heat of the fire).

(*g*) (When the Adhvaryu removes the *sthālī* from the Gārhapatya fire,) he makes a path (i.e., he drags the *sthālī* on the ground, and does not lift it). (He does that) for the continuity of the sacrifice.

(*h*) (Then) he heats thoroughly (the two spoons, i.e., the *agnihotrahavaṇī* and the *sruva*). By doing that he puts a substratum (in the two spoons).

(*i*) Four times (by means of the *sruva*) he draws (sacrificial substance from the *sthālī*, and pours it into the *agnihotrahavaṇī*). Cattle are four-footed. (By doing that) he obtains cattle (for the Sacrificer). He draws all (draughts) full (i.e., each time the *sruva* should be full). (Consequently) all virtuous men become fortunate. He draws (the draughts) in uninterrupted succession for the uninterrupted succession of the (Sacrificer's) offspring. (Consequently) in uninterrupted succession the offspring of him (i.e., of the Sacrificer) becomes prosperous.

(*j*) (Having warmed one hand on the Gārhapatya fire,) he touches together (at the same time) (with the right hand and with the left hand) (the sacrificial substance which is in the *agnihotrahavaṇī* and that which is in the *sthālī*)[15] —for distinction (i.e., in order to distinguish the first from the other).

(*k*) As he does not intend to pour the libation (into the Gārhapatya fire), he should not deposit (the *agnihotrahavaṇī*, which contains the *havis*) near (the Gārhapatya fire). If, not intending to pour the libation (into the Gārhaptaya fire), he should deposit it near (the Gārhapatya), it would be just as if, having put something in front of somebody, one should give it to another. Consequently he (the Sacrificer) would be cut off from this (Gārhapatya fire). (But) when he (the Adhvaryu, acting for the Sacrifficer,) holds the *havis* (i.e., the sacrificial substance) over this (Gārhapatya fire), he, by doing that, gratifies the Gārhapatya.

(*l*) Agni was afraid (thinking): "The libations will pass me by." He saw this (well known) stick (of *palāśa* wood). He put it on the fire. Then the libations were kept in the fire (for Agni). The fact that (having been put on the fire) it restrained (*samayacchat*) this one (i.e., the fire), that is the reason why the stick is called *samidh*. —He (the Adhvaryu) puts the stick on the fire. (By doing that) he restrains this one (i.e., the fire). (He does that) in order to keep (for Agni) the libations. And (by doing that) he also provides the Agnihotra with fuel, for the firm establishment of the libations.

(*m*) The expounders of the Veda say: "If, having put on the fire only one stick, he (the Adhvaryu) pours out two libations, on what stick does he then pour out the second libation?"—If (for the two libations) he should put on the fire two sticks, he would bring forth a rival to him (i.e., to the Sacrificer). (Therefore) having put on the fire only one stick, he pours one of the two libations with a formula (and the other silently). (By doing so) he pours the two libations as endowed with a stick (i.e., as poured on a stick), (and) he does not bring forth a rival to him (i.e., to the Sacrificer).

(*n*) He (the Adhvaryu) pours the libations on the stick when it is flaming, for pre-eminence in holiness is blazing as it were. And just as one waits on a guest after having brought him a light, —it is just like that.

(*o*) He (the Adhvaryu) draws (the sacrificial substance from the *sthālī*) four times, (and) twice he pours (it as) a libation into the fire. That is the reason why the two-footed one (i.e., man) eats the four-footed ones (i.e., cattle). And he (the Adhvaryu) (by doing so) causes the four-footed ones to be dependent on the two-footed one.

2.1.4

(*a*) uttarâvatīṃ vái devâ áhutim ájuhavuḥ; ávācīm ásurāḥ; táto devâ ábhavan, párâ 'surāḥ. yáṃ kāmáyeta vásīyān syād íti, kánīyas tásya pûrvaṁ hutvâ, úttaraṃ bhûyo juhuyāt; eṣâ vâ uttarâvaty áhutiḥ; tâṃ devâ ajuhavuḥ, tátas tè 'bhavan [1]; yásyai 'váṃ júhvati, bhávaty evá.

(*b*) yáṃ kāmáyeta pâpīyānt syād íti, bhûyas tásya pûrvaṁ hutvâ, úttaraṃ kánīyo juhuyāt; eṣâ vâ ávācy áhutiḥ, tâm ásurā ajuhavuḥ, tátas té párābhavan; yásyai 'váṃ júhvati, párai 'vâ bhavati [2].

(*c*) hutvó 'pasādayaty ájāmitvāya, átho vyâvṛttyai.

(*d*) gārhapatyaṃ prátīkṣate, ánanudhyāyinam evái 'naṃ karoti.

(*e*) agnihotrásya vái sthāṇúr asti; táṃ yá ṛcchét, yajñasthāṇúm ṛcchet; eṣâ vâ agnihotrásya sthāṇúḥ, yát pûrvâ "hutiḥ; tâṃ yád úttarayā 'bhí juhuyât [3], yajñasthāṇúm ṛcchet; atihâya pûrvām áhutiṃ juhoti, yajñasthāṇúm evâ párivṛṇakti, átho bhrâtṛvyam evâ "ptvâ 'tikrāmati.

(*f*) avācínaṁ sāyám úpamārṣṭi; réta evâ tád dadhāti; ūrdhváṃ prātáḥ, prájanayaty evâ tát.

(*g*) brahmavādíno vadanti, catúr únnayati [4], dvír juhoti, átha kvà dvé áhutī bhavata íti; agnáu vaiśvānará íti brūyāt; eṣâ vâ agnír vaiśvānaráḥ, yád brāhmaṇáḥ; hutvâ dvíḥ práśnāti, agnâv evâ vaiśvānaré dvé áhutī juhoti.

(*h*) dvír juhóti, dvír nímārṣṭi, dvíḥ práśnāti [5], ṣáṭ sáṃpadyante; ṣáḍ vâ ṛtávaḥ, ṛtûn evâ prīṇāti.

(*i*) brahmavādíno vadanti, kiṃdevatyàm agnihotrám íti; vaiśvadevám íti brūyāt; yád yájuṣā juhóti, tád aindrāgnám; yát tūṣṇím, tát prājāpatyám [6]; yán nimārṣṭi, tád óṣadhīnām; yád dvitîyam, tát pitṛṇâm, yát práśnāti, tád gárbhāṇām, tásmād gárbhā ánaśnanto vardhante; yád ācámati, tán manuṣyâṇām.

(*j*) údaṅ paryāvṛtyâ "cāmati [7], ātmáno gopīthâya.

(*k*) nírṇenekti śúddhyai.

(*l*) níṣṭapati svagâkṛtyai; úddiśati, saptarṣîn evâ prīṇāti.

[15] See my note on *saṃmṛśati* in P.-E. Dumont, *L'Agnihotra* (Johns Hopkins Press, Baltimore, 1939), p. 210.

(*m*) dakṣiṇā́ paryā́vartate, svám evá vīryàm ánu paryā́vartate; tásmād dákṣiṇó 'rdha ātmáno vīryā́vattaraḥ; átho ādityásyai 'vá "vṛtam ánu paryā́vartate.

(*n*) hutvó 'pasámindhe [8], brahmavarcasásya sámiddhyai.

(*o*) ná barhír ánu práharet; ásaṁsthito vā́ esá yajñáḥ, yád agnihotrám; yád anupraháret, yajñáṃ vícchindyāt; tásmān nā́ 'nuprahṛtyam, yajñásya sáṃtatyai.

(*p*) apó nínayati, avabhṛthásyai 'vá rūpám akaḥ [9].

[In this chapter the author of the Brāhmaṇa explains: (1) how and why the Adhvaryu should pour out the two libations of the Agnihotra if he desires that the Sacrificer may become richer, and how and why he should pour them out if he desires that the Sacrificer may become poorer; (2) why the Adhvaryu, after the first libation, should deposit the *agnihotrahavaṇī*; (3) why, after the first libation, he should look at the Gārhapatya fire; (4) why, when he pours out the second libation, he should pass over the spot where the first libation has been poured; (5) why, in the evening, he should wipe off the *agnihotrahavaṇī* downwards, and why, in the morning, he should wipe it off upwards; (6) why, after he has poured the two libations into the fire, the Adhvaryu should suck his ring-finger twice; (7) why the Adhvaryu does pour the sacrificial substance into the fire twice, wipes off the *agnihotrahavaṇī* twice, and sucks his ring-finger twice; (8) to what deities the Agnihotra belongs; (9) why the Adhvaryu sips what remains in the *agnihotrahavaṇī*; (10) why he cleans the *agnihotrahavaṇī*; (11) why he heats it on the Āhavanīya fire, and why he points out the northern direction; (12) why, when he has to turn round, he should turn to the right; (13) why, after he has poured out the libations, he should cause the fires to blaze; (14) why he should not throw sacrificial grass into the fire; (15) why, at the end of the Agnihotra, he should pour water on the ground.]

(*a*) (When they offered the Agnihotra,) the gods poured into the fire a higher (i.e., a greater) libation; the Asuras, a lower (i.e., a smaller) one. Then the gods were successful, (and) the Asuras were defeated.—If he (the Adhvaryu) should desire: "May he (the Sacrificer) be richer," he should pour for him (i.e., for the Sacrificer) first a smaller quantity (of *havis*), and thereafter (as a second libation) a greater quantity (of *havis*). This, indeed, is the higher (i.e., the greater) libation. This is the libation the gods offered; and, because of that, they were successful. He for whom they (i.e., the priests) thus offer (the Agnihotra), will certainly be successful.

(*b*) If he (the Adhvaryu) should desire: "May he (the Sacrificer) be poorer," he should pour for him (i.e., for the Sacrificer) first a greater quantity (of *havis*), and thereafter (as a second libation) a smaller quantity (of *havis*). This, indeed, is the lower (i.e., the smaller) libation. This is the libation the Asuras offered; and because of that they were defeated. He for whom they (i.e., the priests) thus offer (the Agnihotra), will certainly be the worse.

(*c*) After pouring out into the fire (the first libation) (but before pouring out the second libation), he (the Adhvaryu) deposits (the *agnihotrahavaṇī* behind the Āhavanīya fire). (He does that) in order to avoid the close connection (of the two libations), and also for the distinction (i.e., in order to distinguish the first libation from the second one).

(*d*) (Then) he (the Adhyvaryu) looks at the Gārhapatya fire. (By doing so) he causes him (i.e., the Gārhapatya fire) not to be resentful (because the milk which has been cooked on the Gārhapatya, will be poured into the Āhavanīya fire).

(*e*) Verily there is a pillar of the Agnihotra. If one should fall upon it, one would fall upon the pillar of the sacrifice. (And) verily the first libation (of the Agnihotra) is that pillar of the Agnihotra.—If he (the Adhvaryu) should pour upon it (i.e., upon the first libation) the second libation, he would fall upon the pillar of the sacrifice. (Therefore,) passing over the first libation (i.e., over the spot where the first libation has been poured), he (the Adhvaryu) pours out (the second libation). (By doing so) he turns around (i.e., he avoids) the pillar of the sacrifice. And also, having met with an enemy, he overcomes him.

(*f*) In the evening, he (the Adhvaryu) wipes off (the *agnihotrahavaṇī*) downwards (i.e., from the pointed end to the bowl). (By doing so) he gives seminal fluid (to the Sacrificer).—In the morning, he wipes it off upwards (i.e., from the bowl to the pointed end). (By doing so) he causes (the Sacrificer) to propagate offspring.

(*g*) The expounders of the Veda say: "Four times he draws out, (but) he pours into the fire only twice. Where are then the two libations (which he does not pour into the fire)?" One should answer: "In Agni Vaiśvānara." Verily

the Brāhmaṇa (i.e., the officiating priest, the Adhvaryu) is Agni Vaiśvanara. After he has poured into the fire (the two libations of the Agnihotra), he (the Adhvaryu) eats (i.e., sucks) twice (the sacrificial substance that sticks to his ring-finger, after he has put it in the *agnihotrahavaṇī*). (By doing so) he verily pours into Agni Vaiśvānara the two libations (which he has not poured into the fire).

(*h*) Twice he pours (the sacrificial substance) into the fire; twice he wipes off (the *agnihotrahavaṇī*); twice he eats (i.e., he sucks the sacrificial substance that sticks to his ring-finger after he has put it in the *agnihotrahavaṇī*). That amounts to six. And verily the Seasons are six. (By doing so) he propitiates the Seasons.

(*i*) The expounders of the Veda say: "To what deity does the Agnihotra belong?" One should answer: "It belongs to all the deities." What he (the Adhvaryu) offers with a sacrificial formula, that belongs to Agni and Indra (i.e., to Agni and Sūrya). What he offers silently (without a formula), that belongs to Prajāpati. What he wipes off (the first time), that belongs to the Plants. What he wipes off the second time, that belongs to the Fathers. What he eats (i.e., what he sucks from his ring-finger after he has dipped it in the sacrificial substance contained in the *agnihotrahavaṇī*), that belongs to the Embryos. And that is the reason why embryos grow without eating. What he sips (i.e., the water that he sips for purification), that belongs to men.

(*j*) Having turned round towards the north, he (the Adhvaryu) sips (what remains in the *agnihotrahavaṇī*). (He does that) for the protection of himself.

(*k*) He cleanses (the *agnihotrahavaṇī*) (with Darbha grass) for purification.

(*l*) He thoroughly heats (the *agnihotrahavaṇī*) (on the Āhavanīya fire) for the utterance of the exclamation *svagā*.[16] He points out (the northern direction). (By doing so) he propitiates the seven Ṛṣis.

(*m*) (When he has to turn round,) he (the Adhvaryu) turns to the right. (By doing so) he turns around his own strength in the same way (i.e., to the right). And that is the reason why the right half of the body is stronger (than the left half), and the course of the sun follows the same way round (from the left to the right).

(*n*) After he has poured libations (into the sacred fires), he (the Adhvaryu) causes the fires to blaze. (He does that) for the blazing of pre-eminence in holiness.

(*o*) He does not throw sacrificial grass (into the fire) (as it is to be done at the end of the full-moon and new-moon sacrifices). Verily this sacrifice, the Agnihotra, is a sacrifice which is not concluded. If he should throw (sacrificial grass) (into the fire), he would interrupt the sacrifice. Therefore, for the continuity of the sacrifice, one should not throw (sacrificial grass into the fire).

(*p*) (After he has washed the *agnihotrasthālī*) he (the Adhvaryu) pours water (either there where he has drawn the sacrificial substance from the *agnihotrasthālī*, or inside the space reserved to the *vedi*). (By doing that) he has made a representation of the Avabhṛtha (the conclusive bath of the Soma-sacrifice).

[16] The utterance of the exclamation *svagā* at the Agnihotra is not mentioned in any of the Śrautasūtras. I am inclined to believe that, in the opinion of the author of the Taittirīya-Brāhmaṇa, the formula uttered by the Adhvaryu when, having heated the *agnihotrahavaṇī*, he points out the northern direction with that ladle, i.e., the formula *saptarṣibhyas tvā, saptarṣīn jinva* "to the seven Ṛṣis, thee; do thou quicken the seven Ṛṣis," was preceded or followed by the exclamation *svagā*.

2.1.5

(*a*) brahmavādíno vadanti, agnihotráprāyaṇā yajñáḥ; kíṃprāyaṇam agnihotrám íti; vatsó vá agnihotrásya práyaṇam, agnihotráṃ yajñánām.

(*b*) tásya pṛthivī́ sádaḥ, antárikṣam ágnīdhram, dyáur havirdhánam, divyā́ ā́paḥ prókṣaṇāyaḥ, óṣadhayo barhíḥ [1], vánaspátaya idhmáḥ, díśaḥ paridháyaḥ, ādityó yū́paḥ, yájamānaḥ paśúḥ, samudrò 'vabhṛtháḥ, saṃvatsaráḥ svagākāráḥ; tásmād áhitāgneḥ sárvam evá barhiṣyàṃ dattáṃ bhavati; yát sāyáṃ juhóti, rā́trim evá téna dakṣiṇyā̀ṃ kurute; yát prātáḥ [2], áhar evá téna dakṣiṇyàṃ kurute; yát táto dádāti, sā́ dákṣiṇā.

(*c*) yā́vanto vái devā́ áhutam ádan, té párābhavan; tá etád agnihotráṁ sárvasyai 'vá samavadā́yā 'juhavuḥ; tásmād āhuḥ, agnihotráṃ vái devā́ gṛhā́ṇāṃ níṣkṛtim apaśyann íti; yát sāyáṃ juhóti, rā́triyā evá tád dhutā́dyāya [3], yájamānasyā́ 'parābhāvāya, yát prātáḥ, áhna evá tád dhutā́dyāya, yájamānasyā́ 'parābhāvāya; yát táto 'śnāti, hutám evá tát.

(*d*) dváyoḥ páyasā juhuyāt paśúkāmasya, etád vā́ agnihotráṃ mithunám; yá eváṃ véda, prá prajáyā paśúbhir mithunáir jāyate [4], imā́m evá pū́rvayā duhé, amū́m úttarayā; adhiśrítyó 'ttaram ánayati, yónāv evá tád rétaḥ siñcati prajánane.

(*e*) âjyena juhuyāt téjaskāmasya, téjo vâ âjyam, tejasvy èvâ bhavati; páyasā paśúkāmasya, etád vái paśūnâṁ rūpám, rūpénai 'vâ 'smai paśûn ávarundhe [5], paśumân evâ bhavati; dadhné 'ndriyákāmasya, indriyáṃ vái dádhi, indriyāvy èvâ bhavati; yavāgvâ grâmakāmasyau 'ṣadhâ vái manuṣyâḥ, bhāgadhéyenai 'vâ 'smai sajātân ávarundhe, grāmy èvâ bhavati.

(*f*) áyajño vâ eṣâḥ, yò 'sāmâ [6]; catúr únnayati, cáturakṣaraiṁ rathaṃtarám, rathaṃtarásyai 'ṣâ várṇaḥ; upárī 'va harati, antárikṣaṃ vāmadevyám, vāmadevyásyai 'ṣâ várṇaḥ; dvír juhoti, dvyàkṣaraṃ bṛhát, bṛhatá eṣâ várṇaḥ; agnihotrám evâ tát sâmanvat karoti [7].

(*g*) yó vâ agnihotrásyo 'pasádo véda, úpai 'nam upasádo namanti, vindáta upasattâram; unníyó 'pasādayati, pṛthivím evâ prīṇāti; hoṣyánn úpasādayati, antárikṣam evâ prīṇāti; hutvó 'pasādayati, dívam evâ prīṇāti; etâ vâ agnihotrásyo 'pasádaḥ [8]; yâ evâṃ véda, úpai 'nam upasádo namanti, vindáta upasattâram.

(*h*) yó vâ agnihotrásyâ "śrāvitaṃ pratyâśrāvitaṁ hótāraṃ brahmâṇaṃ vaṣaṭkāráṃ véda, tásya tv èvâ hutám; prāṇó vâ agnihotrásyâ "śrāvitam; apānâḥ pratyâśrāvitam; máno hótā; cákṣur brahmâ; nimeṣó vaṣaṭkāráḥ [9]; yâ evâṃ véda, tásya tv èvâ hutám.

(*i*) sāyaṃyâvānaś ca vái devâḥ prātaryâvāṇaś cā 'gnihotríṇo gṛhám âgacchanti; tân yán ná tarpáyet, prajáyā 'sya paśúbhir vítiṣṭheran; yát tarpáyet, tṛptâ enaṃ prajáyā paśúbhis tarpayeyuḥ.

(*j*) sajûr devâiḥ sāyáṃ yâvabhir íti sāyáṁ sáṃmṛśati; sajûr devâiḥ prātár yâvabhir íti prātâḥ; yé cai 'vâ devâḥ sāyaṃyâvāno yé ca prātaryâvāṇaḥ [10], tân evó 'bhâyāṁs tarpayati; tá enaṃ tṛptâḥ prajáyā paśúbhis tarpayanti.

(*k*) aruṇó ha smā "háu "paveśiḥ: agnihotrá evâ 'háṁ sāyáṃ-prātar vájraṃ bhrâtṛvyebhyaḥ práharāmi, tásmān mát pâpīyaṁso bhrâtṛvyā íti; catúr únnayati, dvír juhoti, samít saptamî, saptápadā śákvarī, śākvaró vájraḥ; agnihotrá evâ tát sāyáṃ-prātar vájraṃ yájamāno bhrâtṛvyāya práharati; bhávaty ātmánā, párā 'sya bhrâtṛvyo bhavati [11].

[In this chapter the author of the Brāhmaṇa explains: (1) what rite the Agnihotra has as its beginning; (2) how the Agnihotra is to be identified with a Soma-sacrifice; (3) why everything that is given by the Sacrificer who offers the Agnihotra, is considered as a sacrificial gift; (4) why what the Sacrificer eats after the oblation, at night or by day, should be considered as having been offered; (5) why and how, for a man who is desirous of cattle, the Adhvaryu should offer the milk of two cows; (6) what sacrificial substance the Adhvaryu should offer for a man who is desirous of fiery energy, for a man who is desirous of cattle, for a man who is desirous of manly power, or for a man who is desirous of possessing a village; (7) how the Agnihotra is to be considered as being endowed with Sāmans, like a Soma-sacrifice; (8) how it is to be considered as having Upasads, like a Soma-sacrifice; (9) how it is to be considered as having the *āśrāvita*, the *pratyāśrāvita*, the Hotar, the Brahmán-priest, and the *vaṣaṭ*-exclamation, like a Soma-sacrifice; (10) why the Adhvaryu should say: "With the gods who come in the evening," at the Evening-Agnihotra, and "With the gods who come in the morning," at the Morning-Agnihotra; (11) why the Agnihotra may be considered as a thunderbolt that the Sacrificer hurls at his rival, in the evening and in the morning.]

(*a*) The expounders of the Veda say: "The sacrifices have as their beginning the Agnihotra. What has the Agnihotra as its beginning?" (One should answer:) "The beginning of the Agnihotra is the calf (i.e., the calf that is admitted to its mother, the cow, when this cow, which gives the milk for the Agnihotra, is about to be milked); (and) the Agnihotra is (the beginning) of the sacrifices."

(*b*) (The Agnihotra is to be identified with a Soma-sacrifice.) The earth is its *sadas*(-shed). The atmosphere is its *āgnīdhra*(-shed). The sky is its (*havirdhāna*(*-maṇḍapa*) (i.e., the shed for the Soma-carts). The waters that fall from the sky are its sprinkling waters. The plants are its sacrificial strew. The trees are its fuel. The quarters are its enclosing-sticks. The sun is its sacrificial post. The Sacrificer is its victim. The sea is its Avabhṛtha (i.e., represents the conclusive bath of the Soma-sacrifice). The year is its *svagākāra* (i.e., the holy exclamation *svagā*, which is uttered at the Soma-sacrifice, and produces welfare).—Therefore, of a man who has established the sacred fires (and who regularly offers the Agnihotra), everything (that is given by him) is given as connected with the sacrificial strew (i.e., as connected with the Soma-sacrifice).[17] When (through the mediation of the

[17] Sāyaṇa, in his commentary, explains *barhiṣyam* by *somayāgārham*. If we consider the contest, it is almost certain that here *barhiṣyam* "connected with the sacrificial strew" means "connected with the Soma-sacrifice." *Cf.*

Adhvaryu) he (the Sacrificer) offers (the Agnihotra) in the evening, he thereby makes the night fit for (the giving of) the sacrificial gift. When (he offers it) in the morning, he thereby makes the day fit for (the giving of) the sacrificial gift. Consequently whatever he gives (after the Agnihotra) (in the evening or during the day), that is a sacrificial gift.

(*c*) Verily all the gods who ate that which had not been offered, were defeated (i.e., were unsuccessful). (But) they offered this Agnihotra after they had made a division of the whole of it (i.e., after they had divided it into the Evening-Agnihotra and the Morning-Agnihotra). (They were successful.) Therefore they (i.e., some authorities) say: "Verily the gods saw that the Agnihotra was the restoration of their houses."—What he (the Adhvaryu, acting for the Sacrificer,) offers in the evening, that (i.e., the rest of that) is for what is to be eaten of the oblation at night,—in order that there may be no defeat of the Sacrificer (i.e., in order that he may not be unsuccessful).—What (the Adhvaryu offers) in the morning, that (i.e., the rest of that) is for what is to be eaten of the oblation during the day,—in order that there may be no defeat of the Sacrificer (i.e., in order that he may not be unsuccessful). (For) what he then eats (after the oblation, at night or during the day,) that has been offered.

(*d*) For a man who is desirous of cattle, he (the Adhvaryu) should offer the milk of two (cows). Verily this Agnihotra is a pair (for it consists of the Evening-Agnihotra and the Morning-Agnihotra). He who thus knows, propagates himself with offspring and with cattle by means of pairs. By the first (cow) (i.e., by milking the first cow,) he milks this (earth). By (milking) the second (cow), (he milks) yonder (sky). Having put on the fire (the milk of the first cow), he pours (into it) the other (milk). By doing so, he pours seminal fluid into a womb that procreates.

(*e*) For a man who is desirous of fiery energy, he (the Adhvaryu) should offer clarified butter. Verily clarified butter is fiery energy. (Consequently, when the Adhvaryu offers clarified butter,) he (the Sacrificer) is endowed with fiery energy.—For a man who is desirous of cattle, (the Adhvaryu should offer) milk. Verily milk is a representation of cattle. (Consequently) by means of that representation he (the Adhvaryu) obtains cattle for him (i.e., for the Sacrificer). (Consequently) he (the Sacrificer) is furnished with cattle.—For a man who is desirous of manly power, (the Adhvaryu should offer) sour milk. Verily sour milk is manly power. (Consequently, when the Adhvaryu offers sour milk,) he (the Sacrificer) is endowed with manly power.—For a man who is desirous of possessing a village, (the Adhvaryu should offer) a gruel of rice. Verily, men live on plants. (Consequently, when he offers a gruel of rice,) it is by means of (the food which is) their share that he (the Adhvaryu) obtains for him (i.e., for the Sacrificer) (dominion over) his kinsmen. (And) he (the Sacrificer) becomes the possessor of a village.

(*f*) Verily that (sacrifice) which is without Sāmans (i.e., without sacred melodies) is not a sacrifice. (At the Agnihotra) he (the Adhvaryu) draws out (the sacrificial substance) four times. (The name) Rathaṃtara consists of four syllables. (Consequently, when the Adhvaryu draws out the sacrificial substance four times,) that is a representation of the Rathaṃtara-(-Sāman).—(When the Adhvaryu carries the *agnihotrahavaṇī* that contains the sacrificial substance, towards the Āhavanīya fire,) he (the Adhvaryu) holds it upwards as it were. The Vāmadevya(-Sāman) is the atmosphere. (Consequently, when the Adhvaryu holds the *agnihotrahavaṇī* upwards, in the air,) that is a representation of the Vāmadevya(-Sāman).—He (the Adhvaryu) pours a libation into the fire twice. (The name) Bṛhat consists of two syllables. (Consequently, when the Adhvaryu pours a libation into the fire twice,) that is a representation of the Bṛhat(-Sāman). Verily, by these actions, he (the Adhvaryu) endows the Agnihotra with Sāmans.

(*g*) Verily to him who knows the Upasads (the homage-ceremonies) of the Agnihotra, the Upasads bow, (and) he finds a devoted attendant (*upasattāram*).—(At the Agnihotra) he (the Adhvaryu), after he has drawn it out, deposits (*upasādayati*) (the sacrificial substance) (near the Gārhapatya fire). (By doing so) he propitiates the Earth.—When he is about to offer the libations, he deposits (the sacrificial substance) (near the Āhavanīya fire). (By doing so) he propitiates the Atmosphere.—After he has offered the libations, he deposits (the *agnihotrahavaṇī*, in which the sacrificial substance was contained,) (behind the Āhavanīya fire). (By doing so) he propitiates the Sky.—Verily these are the (three)

TS.7.1.1.3, where *barhis* probably means "the sacrifice," or "the Soma-sacrifice."

Upasads of the Agnihotra. To him who thus knows, the Upasads bow, (and) he finds a devoted attendant.

(*h*) (The *āśrāvita*,[18] the *pratyāśrāvita*, the Hotar, the Brahmán-priest, and the *vaṣaṭ*-exclamation belong to the ritual of the Soma-sacrifice, and not to the ritual of the Agnihotra. But the Agnihotra is to be identified with the Soma-sacrifice, and consequently the symbols of these five elements of the Soma-sacrifice are to be found in the Agnihotra.)

Verily the oblation of him who knows the *āśrāvita* of the Agnihotra, its *pratyāśrāvita*, its Hotar, its Brahmán-priest, and its *vaṣaṭ*-exclamation, is a real oblation.—The *āśrāvita* of the Agnihotra is the out-breathing (of the Adhvaryu); its *pratyāśrāvita* is his inbreathing; its Hotar is his mind; its Brahmán-priest is his sight; its *vaṣaṭ*-exclamation is the shutting of his eyes (while he is thinking of the desire of the Sacrificer) (*cf.* Ap. 6.10.1).—Verily the oblation of him who thus knows, is a real oblation.

(*i*) Verily the gods who come in the evening, and those who come in the morning, come to the house of the man who regularly offers the Agnihotra. If he should not satisfy them, they would stand away from his offspring and from his cattle. If he should satisfy them, they, being satisfied, would satisfy him with offspring and cattle.

(*j*) In the evening, he (the Adhvaryu) touches together, at the same time, (the sacrificial substance which is in the *agnihotrahavaṇī* and that which is in the *agnihotrasthālī*,) saying: "With the gods who come in the evening."—In the morning, (he does it) saying: "With the gods who come in the morning."—(By uttering these two formulas) he satisfies the gods who come in the evening, and those who come in the morning, and they, being satisfied, satisfy him with offspring and cattle.

(*k*) Aruṇa, the son of Upaveśa, used to say: "When I offer the Agnihotra, I hurl a thunderbolt at my rivals in the evening and in the morning; (and) therefore my rivals are less fortunate than myself."—One draws (the sacrificial substance of the Agnihotra) four times; one offers (it) twice; (and consequently) the stick (on which the two libations are poured) is seventh. The Śakvarī(-stanza) (the mighty one) consists of seven verses; (and) the thunderbolt is of the same nature as the Śakvarī. (Consequently) when he offers the Agnihotra, the Sacrificer hurls it as a thunderbolt at his rival, in the evening and in the morning. He prospers himself, (and) his rival is defeated.

[18] The *āśrāvita* or *āśrāvaṇa* is the call that the Adhvaryu, at the Soma sacrifice, addresses to the Āgnīdhra, who then must invite the Hotar to utter the *vaṣaṭ*-exclamation for the oblation. The *pratyāśrāvita* or *pratyāśrāvaṇa* is the answer of the Āgnīdhra to that call of the Adhvaryu.

2.1.6

(*a*) prajā́patir akāmayatā́ "tmanván me jāyeté 'ti. sò 'juhot. tásyā́ "tmanvád ajāyata, agnír vāyúr ādityáḥ. té 'bruvan: prajā́patir ahauṣīd ātmanván me jāyeté 'ti, tásya vayám ajaniṣmahi; jā́yatāṃ na ātmanvád íti. tè 'juhavuḥ, prāṇā́nām agníḥ, tanúvai vāyúḥ [1], cákṣuṣa ādityáḥ. téṣāṁ hutā́d ajāyata gáur evá.

(*b*) tásyai páyasi vyā́yacchanta, máma hutā́d ajani mámé 'ti; té prajā́patiṃ praśnám āyan; sá ādityò 'gním abravīt, yataró nau jáyāt, tán nau sahā́ 'sad íti. kásyái kó 'hauṣīd (*i.e.*, kásyái 'kó 'hauṣīd) íti prajā́patir abravīt kásyái ka íti (*i.e.*, kásyái 'ka íti). prāṇā́nām ahám íty agníḥ [2]; tanúvā ahám íti vāyúḥ; cákṣuṣo 'hám íty ādityáḥ. yá evá prāṇā́nām áhauṣīt, tásya hutā́d ajaní 'ti; agnér hutā́d ajaní 'ti; tád agnihotrásyā 'gnihotratvám. gáur vā́ agnihotrám, yá evā́ṃ véda gáur agnihotrám íti, prāṇāpānā́bhyām evā́ 'gníṁ sámardhayati; ávyardhukaḥ prāṇāpānā́bhyāṃ bhavati [3], yá evā́ṃ véda.

(*c*) táu vāyúr abravīt: ánu mā́" bhajatām íti. yád evá gā́rhapatye 'dhiśrityā́ "havanīyam abhyùddrávān, téna tvā́ṃ prīṇān íty abrūtām; tásmād yád gā́rhapatye 'dhiśrityā́ "havanīyam abhyùddrávati, vāyúm evá téna prīṇāti.

(*d*) prajā́patir devátāḥ sṛjámānaḥ, agním evá devátānāṃ prathamám asṛjata; sò 'nyád ālambhyàm ávittvā [4], prajā́patim abhí paryā́vartata; sá mṛtyór abibhet; sò 'múm ādityám ātmáno níramimīta; tā́ṁ hutvā́ párāṅ paryā́vartata; táto vái sá mṛtyúm ápājayat. ápa mṛtyúṃ jayati, yá evā́ṃ véda.

(*e*) tásmād yásyai 'vā́ṃ vidúṣaḥ, utái 'kāhám utá dvyahā́ṃ ná júhvati, hutám evā́ 'sya bhavati, asáu hy ā̀dityò 'gnihotrám [5].

[In this chapter the author of the Brāhmaṇa explains: (1) how the cow was born from the oblations offered by Agni, Vāyu, and Āditya (the Sun); (2) how these three deities contended about her milk, and asked Prajāpati for a decision; (3) why Prajāpati decided that the cow was born from the oblation of Agni, and why, because of that decision, the Agnihotra is called Agnihotra, i.e., the oblation of Agni; (4), why, in con-

sequence of an agreement between Agni and Āditya (the Sun), the Agnihotra is offered to these two deities; (5) how Vāyu obtained a share in the Agnihotra, and what share; (6) how Prajāpati warded off death by offering the sun as an oblation; (7) why, if the Agnihotra of a man who thus knows, has not been offered one day or even two days, this Agnihotra should however be considered as having been offered.]

(*a*) Prajāpati desired: "May a being endowed with a living soul be born to me." He offered oblations. A being endowed with a living soul was born to him, (namely) Agni (the Fire), Vāyu (the Wind), and Āditya (the Sun). They said: "Prajāpati has offered oblations, saying: 'May a being endowed with a living soul be born to me,' and we have been born to him." They offered oblations, saying: "Let a being endowed with a living soul be born to us." Agni offered his vital breaths; Vāyu, his body; the Sun, his seeing power. From their oblations the cow was born.

(*b*) They contended about her milk, saying: "She was born from my oblation."—"She was born from my oblation."—They laid the question before Prajāpati for decision.—Āditya (the Sun) said to Agni: "Whoever of us both may be the winner, let that (milk) be in common to us both."—Prajāpati said: "What has one (of you) offered as an oblation?"—"What has another (of you) (offered as an oblation)?"—"I have offered my vital breaths," said Agni. "I (have offered) my body," said Vāyu. "I (have offered) my seeing power," said Āditya (the Sun).[19]—(Prajāpati said:) "She (the cow) has been born from the oblation of him who has offered his vital breaths. She has been born from the oblation of Agni."—That is the reason why the Agnihotra is called Agnihotra (i.e., the oblation of Agni). Verily the Agnihotra is the cow. He who thus knows that the Agnihotra is the cow, he endows Agni with outbreath and inbreath. (And) he will not be deprived of outbreath and inbreath, he who thus knows.

(*c*) To those two (i.e., Agni and Āditya), Vāyu said: "Give me a share (in this sacrifice) along with you."—They said: "When, after having put (the *havis*, i.e., the milk) on the Gārhapatys fire, they (i.e. the priests) (carrying the milk) will quickly go towards the Āhavanīya fire (and say: 'to the Wind, thee'), by doing that they will gratify thee."—Therefore, when, after having put (the milk) on the Gārhapatya fire, he (the Adhvaryu) quickly goes towards the Āhavanīya fire (and says: "to the Wind, thee"), verily, by doing that he gratifies Vāyu (the Wind).

(*d*) When Prajāpati created the deities, he created Agni the first of the dieties. He (i.e., Agni), having not found anything else that could be seized and immolated (as a victim), turned back towards Prajāpati. He (i.e., Prajāpati) was afraid of death. (Then) of his own self he made out yonder sun. Having offered him (i.e. the sun) as an oblation, he turned away. Consequently he warded off death.—He wards off death, he who thus knows.

(*e*) Therefore, if, for a man who thus knows, they (i.e., the priests), one day and (even) two days, do not offer (the Agnihotra), it has been offered for him indeed, for yonder sun is the Agnihotra.

2.1.7

(*a*) raudráṃ gávi, vāyavyàm úpasṛṣṭam, āśvináṃ duhyámānam, saumyáṃ dugdhám, vāruṇám ádhiśritam, vaiśvadevá bhindávaḥ, pauṣṇám údantam, sārasvatáṃ viṣyándamānam, maitráṁ śáraḥ, dhātúr údvāsitam, bṛ́haspáter únnītam, savitúḥ prákrāntam, dyāvāpṛthivyàṁ hriyámānam, aindrāgnám úpasannam, agnéḥ pū́rvā "hutiḥ, prajā́pater úttarā, aindráṁ hutám [1].

[In this chapter the author of the Brāhmaṇa explains why the sacrificial substance, i.e., the milk, of the Agnihotra belongs to all deities, according to the succession of the rites concerning that sacrificial substance in the course of the sacrifice.]

(*a*) (The sacrificial substance, i.e., the milk, of the Agnihotra belongs to all deities.) When it is (still) in the cow, it belongs to Rudra. When it is approached (by the calf, which has been admitted to the cow), it belongs to Vāyu. While

[19] According to Sāyaṇa's commentary: (1) in the sentence *kásyáikó 'hauṣīd, kásyai=kasyai devatāyai* (i.e., *devatāyai* is understood); (2) in the sentence *kásyáika íti, ka* (=*kaḥ*) is the nom. masc. sing. of the interrogative pronoun (but *ka* is not accented); (3) *prāṇā́nām=prāṇānām arthe* (i.e., *arthe* is understood); (4) *tanúvai=śarīrārtham*, and *cákṣuṣaḥ=cakṣurartham*. These explanations are unacceptable.—My translation is based on the following observations: (1) *kásyáikó 'hauṣīd=kásyái'kó 'hauṣīd*; (2) *kásyáika íti=kásyái 'ka íti*; (3) *hu-* (*juhoti*), like *yaj-* (*yajati*) is used with the genitive of the thing which is offered as an oblation.—For the fact that in the sentence *kásyái 'kó 'hauṣīd* (=*kásya/ékaḥ/áhauṣīd/*), *áhauṣīd* is accented, see Macdonell, *A Vedic Grammar for Students*, Appendix III, 20, B,*β* (page 468).

it is being milked, it belongs to the Aśvins. When it has been milked, it belongs to Soma. When it is put on the fire, it belongs to Varuṇa. Its bubbles (when it is boiling) belong to the Viśve Devāḥ. When (boiling) it reaches the border of the vessel, it belongs to Pūṣan. When it overflows, it belongs to Sarasvatī. The film (which is produced on it when it is boiling) belongs to Mitra. When it has been removed (from the fire), it belongs to Dhātar. When it has been drawn (from the *agnihotrasthālī*), it belongs to Bṛhaspati. When it has set out (towards the Āhavanīya fire), it belongs to Savitar. When it is brought (to the Āhavanīya fire), it belongs to Heaven and Earth. When it has sat down (i.e., when it has been placed) (near the Āhavanīya fire), it belongs to Indra and Agni. The first libation (of it) belongs to Agni; the second one belongs to Prajāpati. When it has been offered (i.e., when the sacrificial substance of the Agnihotra has been offered), it belongs to Indra.

2.1.8

(*a*) dakṣiṇatá úpasṛjati, pitṛlokám evá téna jayati; prácīm ávartayati, devalokám evá téna jayati; údīcīm āvṛ́tya (*corr.*: āvrátya) dogdhi, manuṣyalokám evá téna jayati.

(*b*) pū́rvau duhyāj jyeṣṭhásya jyaiṣṭhineyásya, yó vā "gatáśrīḥ syát; áparau duhyāt kaniṣṭhásya kāniṣṭhineyásya, yó vā búbhūṣet [1].

(*c*) ná sáṃmṛśati, pāpavasyasásya vyávṛttyai.

(*d*) vāyavyàṃ vā́ etád úpasṛṣṭam, āśvināṃ́ duhyámānam, maitráṃ dugdhám, aryamṇá udvāsyámānam, tvāṣṭrám unnīyámānam, bṛ́haspáter únnītam, savitúḥ prákrāntam, dyāvāpṛthivyàṁ́ hriyámāṇam [2], aindragnám úpasāditam; sárvābhyo vā́ eṣá devátābhyo juhoti yò 'gnihotráṃ juhóti.

(*e*) yáthā khálu vái dhenúṃ tīrthé tarpáyati, evám agnihotrí́ yájamānaṃ tarpayati; tṛ́pyati prajáyā paśúbhiḥ, prá suvargáṃ lokáṃ jānāti, páśyati putrám, páśyati páutram, prá prajáyā paśúbhir mithunáir jāyate, yásyai 'váṃ vidúṣo 'gnihotráṃ júhvati, yá u cai 'nad eváṃ véda [3].

[In this chapter the author of the Brāhmaṇa explains: (1) why, at the Agnihotra, the milker brings the calf of the cow on the southern side of her, causes her to turn eastwards, and milks her after he has caused her to turn northwards; (2) how he should milk the cow in four special cases; (3) how it is that the milk of the Agnihotra belongs to all deities, namely Vāyu, the Aśvins, Mitra, Aryaman, Tvaṣṭar, Bṛhaspati, Savitar, Heaven and Earth, and Indra and Agni.]

(*a*) (For the milking of the cow who will yield the milk of the Agnihotra) he (the milker) brings (the calf) on the southern side (of the cow). Thereby he wins (for the Sacrificer) the world of the Fathers.—He causes (the cow) to turn eastwards. Thereby he wins (for the Sacrificer) the world of the gods.—He milks (the cow) after he has caused her to turn northwards.[20] Thereby he wins (for the Sacrificer) the world of men.

(*b*) For a man who is the eldest son of the eldest wife of his father, or for a man who has obtained prosperity, he should milk from the two teats in front.—For a man who is the youngest son of the youngest wife of his father, or for a man who desires (more) prosperity, he should milk from the two teats in the back.

(*c*) In order to avoid confusion (i.e., in order to avoid a mistake), he should not touch (two teats) together (i.e., he should not touch more than one teat at the same time).[21]

(*d*) (The milk of the Agnihotra belongs to all deities.) Verily when it is approached (by the calf, which has been admitted to the cow), it belongs to Vāyu. While it is being milked, it belongs to the Aśvins. When it has been milked, it belongs to Mitra. While it is removed (from the fire), it belongs to Aryaman. While it is drawn (from the *agnihotrasthālī*), it belongs to Tvaṣṭar. When it has been drawn (from the *agnihotrasthālī*), it belong to Bṛhaspati. When it has set out (towards the Āhavanīya fire), it belongs to Savitar. When it is brought (to the Āhavanīya fire), it belongs to Heaven and Earth. When it has been placed (near the Āhavanīya fire), it belongs to Indra and Agni. Verily he sacrifices to all deities, he who offers the Agnihotra.

(*e*) Just as he (the Sacrificer) satisfies the cow in a bathing place (i.e., by bringing her to a bathing place), just so the cow who yields the milk of the Agnihotra satisfies the Sacrificer. He is satisfied with offspring and with cattle, he discerns the celestial world, he sees his son, he sees his grandson, he propagates offspring and cattle by pairings, he for whom, as he thus knows, they (i.e., the priests) offer the Agnihotra,—and also he who thus knows this (i.e., the Agnihotra).

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[20] We should read *āvártya* instead of *āvṛtya*. *Cf.* Baudh. 3.4.11: *udīcīṃ sthāpayitvā*.

[21] See my note in P.-E. Dumont, *L'Agnihotra* (Baltimore, Johns Hopkins Press, 1939), p. 210.

2.1.9

(*a*) tráyo vái praiyamedhá āsan; téṣāṃ trír éko 'gnihotrám ajuhot, dvír ékaḥ, sakṛ́d ékaḥ; téṣām yás trír ájuhot, sá ṛcá 'juhot; yó dvíḥ, sá yájuṣā; yáḥ sakṛ́t, sá tūṣṇím [1]; yáś ca yájuṣā 'juhod yáś ca tūṣṇím, táv ubhāv ārdhnutām; tásmād yájuṣā "hutiḥ pū́rvā hotavyā̀, tūṣṇím úttarā; ubhé evá rddhí ávarundhe.

(*b*) agnír jyótir jyótir agníḥ svāhé 'ti sāyáṃ juhoti, réta evá tád dadhāti; sū́ryo jyótir jyótiḥ sū́ryaḥ svāhé 'ti prātáḥ, réta evá hitáṃ prájanayati.

(*c*) réto vā́ etásya hitáṃ ná prájāyate [2], yásyā 'gnihotrám áhutaṁ sū́ryo 'bhy ùdéti; yády ánte syā́t, unníya prā́ṅ udā́dravet; sá upasā́dyā́ "támitor āsīta; sá yadā́ tā́myet, átha bhū́ḥ svāhé 'ti juhuyāt; prajā́patir vái bhūtáḥ, tám evó 'pāsarat, sá evái 'naṃ táta úṇṇayati; nā́ "rtim árcchati yájamānaḥ [3].

[In this chapter the author of the Brāhmaṇa explains: (1) why the first libation of the Agnihotra should be offered with a sacrificial formula, and the second one should be offered silently; (2) why, in the evening, the first libation of the Agnihotra should be offered with the formula "Agni is the light; the light is Agni. Svāhā!" and why, in the morning, it should be offered with "Sūrya is the light; the light is Sūrya. Svāhā!" —Then he states what the Sacrificer should do if, in the morning, the sun has risen before his Agnihotra has been offered.]

(*a*) There were three sons of Priyamedha. One of them offered the Agnihotra three times (every day). One (of them) (offered it) twice (every day). One (of them) (offered it) only once (every day). He who offered it three times, offered it with a *ṛc* (a stanza of the Ṛgveda). He who offered it twice, offered it with a *yajus* (a sacrificial formula of the Yajurveda). He who offered it only once, offered it silently (without any formula).—He who offered it with a *yajus*, and he who offered it silently, both were successful. Therefore the first libation (of the Agnihotra) should be poured into the fire with a *yajus*, and the second should be poured silently. (By doing so) one obtains double success.

(*b*) In the evening, he (the Adhvaryu) offers (the first libation of the Agnihotra) with the formula "Agni is the light; the light is Agni. Svāhā!" By doing so he produces seminal fluid (for the Sacrificer). In the morning, (he offers it) with the formula "Sūrya is the light; the light is Sūrya. Svāhā!" (By doing so) he causes the seminal fluid that has been produced to propagate offspring.

(*c*) Verily, if the sun rises over the not yet offered Agnihotra of the Sacrificer (i.e., if the sun rises before his Agnihotra has been offered), his seminal fluid which has been produced, does not propagate offspring. If (then) he should be in the proximity (of his house), he should draw out (the sacrificial substance) and run (towards the Āhavanīya fire). (And) having deposited (the sacrificial substance) (near that fire), he should sit (restraining his breath) till exhaustion.[22] Then, as soon as he feels exhausted, he should offer a libation, saying: "Existence (*bhuḥ*)! Svāhā!"—Verily Prajāpati is the one who has come into (real) existence (*bhūtaḥ*). (Consequently, by offering that libation,) he (the Sacrificer) has approached (and propitiated) him (i.e., Prajāpati). (And) he (Prajāpati) delivers him from that (fault). (And) the Sacrificer does not fall into calamity.

2.1.10

(*a*) yád agním uddhárati, vásavas tárhy agníḥ, tásmin yásya táthāvidhe júhvati, vásuṣv evá 'syā 'gnihotrā́ṁ hutáṃ bhavati.

(*b*) níhito dhūpāyáṁ chete, rudrás tárhy agníḥ, tásmin yásya táthāvidhe júhvati, rudréṣv evá 'syā 'gnihotrā́ṁ hutáṃ bhavati.

(*c*) prathamám idhmám arcír álabhate, ādityás tárhy agníḥ [1], tásmin yásya táthāvidhe júhvati, ādityéṣv evá 'syā 'gnihotrā́ṁ hutáṃ bhavati.

(*d*) sárva evá sarvaśá idhmá ādīpto bhavati, víśve devás tárhy agníḥ, tásmin yásya táthāvidhe júhvati, víśveṣv evá 'sya devéṣv agnihotrā́ṁ hutáṃ bhavati.

(*e*) nitarā́m arcír upávaiti lohiníke 'va bhavati, índras tárhy agníḥ, tásmin yásya táthāvidhe júhvati, índra evá 'sya 'gnihotrā́ṁ hutáṃ bhavati [2].

(*f*) áṅgārā bhavanti, tébhyó 'ṅgārebhyo 'rcír údeti, prajā́patis tárhy agníḥ, tásmin yásya táthāvidhe júhvati, prajā́patāv evá 'syā 'gnihotrā́ṁ hutáṃ bhavati.

(*g*) śáró 'ṅgārā ádhyūhante, bráhma tárhy agníḥ, tásmin yásya táthāvidhe júhvati, bráhmann evá 'syā 'gnihotrā́ṁ hutáṃ bhavati.

(*h*) vásuṣu rudréṣv ādityéṣu víśveṣu devéṣu, índre prajā́patau bráhman, áparivargam evá

[22] *Cf.* Śat.-Br. 2.4.2.21.

'syai 'tâsu devátāsu hutáṃ bhavati, yásyai 'váṃ vidúṣo 'gnihotráṃ júhvati, yá u cai 'nad eváṃ véda [3].

[In this chapter the author of the Brāhmaṇa explains how, according to the different positions and the different aspects of the fire, the Agnihotra is offered to the Vasus, to the Rudras, to the Ādityas, to the Viśve Devāḥ, to Prajāpati, and to the Bráhman.]

(*a*) When he (the Adhvaryu) takes away the fire (from the Gārhapatya fire place) (in order to put it on the Āhavanīya fire place) (*cf.* Āp. 6.1.6), then the fire is the Vasus. Verily the Agnihotra of him for whom they (i.e., the priests) pour the libations in such a fire, is offered to the Vasus.

(*b*) (When,) having been placed (on the Āhavanīya fire-place), the fire is smoking, then the fire is the Rudras. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Rudras.

(*c*) (When) the flame, for the first time, seizes the fuel, then the fire is the Ādityas. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Ādityas.

(*d*) (When) all the fuel, on all sides, is flaming, then the fire is the Viśve Devāḥ. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Viśve Devāḥ.

(*e*) (When) the flame comes down, and there is a red glow as it were, then the fire is Indra. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to Indra.

(*f*) (When) there are glowing coals and from these glowing coals a flame arises, then the fire is Prajāpati. Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to Prajāpati.

(*g*) (When) the glowing coals put on a film of ashes, then the fire is the Bráhman (the divine essence). Verily the Agnihotra of him for whom they pour the libations in such a fire, is offered to the Bráhman.

(*h*) Verily it is to the Vasus, to the Rudras, to the Ādityas, to the Viśve Devāḥ, to Prajāpati, to the Bráhman, to (all) these deities, without exception, that oblations are offered by him (the Sacrificer) for whom, as he thus knows, they (i.e., the priests) offer the Agnihotra,—and who thus knows this (i.e., the Agnihotra).

2.1.11

(*a*) ṛtáṃ tvā satyéna párişiñcāmí 'ti sāyáṃ párişiñcati, satyáṃ tva rténa párişiñcāmí 'ti prātáḥ; agnír vá ṛtám, asáv ādítyáḥ satyám; agním evá tád ādityéna sāyáṃ párişiñcati; agnínā "dityáṃ prātáḥ sáḥ; yávad ahorātré bhávataḥ, távad asya lokásya, ná 'rtir ná ríṣṭiḥ, ná 'nto ná paryantò 'sti, yásyai 'váṃ vidúṣo 'gnihotráṃ júhvati, yá u cai 'nad eváṃ véda.

[In this chapter the author of the Brāhmaṇa explains the symbolic meaning of the formula uttered by the Adhvaryu when he pours water around the fires in the evening, and the symbolic meaning of the formula uttered by him when he pours water around the fires in the morning.]

(*a*) In the evening, he (the Adhvaryu, acting for the Sacrificer,) pours water around (each of the three sacred fires) with the formula: "I sprinkle round thee, (who art) the Sacred Order, with the Truth." In the morning, (he does it) with the formula: "I sprinkle round thee, (who art) the Truth, with the Sacred Order."—Verily the Sacred Order is Agni (the Fire-god), (and) the Truth is yonder Sun. Consequently, in the evening, he sprinkles round Agni (the Fire) with the Sun; (and) in the morning, he sprinkles round the Sun with Agni (the Fire).—As long as there will be day and night, so long, in this world, there will be no damage, no end, no limitation, for him (the Sacrificer) for whom, as he thus knows, they (i.e., the priests) offer oblations,—and who thus knows this (i.e., the Agnihotra).

THE KAUKILĪ-SAUTRĀMAṆĪ IN THE TAITTIRĪYA-BRĀHMAṆA

The Sixth Prapāṭhaka of the Second Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

THE Sautrāmaṇī is a sacrificial ceremony the principal elements of which are: (1) an animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra; (2) libations of melted butter, of milk, and of the spirituous liquor called Surā. There are two kinds of the Sautrāmaṇī, namely the Caraka-Sautrāmaṇī and the Kaukilī-Sautrāmaṇī. The Caraka-Sautrāmaṇī should be performed after the Rājasūya (the royal consecration) or after the Agnicayana (the building of the fire-altar), and is considered as a part of these ceremonies; but the Kaukilī-Sautrāmaṇī is an independent sacrifice. The Taittirīya-Saṃhitā deals very briefly with the Caraka-Sautrāmaṇī in 1.8.21, and does not at all deal with the Kaukilī-Sautrāmaṇī; but the Kaukilī-Sautrāmaṇī is the subject of the sixth Prapāṭhaka of the Second Kāṇḍa of the Taittirīya-Brāhmaṇa. This Prapāṭhaka, the translation of which I am now publishing, contains most of the *mantras* (stanzas and sacrificial formulas) of the rites of the Kaukilī-Sautrāmaṇī, but no theological explanations.

Just as in the case of my other translations of the Taittirīya-Brāhmaṇa, my translation of this Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, and I have put in brackets introductory notes in front of each chapter.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
RV. = Ṛgveda-Saṃhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.
VS. = Vājasaneyi-Saṃhitā.

INTRODUCTION

The Sautrāmaṇī is a sacrificial ceremony that was originally instituted to atone for excess in Soma drinking. It is called Sautrāmaṇī because, in its rites, Indra is worshiped as Indra Sutrāman, i.e., Indra, the good protector. Its chief characteristics are: the offering of libations of the spirituous liquor called Surā, and the offering of a triple animal sacrifice, namely the offering of a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra. The whole performance of the Sautrāmaṇī takes four days. During the first three days the Surā is prepared and matured. The main sacrifice takes place on the fourth day.

Here is a summary of the rites of the Kaukilī-Sautrāmaṇī according to the Śrautasūtra of Āpastamba.

The actual performance of the Kaukilī-Sautrāmaṇī begins with the preparation of the spirituous liquor called Surā. But, before that preparation, one should purchase from a eunuch the materials necessary for that preparation, namely: rice, barley, and millet. One should roll up the rice in a piece of linen cloth, and let it germinate; one should parch the barley, crush it into flour, put the flour into sour milk, and stir the mixture with Darbha grass; that mixture is called *māsara;* and one should sprinkle the coarse part of the parched barley grains with water; this is called *nagnahu;* and one should also parch the millet, and crush it into flour.

And, on the day on which these materials are purchased, one should offer an animal sacrifice to Indra, and a dish of cooked rice to Aditi.

The preparation of the Surā is a complicated process. One should mix together the malted rice, the *māsara*, and the *nagnahu*. One should scatter upon that mixture one third of the millet-flour, and one should pour upon it the milk of one cow. After one night has passed, one should again scatter upon the mixture another third of the millet-flour, and add to it the milk of two cows. After the second night has passed, one should scatter upon the mixture the remaining third of the millet-flour, and add to it the milk of three cows. One should thus allow the mixture to remain and mature for three nights. The pitcher that contains the mixture should be kept in a pit that has been dug in front of the Gārhapatya fire, and one should put in the mixture the malted barley grains which have been bought from a eunuch.

On the day of the principal offerings, i.e., on the fourth day, one should prepare, on the sacrificial ground, two *kharas*, i.e., two mounds of earth, one towards the south of the *uttaravedi*, and another towards the east of the Dakṣiṇa fire, for placing the cups of Surā. At the time of placing the utensils, the Adhvaryu should place three cups for the milk that will be offered to the Aśvins, to Sarasvatī, and to Indra Sutrāman, and three cups for the Surā that will be offered to the same deities. After having purified the melted butter, the Adhvaryu should purify the milk by means of a filter made of hair; and the Pratiprasthātar should purify the Surā by means of a filter made of the hair of the tail of a cow or a horse. The Adhvaryu should draw the first draught of milk, pour barley-flour into it, and deposit it on the *khara;* he should then draw the second draught of milk, put wheat-flour into it, and deposit it on the *khara;* he should then draw the third draught of milk, put Indra-grain-flour into it, and deposit it on the *khara*. He should then pay reverence to the three draughts he has deposited.—On the other hand, the Pratiprasthātar should draw three draughts of Surā streaming down through his filter, and deposit them on the *khara*. One should add to the three cups of Surā respectively the fruits of three different kinds of the jujube tree, and three kinds of hair, namely: lion's hair, tiger's hair, and wolf's hair.

After the Adhvaryu and the Sacrificer have paid reverence to the draughts of Surā, the Adhvaryu should pour the libations of milk into the Āhavanīya fire, and he should drink the rest of the draught of milk offered to the Aśvins. On the other hand, the Pratiprasthātar should pour the libations of Surā into the Āhavanīya fire or the Dakṣiṇa fire, and he and the Āgnīdhra should drink the rest of the draught of milk offered to Sarasvatī. The Sacrificer then should pour down on the earth the rest of the draughts of milk, for his ancestors, and pay reverence to them. The rest of the Surā is poured out on an ant-hill; and the Brahmán priest drinks the rest of the draught of milk that has been offered to Indra.

Near the end of the triple animal sacrifice, but before the oblation to Agni Sviṣṭakṛt, the Adhvaryu should offer, as Upahomas, i.e., as additional offerings, oblations of the three broths that have been made with the flesh of the three victims, i.e., the he-goat sacred to the Aśvins, the ram sacred to Sarasvatī, and the bull sacred to Indra.

Then one should place, east of the Āhavanīya fire, a throne-seat for the Sacrificer. On that throne-seat, the Adhvaryu spreads a black antelope skin; he sprinkles the Sacrificer with the fat gravy of the three victims, and touches the Sacrificer's hands. The Sacrificer calls three of his attendants with auspicious names; he touches the different parts of his body; he descends from his throne-seat, offers the libation of fat gravy to the gods, and touches again the different parts of his body.

After the *anuyājas* (i.e., the after-offerings) of the triple animal sacrifice, the Hotar, having been prompted by the Maitrāvaruṇa, recites the *sūktavāka* (the utterance of the good words).

After that, the ceremony of the Avabhṛtha (the conclusive bath) takes place. The Adhvaryu offers five libations of melted butter in the water. The Sacrificer immerses himself in the water of the Avabhṛtha, and pays homage to the sun. He and his wife put a kindle-stick on the Āhavanīya fire, and pay reverence to that fire. Then the Sacrificer should perform a sacrifice to the Fathers (i.e., to his deceased ancestors), and finally he should offer an animal sacrifice to Indra Vayodhas (i.e., Indra the bestower of vital strength), and a dish of cooked rice to Aditi.

The reader will find a detailed description of the Caraka-Sautrāmaṇī and the Kaukilī-Sautrāmaṇī according to the Śrautasūtras of Baudhāyana, Āpastamba, Manu, Vārāha, Kātyāyana,

Lāṭyāyana, and Drāhyāyana in Volume I (English Section) Part II of the Śrautakośa (Vaidika Saṃśodhana Maṇḍala, Poona, 1962) p. 899–942. This detailed description, however, does not give the translation of the *mantras* that should be recited at the Sautrāmaṇī ceremony.

2.6.1

(*a*) svādvíṃ tvā svādúnā, tīvrā́ṃ tivréṇa, amṛ́tām amṛ́tena, mádhumatīṃ mádhumatā, sṛjā́mi sā́ṁ sómena; sómo 'sy (*corr.*: sómo 'si;) aśvíbhyāṃ pacyasva, sárasvatyai pacyasva, índrāya sutrā́mne pacyasva.

(*b*) párī 'tó ṣiñcatā sutám, sómo yá uttamā́ṁ haviḥ [1], dadhanvā́[1] yó náryo apsv àntár ā́; suṣā́va sómam ádribhiḥ.

(*c*) punātu te parisrútam, sómaṁ sū́ryasya duhitā́, vā́reṇa śā́śvatā tánā.

(*d*) vāyúḥ pūtáḥ pavítreṇa; prā́ṅ sómo átidrutaḥ, índrasya yujyáḥ sákhā.

(*e*) vāyúḥ pūtáḥ pavítrena; pratyáṅ sómo átidrutaḥ [2], índrasya yujyáḥ sákhā.

(*f*) bráhma kṣatrā́ṃ pavate téja indriyám, súrayā sómaḥ sutá ā́suto mádāya, śukréṇa deva devátāḥ pipṛgdhi, rásenā́ 'nnaṃ yájamānāya dhehi.

(*g*) kuvíd aṅgá yávamanto yávaṃ cit, yáthā dā́nty anupūrvā́ṃ viyū́ya, ihé 'hai 'ṣāṃ kṛṇuta bhójanāni, yé barhíṣo námovṛktiṃ ná́ jagmuḥ.

(*h*) upayāmágṛhīto 'sy aśvíbhyāṃ tvā juṣṭā́ṃ gṛhṇāmi [3], sárasvatyā índrāya sutrā́mṇe.

(*i*) eṣá te yónis téjase tvā, vīryā́ya tvā bálāya tvā.

(*j*) téjo 'si téjo máyi dhehi, vīryàm asi vīryàṃ máyi dhehi, bálam asi bálaṃ máyi dhehi.

(*k*) nā́nā hí vāṃ deváhitaṁ sádaḥ kṛtám, mā́ sā́ṁsṛkṣāthāṃ paramé vyòman, súrā tvám asi śuṣmíṇī sóma eṣáḥ, mā́ mā hiṁsīḥ svā́ṃ yónim āviśán [4].

(*l*) upayāmágṛhīto 'sy āśvināṃ téjaḥ, sārasvatā́ṃ vīryàm, aindrā́ṃ bálam.

(*m*) eṣá te yónir módāya tvā, ānandā́ya tvā máhase tvā.

(*n*) ójo 'sy ójo máyi dhehi, manyúr asi manyúṃ máyi dhehi, máho 'si máho máyi dhehi, sáho 'si sáho máyi dhehi.

(*o*) yā́ vyāghrā́ṃ viṣūcikā, ubháu vṛ́kaṃ ca rákṣati, śyenā́ṃ patatríṇaṁ siṁhám, sé 'mā́ṃ pātv áṁhasaḥ.

(*p*) saṃpṛ́ca stha sā́ṃ mā bhadréṇa pṛṅkta; vipṛ́ca stha ví mā pāpmánā pṛṅkta [5].

[1] I think that we should read *dadhanvā́n*, which is the reading of RV. 9.107.1, or *dadhanvé*.

[This chapter contains: (1) the formulas that should be recited by the Adhvaryu and by the Pratiprasthātar for the preparation and purification of the draughts of milk and the draughts of Surā at the Sautramaṇī ceremony; (2) the formulas that should be recited by them when they draw the draughts of milk and the draughts of Surā, and deposit them on the *khara;* (3) the six formulas that should be recited when the Adhvaryu and the Sacrificer are paying reverence to the draughts which have been deposited on the *khara.*]

(*a*) "Thee the sweet one with the sweet one, (thee) the strong one with the strong one, (thee) the immortal one with the immortal one, (thee) the honeyed one with the honeyed one, (thee) with the Soma I unite.—Thou art the Soma. Be prepared (*literally* be cooked) for the Aśvins; be prepared for Sarasvatī; be prepared for Indra, the good protector." [2]

(*b*) "From hence do ye abundantly pour out the outpressed Soma-juice, the Soma, which is the best oblation, the manly one, which has rushed into the waters. I have pressed out the Soma by means of the pressing stones." [3]

(*c*) "Let the daughter of the Sun purify for thee the Soma that flows abundantly through the hair-sieve, in perpetual continuation." [4]

(*d*) "Vāyu (the Wind) has been purified by the purifier. Forward the Soma has run away,—the faithful companion of Indra." [5]

[2] According to Āp. 19.1.9, with this formula the Adhvaryu mixes the Surā (i.e., the mixture that will become the Surā) with the malted barley grains which he has bought from a eunuch.

[3] *Cf.* RV. 9.107.1.—According to Āp. 19.5.11, the Adhvaryu should recite this stanza three times. After he has made a gruel of millet, and has added one third of that gruel to the mixture he has made for the preparation of the Surā, he pours, on the whole, the milk of one cow, and recites this stanza; then, (after one night has passed,) he adds the second third of the gruel of millet to the mixture, pours on it the milk of two cows, and recites the same stanza; finally, (after the second night has passed,) he adds the last third of the gruel to the mixture, pours on it the milk of three cows, and recites again the same stanza.

[4] *Cf.* RV. 9.1.6.—This stanza is not quoted by Āpastamba in his description of the Kaukilī-Sautramaṇī, but only in his description of the Caraka-Sautramaṇī. It is probable, however, that, in the Kaukilī-Sautramaṇī, it should be recited by the Adhvaryu when, with his hair-sieve, he purifies the milk, out of which he will draw the draughts for the libations of milk.

[5] According to Āp. 19.6.11–12, the Adhvaryu should recite this stanza (probably after the preceding one) when, with his hair-sieve, he purifies the milk out of which he

(*e*) "Vāyu (the Wind) has been purified by the purifier. Backward the Soma has run away,—the faithful companion of Indra."

(*f*) "The power of the order of the Brāhmaṇas purifies itself, (and) the power of the order of the Kṣatriyas (purifies itself); the fiery energy (of the Brāhmaṇas) (purifies itself), (and) the manly vigor (of the Kṣatriyas) (purifies itself). With the Surā, the Soma that has been pressed out, is distilled for intoxication. With the pure juice, O god, satiate the deities; with the sap, bestow food on the Sacrificer." [6]

(*g*) "What then? Just as the owners of barley cut their barley, removing it in due order, so here and there do ye bring the food of those who have not come to the reverential pulling up (and spreading) of the sacrificial grass." [7]

(*h*) "Thou art taken with a support. I take thee agreeable to the Aśvins.—(Thou art taken with a support. I take thee) agreeable to Sarasvatī.—(Thou art taken with a support. I take thee) agreeable to Indra, the good protector." [8]

(*i*) "This is thy birthplace. For fiery energy, (I deposit) thee.—(This is thy birthplace.) For manly power, (I deposit) thee.—(This is thy birthplace.) For strength, (I deposit) thee." [9]

(*j*) "Thou art fiery energy; give me fiery energy.—Thou art manly power; give me manly power.—Thou art strength; give me strength." [10]

(*k*) "Separately, indeed, a seat agreeable to the gods has been prepared for you two. Do ye not mingle in the highest heaven. Thou art the impetuous Surā; this one is the Soma. Harm me not, (O Soma,) when entering thine own birthplace." [11]

(*l*) "Thou art taken with a support, (thou) the fiery energy of the Aśvins. (I take thee agreeable to the Aśvins.)—(Thou art taken with a support, thou) the manly power of Sarasvatī. (I take thee agreeable to Sarasvatī.)—(Thou art taken with a support, thou) the strength of Indra. (I take thee agreeable to Indra.)" [12]

(*m*) "This is thy birthplace. For delight, (I deposit) thee.—(This is thy birthplace.) For joy, (I deposit) thee.—(This is thy birthplace.) For gladness, (I deposit) thee." [13]

(*n*) "Thou art vigor; give me vigor.—Thou art passion; give me passion.—Thou art gladness; give me gladness.—Thou art conquering might; give me conquering might." [14]

(*o*) "Let Viṣūcikā (the deity of cholera), who protects (i.e., who spares) these two, the tiger and the wolf, (and also) the winged hawk and the lion, protect this one (i.e., the Sacrificer) from distress."

(*p*) "Uniting ye are; unite me with happiness.—Disunity ye are; disunite me from evil."

2.6.2

(*a*) sómo rājā 'mṛtaṁ sutáḥ, ṛjīṣéṇā 'jahān mṛtyúm; ṛténa satyám indriyám, vipānaṁ śukrám ándhasaḥ; índrasye 'ndriyám, idáṃ páyo 'mṛtaṃ mádhu.

(*b*) sómam adbhyó vyàpibat, chándasā haṁsáḥ śuciṣát; ṛténa satyám indriyám.

(*c*) adbhyáḥ kṣīráṃ vyàpibat [1], krúñ̃ āṅgirasó dhiyā́; ṛténa satyám indriyám.

(*d*) ánnāt parisrúto rásam, bráhmaṇā vyàpibat kṣatrám; ṛténa satyám indriyám.

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will draw the draughts for the libations, if the Sautrāmaṇī is performed for a man who has vomited Soma; and he should, instead, recite the following one (i.e., 2.6.1.e), if the Sautrāmaṇī is performed for a man who has been purged by Soma.

[6] According to Āp. 19.6.13, this stanza should be recited by the Pratiprasthātar when, with his hair-sieve, he purifies the Surā.

[7] = TS. 1.8.21.d. *Cf.* RV. 10.131.2.—According to Āp. 19.6.15, this stanza should be recited as *puroruc*-formula (i.e., as "shining-in-front" formula) for all the draughts of milk, i.e., it should be recited, for all draughts of milk, before the uttering of the *upayāma*-formula, the formula that accompanies the drawing.

[8] According to Āp. 19.7.1, these are the three formulas that accompany the drawing of the draughts of milk.

[9] According to Āp. 19.7.1, with the first of these three formulas the Adhvaryu deposits the draught of milk for the Aśvins on the *khara* (the mound); with the second, he deposits the draught of milk for Sarasvatī; with the third, the draught of milk for Indra, the good protector.

[10] According to Āp. 19.7.1, with each of these three formulas, separately, the Adhvaryu should, standing, pay reverence to each of the three draughts of milk he has deposited on the *khara*.

[11] According to Āp. 19.7.3, this stanza should be recited as *puroruc*-formula (i.e., as "shining-in-front" formula) for all the draughts of Surā before the uttering of the *upayāma*-formula, i.e., the formula that accompanies the drawing.

[12] According to Āp. 19.7.4–6, these are the three formulas that accompany the drawing of the three draughts of Surā.

[13] According to Āp. 19.7.4–6, with the first of these three formulas, the Pratiprasthātar deposits the draught of Surā for the Aśvins on the *khara;* with the second, he deposits the draught of Surā for Sarasvatī; with the third, the draught of Surā for Indra, the good protector.

[14] According to Āp. 19.7.8, with these formulas, with the two following formulas of the rest of this chapter, and with the nine stanzas of the next chapter, the Adhvaryu and the Sacrificer should, standing, pay reverence to the draughts of Surā, after they have been deposited on the *khara*.

(*e*) réto mūtraṃ víjahāti, yóniṃ praviśád indriyám; gárbho jarāyuṇā́ "vṛtaḥ, úlbaṃ jahāti jánmanā; ṛténa satyám indriyám [2].

(*f*) védena rūpé vyàkarot, satāsatī́ prajā́patiḥ; ṛténa satyám indriyám.

(*g*) sómena sómau vyàpibat, sutāsutáu prajā́patiḥ; ṛténa satyám indriyám.

(*h*) dṛṣṭvā́ rūpé vyā́karot satyānṛté prajā́patiḥ, áśraddhām ánṛté 'dadhāt, śraddhā́m̃ satyé prajā́patiḥ; ṛténa satyám indriyám.

(*i*) dṛṣṭvā́ parisrúto rásam, śukréṇa śukrám̃ vyàpibat, páyaḥ sómaṃ prajā́patiḥ; ṛténa satyám indriyám, vipā́nam̃ śukrám ándhasaḥ; índrasye 'ndriyám, idā́ṃ páyo 'mṛtaṃ mádhu [3].

[This chapter contains the nine stanzas that should be recited by the Adhvaryu when he and the Sacrificer, and probably also the Pratiprasthātar, pay reverence to the draughts of Surā which have been deposited on the *khara*.]

(*a*) "King Soma, the beverage of immortality, having been pressed out, left Death behind with the Soma-dregs. By the Divine Order, true manly power (has been produced), the pure drinking-off of the Soma-juice. This liquor, the sweet beverage of immortality, is the manly power of Indra."

(*b*) "By means of the metre (i.e., by means of hymns), the *haṃsa* (the wild goose), sitting in the light, drank up the Soma from the waters. By the Divine Order, true manly power (has been produced)."

(*c*) "By means of the prayer, the snipe of the Aṅgirases drank up the milk from the waters. By the Divine Order, true manly power (has been produced)."

(*d*) "By means of the Bráhman (i.e., by means of the holy power of the sacred word), the power of the order of the Kṣatriyas drank up the sap from the foaming food. By the Divine Order, true manly power (has been produced)."

(*e*) "Entering the vulva, the manly power, (i.e.,) the seminal fluid, leaves the urine behind. The embryo, enveloped in the caul, leaves, by its birth, the enveloping membrane. By the Divine Order, true manly power (has been produced)."

(*f*) "By means of the Veda, Prajāpati separated the two appearances, the real one and the unreal one. By the Divine Order, true manly power (has been produced)."

(*g*) "By means of the (only one) Soma, Prajāpati drank up the two Somas: the Soma that had been pressed out, and the Soma that had not been pressed out. By the Divine Order, true manly power (has been produced)."

(*h*) "Having seen the two appearances, the true one and the untrue one, Prajāpati separated them. Into falsehood Prajāpati put lack of faith; into truth, (he put) faith. By the Divine Order, true manly power (has been produced)."

(*i*) "Having seen the sap of the foaming (liquor), Prajāpati, with the bright one (i.e., with the milk), drank up the bright one (i.e., the Soma-juice),—(he drank up) the milk and the Soma-juice. By the Divine Order, true manly power (has been produced), the pure drinking off of the Soma-juice. This liquor, the sweet beverage of immortality, is the manly power of Indra."

2.6.3

(*a*) súrāvantaṃ barhiṣádam̃ suvíram, yajñā́m̃ hinvanti mahiṣā́ námobhiḥ, dádhānāḥ sómaṃ diví devátāsu; mádemé 'ndraṃ yájamānāḥ svarkā́ḥ.

(*b*) yás te rásaḥ sáṃbhṛta óṣadhīṣu, sómasya śúṣmaḥ súrayā sutásya, téna jinva yájamānaṃ mádena, sárasvatīm aśvínāv índram agním.

(*c*) yám aśvínā námucer āsurā́d ádhi, sárasvaty ásanod indriyāya [1], imā́ṃ tā́m̃ śukrā́ṃ mádhumantam índum, sómam̃ rā́jānam ihá bhakṣayāmi.

(*d*) yád átra riptā́m̃ rasínaḥ sutásya, yád índro ápibac chácībhiḥ, ahā́ṃ tád asya mánasā śivéna, sómam̃ rā́jānam ihá bhakṣayāmi.

(*e*) pitṛ́bhyaḥ svadhāvíbhyaḥ svadhā́ námaḥ; pitāmahébhyaḥ svadhāvíbhyaḥ svadhā́ námaḥ; prápitāmahebhyaḥ svadhāvíbhyaḥ svadhā́ námaḥ; ákṣan pitáraḥ [2], ámīmadanta pitáraḥ, átītṛpanta pitáraḥ, ámīmṛjanta pitáraḥ; pítaraḥ śúndhadhvam.

(*f*) punántu mā pitáraḥ somyā́saḥ, punántu mā pitāmahā́ḥ, punántu prápitāmahāḥ, pavítreṇa śatā́yuṣā.

(*g*) punántu mā pitāmahā́ḥ, punántu prápitāmahāḥ [3], pavítreṇa śatā́yuṣā, víśvam āyur vyàśnavai.

(*h*) ágna āyūm̃ṣi pavasa [ā́ suvó 'rjam íṣaṃ ca naḥ, āré bādhasva duchúnām].

(*i*) ágne pávasva [svápā asmé várcaḥ suvíryam, dádhad póṣam̃ rayíṃ máyi].

(*j*) pávamānaḥ súvar-jánaḥ [pavítreṇa vícarṣaṇiḥ, yáḥ pótā sá punātu mā].

(*k*) punántu mā devajanā́ḥ [punántu mánavo dhiyā́, punántu víśva āyávaḥ].

(*l*) játavedaḥ pavítravat [pavítreṇa punāhí mā, śukréṇa deva dídyat, ágne krátvā krátūṁr ánu].

(*m*) yát te pavítram arcíṣy [ágne vítatam antár á, bráhma téna punīmahe].

(*n*) ubhábhyāṃ deva savitaḥ [pavítreṇa savéna ca, idáṃ bráhma punīmahe].

(*o*) vaiśvadeví punatí [devy ágāt, yásyai bahvís tanúvo vītápṛṣṭhāḥ, táyā mádantaḥ sadhamádyeṣu, vayáṁ syāma pátayo rayīṇám].

(*p*) yé samānáḥ sámanasaḥ, pitáro yamarájye, téṣāṃ lokáḥ svadhá námaḥ, yajñó devéṣu kalpatām [4].

(*q*) yé sajātáḥ sámanasaḥ, jīvá jīvéṣu māmakáḥ, téṣāṁ śrír máyi kalpatām, asmíl loké śatáṁ sámāḥ.

(*r*) dvé srutí aśṛṇavaṃ pitṛṇám, aháṃ devánām utá mártyānām, yábhyām (*corr.*: tábhyām) idáṃ víśvam éjat sámeti, yád antarā́ pitáraṃ mātáraṃ ca.

(*s*) idáṁ havíḥ prajánananaṃ me astu, dáśavīraṁ sarvágaṇaṁ svastáye, ātmasáni prajāsáni, paśusány abhayasáni lokasáni, agníḥ prajā́ṃ bahulā́ṃ me karotu, ánnaṃ páyo réto asmásu dhatta; rāyás póṣam íṣam ū́rjam asmásu dīdharat svāhā [5].

[This chapter contains: (1) the stanza that the Adhvaryu should recite when he pours the libations of milk into the Āhavanīya fire, and the stanza that he should recite when, after the libations, he drinks the rest of the draught of milk prepared for the Aśvins; (2) the stanza that the Pratiprasthātar should recite when he pours the libations of Surā into the fire, and the stanza that he and the Āgnīdhra should recite when, after the libations, they drink the rest of the draught of milk prepared for Sarasvatī; (3) the formulas that the Sacrificer should recite when he gives to his ancestors the rest of the draughts of milk by pouring it on the earth, and the ten stanzas that he should recite when he pays reverence to his ancestors; (4) the stanzas that the Adhvaryu and the Pratiprasthātar should recite when, after the Sacrificer has paid reverence to his ancestors, they offer two libations of melted butter; (5) the stanza that should be recited when, after the libations, the rest of the Surā is poured out on an ant-hill; (6) the stanza that should be recited by the Brahmán priest and the Sacrificer when, after the libations, they drink the rest of the draught of milk prepared for Indra.]

(*a*) "The sacrifice which is supplied with Surā, which is seated on the sacrificial strew, which procures manly sons,—(that sacrifice) the mighty ones (i.e., the officiating priests) impel by their devotions, putting the Soma in heaven among the deities. May we enjoy ourselves, worshiping Indra with beautiful hymns of praise." [15]

(*b*) "That which is thy sap, collected in the plants, the impetuous strength of the Soma, which has been pressed out along with the Surā, —by that intoxicating drink, (O Surā,) do thou quicken the Sacrificer, Sarasvatī, the two Aśvins, Indra and Agni." [16]

(*c*) "The Soma which the two Aśvins took away from the Asuric Namuci, and which Sarasvatī obtained for (the growing of) the manly power of Indra,—this bright, sweet drop, the king Soma, here, I drink." [17]

(*d*) "Whatever (portion) is clinging here of the juicy (liquor), which has been pressed out, (and) which Indra mightily drank,—that (portion) of this (liquor), the king Soma, here, with auspicious mind, I drink." [18]

(*e*) "To the Fathers who are entitled to the *svadhā*-oblation, svadhā! homage!—To the Grandfathers who are entitled to the *svadhā*-oblation, svadhā! homage!—To the Great-grandfathers who are entitled to the *svadhā*-oblation, svadhā! homage!—The Fathers have drunk. The Fathers have enjoyed themselves. The Fathers have been satisfied. The Fathers have cleansed themselves.—O Fathers, be ye purified." [19]

(*f*) "Let the Fathers who are entitled to drink the Soma, cleanse me; let the Grandfathers cleanse me; let the Great-grandfathers cleanse me, with a means of purification that gives a life of a hundred years." [20]

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[15] According to Āp. 19.8.8–9, with this stanza the Adhvaryu pours the libations of milk into the Āhavanīya fire.

[16] According to Āp. 19.8.8–9, with this stanza, the Pratiprasthātar pours the libations of Surā into the Āhavanīya fire, or into the southern fire (*dakṣiṇāgni*).

[17] According to Āp. 19.8.10, this stanza should be recited by the Adhvaryu when, after the libations, he drinks the rest of the draught of milk prepared for the Aśvins.

[18] According to Āp. 19.8.11, this stanza should be recited by the Pratiprasthātar and the Āgnīdhra when they drink the rest of the draught of milk prepared for Sarasvatī.

[19] According to Āp. 19.8.14, with these formulas the Sacrificer gives to his father, to his grandfather, and to his great-grandfather the rest of the draughts of milk by pouring it on the earth, on the southern side of the Āhavanīya fire.

[20] According to Āp. 19.8.15, with this stanza and the nine following ones (*g-o*), the Sacrificer should, standing,

(*g*) "Let the Grandfathers cleanse me, let the Great-grandfathers cleanse me, with a means of purification that gives a life of a hundred years."

(*h*) "O Agni, thou purifiest the vital powers [; do thou give strength and food to us. Far away do thou drive ill-fortune]." [21]

(*i*) "O Agni, [(as) a good worker,] do thou purify [for us glory and abundance of manly sons, bestowing wealth and prosperity on me]." [22]

(*j*) "Let him who purifies himself (i.e., the Soma), (let him) who was born in heaven [, let him who is the vigorous purifier, purify me with his means of purification]." [23]

(*k*) "Let the troops of the gods purify me. [Let men purify me with their prayer. Let all living beings purify (me)]." [24]

(*l*) "O Jātavedas, like a strainer [, do thou purify me, O god, shining with brightness, O Agni, willingly, according to thine intentions]." [25]

(*m*) "The strainer which [, O Agni, is spread out] in thy flame [—, with that we purify the Bráhman (i.e., the holy power of the sacred word, in our prayers)]." [26]

(*n*) "By both, O god Savitar [, by thy means of purification and by thine impulse, we purify the Bráhman (in our prayers)]." [27]

(*o*) "Purifying, the goddess who is connected with the Viśve Devāḥ [has come,—the goddess who has many smooth-backed bodies. Through her may we, revelling in convivial feasts, be lords of riches]." [28]

(*p*) "The Fathers, who are equal, of one and the same mind, in the realm of Yama,—to them (let be given) free space, the *svadhā*-oblation, homage. Let the sacrifice be successful among the gods!" [29]

(*q*) "My own people, who are of one and the same origin, of one and the same mind, living among the living,—let the fortune of them be successful with me, in this world, for a hundred years." [30]

(*r*) "I have heard of two paths of the Fathers (i.e., of the deceased ancestors), (that) of the gods, and (that) of the mortals. On these two, meets together all that lives here, whatever there is between the Father (Heaven) and the Mother (Earth)." [31]

(*s*) "Let this sacrificial substance be productive for me, bringing (to me) ten manly sons, bringing (to me) all my troops, for well-being;—(let it be for me) life-winning, offspring-winning, cattle-winning, safety-winning, free-space-winning. Let Agni raise for me abundant offspring. Do ye bestow upon us, (O gods,) food, milk, and seed. Let him (i.e., Agni) support in us increase of wealth, invigorating sap, and strength. Svāhā!" [32]

2.6.4

(*a*) síseṇa tántraṃ mánasā manīṣíṇaḥ, ūrṇāsūtréṇa kaváyo vayanti, aśvínā yajñáṁ savitā́ sárasvatī, índrasya rūpáṃ váruṇo bhiṣajyán.

(*b*) tád asya rūpám amṛ́taṁ śácībhiḥ, tisró dadhur devátāḥ saṁrarāṇáḥ; lómāni śáṣpair bahudhā́ ná tókmabhiḥ; tvág asya māṁsám abhavan ná lājáḥ.

(*c*) tád aśvínā bhiṣájā rudrávartanī; sárasvatī vayati péśo ántaraḥ (*corr.*: ántaram)[33] [1]; ásthi majjánaṃ mā́saraiḥ, kārotaréṇa dádhato gávāṃ tvací.

(*d*) sárasvatī mánasā peśaláṃ vásu, nā́satyābhyāṃ vayati darśatáṃ vápuḥ, rásaṃ parisrútā ná róhitam, nagnáhur dhíras tásaraṃ ná véma.

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pay reverence to the Fathers (i.e., to his deceased ancestors).

[21] = RV. 9.66.19.

[22] = TS. 1.3.14.y.

[23] = Tait.-Br. 1.4.8.a.

[24] = Tait.-Br. 1.4.8.b.

[25] = Tait.-Br. 1.4.8.c.

[26] = Tait.-Br. 1.4.8.d.

[27] = Tait.-Br. 1.4.8.e.

[28] = Tait.-Br. 1.4.8.f.

[29] According to Āp. 19.9.1, with this stanza the Adhvaryu, after the Sacrificer has paid reverence to the Fathers, offers a libation of melted butter.

[30] According to Āp. 19.9.1, with this stanza, the Pratiprasthātar also, after the Sacrificer has paid reverence to the Fathers, offers a libation of melted butter.

[31] *Cf.* RV. 10.88.15; VS. 19.47; Śat.-Br. 12.8.1.21.—I think that *utá* does not connect *pitṛṇā́m* and *devā́nām*, but *devā́nām* and *mártyānām*. And I am inclined to believe that *srutir devānām* (the path of the gods) designates the path which is called *devayāna*, whereon the souls of the deceased go to the sun, and finally to Bráhman; and that *srutir martyānām* (the path of the mortals) designates the path which is usually called *pitṛyāṇa*, whereon the souls of the deceased go to the moon, and then come back to the earth, and are born again (*Cf.* Bṛhadāraṇyaka Upaniṣad 6.2.2 and 6.2.15–16). But I know that this interpretation, which is the interpretation of Sāyaṇa in his commentary on Tait.-Br. 1.4.2.3, would imply the assumption that the doctrine of transmigration already existed at the time of the composition of the Ṛgveda, and was accepted by its authors, an assumption which most of the Western scholars consider inadmissible.—According to Āp. 19.3.5, this stanza should be recited when, after the libations, the rest of the Surā is poured out on an ant-hill.

[32] According to Āp. 19.8.12, this stanza should be recited by the Brahmán priest and the Sacrificer when, after the libation, they drink the rest of the draught of milk prepared for Indra.

[33] *ántaram* is the reading of VS. 19.82.

(*e*) páyasā śukrám amṛ́taṃ janítram, súrayā mū́trāj janayanti rétaḥ, ápā 'matiṃ durmatíṃ bā́dhamānāḥ, ū́vadhyaṃ vā́taṁ̃ sabúvaṃ tád ārā́t [2].

(*f*) índraḥ sutrā́mā hṛ́dayena satyám, puroḍā́śena savitā́ jájāna; yákṛt klomā́naṃ váruṇo bhiṣajyan (*corr.*: bhiṣajyán), mátasne vāyavyàir ná mināti pittám.

(*g*) āntrā́ṇi sthālí́ mádhu pínvamānā, gúdā (*corr.*: gúdāḥ)[34] pā́trāṇi sudúghā ná dhenúḥ; śyenásya pátraṃ ná plīhā́ śácībhiḥ, āsandí nā́bhir udáraṃ ná mātā́.

(*h*) kumbhó vaniṣṭhúr janitā́ śácībhiḥ, yásminn ágre yónyāṃ gárbho antáḥ [3]; plā́śír vyàktaḥ śatádhāra útsaḥ, duhé ná kumbhíṁ̃ (*corr.*: kumbhí)[35] svadhā́ṃ pitṛ́bhyaḥ.

(*i*) múkhaṁ̃ sád asya śíra ít sádena (*corr.*: sátena),[36] jihvā́ pavítram aśvínā sā́ṁ̃ sárasvatī, cápyaṃ ná pāyúr bhiṣág asya vā́laḥ, vastír ná śépo hárasā tarasví.

(*j*) aśvíbhyāṃ cákṣur amṛ́taṃ gráhābhyām, chā́gena téjo havíṣā śṛténa, pákṣmāṇi godhū́maiḥ kvaláir utā́ni, péśo ná śuklám ásitaṃ vasāte [4].

(*k*) ávir ná meṣó nasí víryāya, prāṇásya pánthā amṛ́to gráhābhyām, sárasvaty úpa vā́kair vyānám, násyāni barhír bádarair jajāna.

(*l*) índrasya rūpám ṛṣabhó bálāya, kárṇābhyāṁ̃ śrótram amṛ́taṃ gráhābhyām, yávā ná barhír bhruví késarāṇi, karkándhu jajñe mádhu sāraghā́ṃ múkhāt.

(*m*) ātmánn upásthe ná vṛ́kasya lóma, múkhe śmáśrūṇi ná vyāghralomán [5]. kéśā ná śīrṣán yáśase śriyái śíkhā, siṁ̃hásya lóma tvíṣir indriyā́ṇi.

(*n*) áṅgāny ātmán bhiṣájā tád aśvínā, ātmā́nam áṅgaiḥ sámadhāt sárasvatī, índrasya rūpáṁ̃ śatámānam ā́yuḥ, candréṇa jyótir amṛ́tam dádhānā.

(*o*) sárasvatī yónyāṃ gárbham antáḥ, aśvíbhyāṃ pátnī súkṛtaṃ bibharti, apā́ṁ̃ rásena váruṇo ná sā́mnā, índraṁ̃ śriyái janáyann apsú rā́jā.

(*p*) téjaḥ paśūnā́ṁ̃ havír indriyā́vat, parisrútā páyasā sāraghā́ṃ mádhu, aśvíbhyāṃ dugdhā́ṃ bhiṣájā sárasvatyā sutāsutā́bhyām, amṛ́taḥ (*corr.*; sárasvatyā, sutāsutā́bhyām amṛ́taḥ) sóma índuḥ [6].

[This chapter contains the sixteen stanzas that should be recited by the Adhvaryu when, at the animal sacrifice connected with the Sautrāmaṇī ceremony, he offers, as Upahomas, i.e., as additional offerings, oblations of the three broths that have been made with the flesh of the three victims, i.e., the he-goat sacred to the Aśvins, the ram sacred to Sarasvatī, and the bull sacred to Indra.—The translation of these stanzas is difficult because of their mystical character, and also because, in several cases, words are understood, and the meaning of some words is doubtful.]

(*a*) "Mindfully, with lead, with wool and thread, the wise ones, the sages, weave the web; the two Aśvins, Savitar, Sarasvatī (weave) the sacrifice; Varuṇa heals[37] the bodily form of Indra." [38]

(*b*) "That immortal form of him three deities (i.e., the two Aśvins and Sarasvatī), bestowing their gifts, have made with their powers. Just as his hairs (were produced) by malted grains of barley in great quantity and by malted grains of rice, (so) the parched grains became like his skin and flesh."

(*c*) "Therefore the two Aśvins, the two physicians (of the gods) move on the paths of Rudra, (and) Sarasvatī weaves the inner shape (of Indra). With the *māsaras* (the mixture of barley meal and sour milk prepared for the Sautrāmaṇī ceremony), and with the *kārotara*-sieve, they (i.e., the two Aśvins and Sarasvatī) make his bones and marrow, on the skin of the cows."

(*d*) "Mindfully Sarasvatī, with the Nāsatyas (i.e., with the two Aśvins), weaves the lovely, excellent, beautiful, figure (of Indra), just as the skilful Nagnahu (weaves) the red juice with the foaming juice,—just as the shuttle (weaves) (the cloth on) the loom."

(*e*) "By milk, they (i.e., the two Aśvins and

[34] *gúdāḥ* is the reading of VS. 19.86.
[35] *kumbhī́* is the reading of VS. 19.87.
[36] *sátena* is the reading of VS. 19.88.

[37] *bhiṣajyán:* the present participle here, as in some other *mantras* of Tait.-Br. 2.6, is used as a finite verb.

[38] According to Āp. 19.9.3–9, this stanza and the seven following ones (*b-h*) should be recited by the Adhvaryu when, at the animal sacrifice connected with the Sautrāmaṇī ceremony, before the oblation to Agni Sviṣṭakṛt, he offers, as Upahomas (i.e., as additional offerings), by means of the four hoofs and the four *kuṣṭhikās* (dew-claws) of the victim sacred to the Aśvins, libations of the broth that has been made with the flesh of that victim.—The eight following stanzas (*i-p*) he should recite when he offers, in the same way, libations of the broth that has been made with the flesh of the victim sacred to Sarasvatī. Finally he should recite the whole chapter (*a-p*) for the libations of the broth that has been made with the flesh of the victim sacred to Indra.—The meaning of *kuṣṭhikā* is uncertain. The word has been usually translated by "dew-claw."

Sarasvatī) produce the bright, immortal, procreative power; by the Surā, (they produce) the seminal fluid from urine,—driving far away lack of intelligence and ill intention, the undigested food, the wind (in the bowels), and the already digested food (in the abdomen)."

(*f*) "Indra, the good protector, has generated truth (i.e., ritual accuracy, i.e., the efficacy of the sacrifice) by the heart (of the victim); Savitar (has generated it) by the sacrificial cake (offered at the animal sacrifice). Varuṇa, healing the liver, the lungs, (and) the kidneys (?), diminishes (the quantity of) the bile, as by means of Vāyu-vessels." [39]

(*g*) "Like a cow rich in milk, the *sthālī* (the cooking pot), full of sweet liquor, (became) the (higher) intestines, and the dishes (became) the (lower) bowels. Just as the eagle's wing (used at the sacrifice) (became) the spleen (of Indra) by its own powers, (so) the throne-seat (of the Sacrificer) (became) the navel, (and) the mother (earth) (i.e., the *vedi*) (became) like the belly (of Indra)."

(*h*) "The pitcher, by its own powers, (became) the rectum, the progenitor, in which, first, in its place of origin, (was) the embryo. The beautiful fount of a hundred streams (i.e., the pan perforated with a hundred holes) (became) the male organ (??)[40] (of Indra). Just as the pitcher (i.e., the pan perforated with a hundred holes) pours out (the Surā) (as) *svadhā*-oblations to the Fathers (it was just like that)." [41]

(*i*) "The beautiful face of him (i.e., of Indra), (and) his head (were made) with the *sata* (i.e., with the great bowl in which the Surā is to be poured). The strainer (became) his tongue; Sarasvatī and the Aśvins together (made it).—Like the *capya*-dish his anus (was made). The hair-sieve was his physician. The hairy tail-whisk (which is used as a purifier), quick with energy, (became) like his bladder." [42]

(*j*) "The immortal eyes[43] (of Indra) (were produced) by the two Aśvins, by means of their two draughts (the draught of milk and the draught of Surā); their fiery energy (the fiery energy of his eyes) (was produced) by means of (the flesh of) the he-goat, the cooked oblation; their eyelashes (were) interwoven with wheat and jujube fruits. Like a white and black embroidered cloth, the two (i.e., the two eyes of Indra) put them on."

(*k*) "The ram (which is sacred to Sarasvatī and offered as a victim to her at the animal sacrifice) (became) like a wool strainer (put) in the nose (of Indra), for vigor. The immortal path of the life breath (was produced) by means of the two draughts (offered to Sarasvatī) (the draught of milk and the draught of Surā). By means of Indra-grains, Sarasvatī (produced) the *vyāna* (the vital air which is diffused through the body). By means of jujube fruits, she produced the hairs in the nose (of Indra), (like) sacrificial grass."

(*l*) "The bull (which is sacred to Indra and offered as a victim to him at the animal sacrifice) (became) the bodily form of Indra, for strength. For both his ears, immortal hearing (was produced) by the two draughts (offered to Indra) (the draught of milk and the draught of Surā). Hairs were produced on his eyebrow like barley, (and) sacrificial grass. The jujube fruit, (which is) sweet honey, was produced from his mouth."

(*m*) "The hairs of the wolf (became), on the trunk (of Indra's body), like (the hairs) on the part below (the abdomen); the hairs of the tiger (became) like the beard upon the face (of Indra); the hairs of the lion, (which are) splendor and energies, (became) like the hair on the head (of Indra), the crest (of him), for glory and beauty." [44]

(*n*) "The two Aśvins, then, the two physicians (of the gods), (produced) the limbs on the body (of Indra); (and) Sarasvatī joined the body with the limbs, producing the bodily form, the hundredfold vital power, of Indra, (and) with that beautiful (form), the immortal splendor (of him)."

(*o*) "For the two Aśvins, Sarasvatī, their consort, bears in her womb the well-fashioned embryo. Just as Varuṇa, by means of the essence of the waters, with a sacred melody (causes his offspring to be born), (so) the king

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[39] Sāyaṇa explains *mināti* by *saṃpādayati*, and Griffith translated it by "forms"; but *mināti* certainly means "to diminish," and we know that, according to Śrījābāladarśana 6.30, the bile was considered as causing diseases.—The Vāyu-vessels (*vāyavyāni* or *ūrdhvapatrāṇi* are great wooden Soma-vessels, which are one span high. *Cf.* Āp. 12.1.4 and 12.29.6.

[40] The meaning of *plāśiḥ* is very uncertain.

[41] *Cf.* Śat.-Br. 12.7.2.13.—*Cf.* Āp. 19.3.6–8.

[42] *Cf.* Śat.-Br. 12.7.2.13 and 12.8.1.14.

[43] *cakṣuḥ* (sing.) = the sight, the look, i.e., the eyes.

[44] The here-mentioned hairs of the wolf, the tiger, and the lion are the hairs which, at the Sautrāmaṇī ceremony, are respectively thrown into the draughts of Surā prepared for Indra, Sarasvatī, and the two Aśvins. *Cf.* Āp. 19.2.10. *Cf.* Śat.-Br. 12.9.1.6.

(Soma) (is) causing Indra to be born (again) in the waters, for glory."

(*p*) "The fiery energy of the victims is a powerful sacrificial substance. Sweet honey, with the foaming liquor (Surā) and milk, has been produced by the two Aśvins and the healing (goddess) Sarasvatī. From pressed and unpressed Soma plants the immortal Soma, the Indu (has been produced)."

2.6.5

(*a*) mitrò 'si váruṇo 'si.

(*b*) sám aháṃ víśvair deváiḥ.

(*c*) kṣatrásya nâbhir asi; kṣatrásya yónir asi.

(*d*) syonâm âsīda; suṣádām âsīda.

(*e*) mâ tvā hiṁsīt; mâ mā hiṁsīt.

(*f*) níṣasāda dhṛtávrato váruṇaḥ pastyàsv á [1], sâmrājyāya sukrátuḥ.

(*g*) devásya tvā savitúḥ prasavé, aśvínor bāhúbhyām, pūṣṇó hástābhyām, aśvínor bháiṣajyena, téjase brahmavarcasâyā 'bhíṣiñcāmi.

(*h*) devásya tvā savitúḥ prasavé, aśvínor bāhúbhyām, pūṣṇó hástābhyām, sárasvatyai bháiṣajyena [2], vīryàyā 'nnádyāyā 'bhíṣiñcāmi.

(*i*) devásya tvā savitúḥ prasavé, aśvínor bāhúbhyām, pūṣṇó hástābhyām, índrasye 'ndriyéṇa, śriyái yáśase bálāyā 'bhíṣiñcāmi.

(*j*) kò 'si katamò 'si, kásmai tvā kâya tvā.

(*k*) súślokâṁ3 súmaṅgalâṁ3 sátyarājâ3n.

(*l*) śíro me śrír̥ḥ [3], yáśo múkham, tvíṣiḥ kéśāś ca śmáśrūṇi, râjā me prāṇò 'mr̥tam, samrâṭ cákṣuḥ, virâṭ chrótram, jihvâ me bhadrám, vâṅ máhaḥ, máno manyúḥ, svarâḍ bhámaḥ, módāḥ pramodâ aṅgúlīr áṅgāni [4], cittáṃ me sáhaḥ, bāhû me bálam indriyám, hástau me kárma vīryàm, ātmâ kṣatrám úro máma, pr̥ṣṭír me rāṣṭrám udáram âṁsau, grīvâś ca (*corr.*: udáram, âṁsau grīvâś ca) śróṇyau, urû aratnî jânunī, víśo mé 'ṅgāni sarvátaḥ, nâbhir me cittáṃ vijñânam, pāyúr mé 'pacitir bhasát [5], ānandanándāv āṇḍáu me, bhágaḥ sáubhāgyam pásaḥ.

(*m*) jáṅghābhyāṃ padbhyâṃ dhármo 'smi, viśí râjā prátiṣṭhitaḥ.

(*n*) práti kṣatré prátitiṣṭhāmi rāṣṭré, práty áśveṣu prátitiṣṭhāmi góṣu, práty áṅgeṣu prátitiṣṭhāmy ātmán, práti prāṇéṣu prátitiṣṭhāmi puṣṭé, práti dyâvāpr̥thivyóḥ, prátitiṣṭhāmi yajñé [6].

(*o*) trayâ devâ ékādaśa, trayastriṁśâḥ surâdhasaḥ, br̥haspátipurohitāḥ; devásya savitúḥ savé, devâ devâir avantu mā, prathamâ dvitîyaiḥ, dvitîyās tr̥tîyaiḥ, tr̥tîyâḥ satyéna, satyâṃ yajñéna, yajñó yájurbhiḥ [7], yájūṁṣi sâmabhiḥ, sâmāny r̥gbhíḥ, r̥co yājyâbhiḥ, yājyâ vaṣaṭkāráiḥ, vaṣaṭkārâ âhutibhiḥ, âhutayo me kâmânt sámardhayantu.—bhûḥ svâhā.

(*p*) lómāni práyatir máma, tvâṅ ma ânatir âgatiḥ, māṁsáṃ ma úpanatiḥ, vásv ásthi, majjâ ma ânatiḥ [8].

[This chapter contains: (1) the formulas which should be recited when the Adhvaryu places the throne-seat of the Sacrificer east of the Āhavanīya fire; (2) the formulas which the Adhvaryu should recite when he spreads the black antelope skin on that throne-seat; (3) the formulas which the Adhvaryu should recite when he sprinkles the Sacrificer with the fat gravy of the three victims of the animal sacrifice; (4) the formula which the Adhvaryu should recite when he touches together the two hands of the Sacrificer; (5) the formulas wherewith the Sacrificer calls his three attendants with auspicious names; (6) the stanzas wherewith the Sacrificer should touch the different parts of his body; (7) the formula which the Sacrificer should recite when he descends from his throne-seat; (8) the formula which the Sacrificer should recite when he is about to offer the libation of fat gravy to the gods; (9) the stanza and the formulas which the Sacrificer should recite when he offers the libation of fat gravy; (10) the stanza which the Sacrificer should recite when, after the libation of fat gravy, he touches the different parts of his body.]

(*a*) "Thou art Mitra; thou art Varuṇa." [45]

(*b*) "May I be united with the Viśve Devāḥ!"

(*c*) "Thou art the navel of the power of the Kṣatriyas; thou art the womb of the power of the Kṣatriyas." [46]

(*d*) "Sit thou on the smooth seat; sit thou on the pleasant seat."

(*e*) "May it not hurt thee! May it not hurt me!"

(*f*) "Varuṇa, of fixed law, has sat down in his house (i.e., in the waters), for sovereignty, he the wise one."

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[45] According to Āp. 19.9.11, the Adhvaryu should utter this formula when he places the throne-seat of the Sacrificer east of the Āhavanīya fire. It is probable that, on this occasion, the following formula (*b*) should be recited by the Sacrificer. *Cf.* Āp. 18.18.1–4.

[46] According to Āp. 19.9.12 and 18.18.6–8, this formula and the three following ones (*d–f*) should be recited when the Adhvaryu spreads the black antelope skin on the throne-seat of the Sacrificer, and the Sacrificer sits down on it. These formulas are formulas of the ritual of the Rājasūya.

(*g*) "On the impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the healing power of the Aśvins, I besprinkle thee for fiery energy, and for pre-eminence in holiness." [47]

(*h*) "On the impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the healing power of Sarasvatī, I besprinkle thee for manly power, and for food." [48]

(*i*) "On the impulse of the god Savitar, with the arms of the Aśvins, with the hands of Pūṣan, with the manly power of Indra, I besprinkle thee for beauty, for fame, for strength." [49]

(*j*) "Thou art Ka; thou art Katama.—To Ka, thee; to Ka, thee!" [50]

(*k*) "O Suśloka (O thou of good fame)!—O Sumaṅgala (O thou of great prosperity)!—O Satyarājan (O thou of true rule)!" [51]

(*l*) "My head is beauty; my mouth is fame; my hair and beard are splendor; my breath is a king, (it is) immortality; my seeing power is a sovereign lord; my hearing is a far and wide ruling lord; my tongue is auspiciousness; my voice is might; my mind is anger; my wrath is a self-ruling lord; my fingers and limbs are joys and delights; my thought is strength; my arms are the might of Indra; my hands are heroic deeds; the trunk of my body and my breast are the power of the Order of the Kṣatriyas; my ribs, (and) my belly, are royal authority; my shoulders, neck, hips, thighs, elbows, knees,—my limbs everywhere are my subjects. My navel is thought, intelligence; my anus and the hinder part of my body are expiation; my testicles are joy and delight; my membrum virile is good fortune and happiness." [52]

(*m*) "With my two legs, with my two feet, I am the firmly established law, the king firmly established on his subjects." [53]

(*n*) "I firmly establish myself in the power of the Order of the Kṣatriyas, and in royal authority; I firmly establish myself in horses and cows; I firmly establish myself in the limbs and the body; I firmly establish myself in the vital breaths, and in prosperity; I firmly establish myself in heaven and earth, and in the sacrifice." [54]

(*o*) "Thrice eleven are the gods; three-and-thirty are the bountiful ones who have Bṛhaspati as their appointed chief priest.—On the impulse of the god Savitar may the gods help me with the gods: the first ones with the second ones, the second ones with the third ones, the third ones with the truth (i.e., ritual efficacy), the truth (i.e., ritual efficacy) with the sacrifice, the sacrifice with the sacrificial formulas, the sacrificial formulas with the sacred melodies, the sacred melodies with the hymn-stanzas, the hymn-stanzas with the invitation-verses, the invitation-verses with the offering-verses, the offering-verses with the *vaṣat*-calls, the *vaṣat*-calls with the oblations. May the oblations make my wishes successful.—Bhūḥ! (Earth!) Svāhā!" [55]

(*p*) "My hair is gift; my skin is submission, reverential approach; my flesh is affection; my bones are wealth; my marrow is submission." [56]

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[47] According to Āp, 19.9.13, this formula should be recited by the Adhvaryu when, facing the west, he sprinkles, with the fat gravy of the victim sacred to the Aśvins, the Sacrificer, who is sitting on the throne-seat, and is facing the east.

[48] According to Āp. 19.9.14, this formula should be recited by the Adhvaryu when, in the same way, he sprinkles the Sacrificer with the fat gravy of the victim sacred to Sarasvatī.

[49] According to Āp. 19.9.15, this formula should be recited by the Adhvaryu when, in the same way, he sprinkles the Sacrificer with the fat gravy of the victim sacred to Indra.

[50] According to Āp. 19.10.1, this formula should be uttered by the Adhvaryu when, before offering three libations of clarified butter with the three mystical exclamations *bhūḥ svāhā*, *bhuvaḥ svāhā*, *suvaḥ svāhā*, he touches together the two hands of the Sacrificer.—Ka "Who?" is a mystical name of Prajāpati; I think that Katama "Who among many?" is also a mystical name of Prajāpati.

[51] According to Āp. 19.10.2, with these three formulas, the Sacrificer, in the same way as it is done at the Rājasūya sacrifice, should call the three attendants to whom he thus gives these auspicious names.—I do not think that *satyarājan* should be translated by "O true king!" I think that, like *suśloka* and *sumaṅgala*, it is a Bahuvrīhi compound.

[52] According to Āp. 19.10.2, with these stanzas, the Sacrificer should touch the different parts of his body as they are mentioned in the text.

[53] According to Āp. 19.10.2, this formula should be recited by the Saccrificer when he descends from the throne-seat.

[54] According to Āp. 19.10.2, this formula should be muttered by the Sacrificer after he has descended from the throne-seat and is about to offer the libation of fat gravy to the gods.

[55] According to Āp. 19.10.2, it is with this stanza and these formulas that the Sacrificer offers the libation of fat gravy to the gods.

[56] According to Āp. 19.10.2, the Sacrificer, after the offering of fat gravy, should recite this stanza and touch different parts of his body according to the characteristic words of the text. I suppose that this means that the Sacrificer should touch his hair, his skin, and some parts of his body which represent his flesh, his bones, and his marrow.

2.6.6

(*a*) yád devā devahéḍanam, dévāsaś cakṛmā vayám, agnír mā tásmād énasaḥ, víśvān muñcatv áṁhasaḥ.

(*b*) yádi dívā yádi náktam, énāṁsi cakṛmā vayám, vāyúr mā tásmād énasaḥ, víśvān muñcatv áṁhasaḥ.

(*c*) yádi jágrad yádi svápne, énāṁsi cakṛmā vayám [1], sûryo mā tásmād énasaḥ, víśvān muñcatv áṁhasaḥ.

(*d*) yád grâme yád áraṇye, yát sabhâyāṃ yád indriyé yác chūdré yád aryè, énaś cakṛmā vayám, yád ékasyā 'dhi dhármaṇi tásyā 'vayájanam asi.

(*e*) yád âpo ághniyā váruṇé 'ti śápāmahe, táto varuṇa no muñca [2].

(*f*) ávabhṛtha nicaṅkuṇa nicerúr asi nicaṅkuṇa, áva deváir devákṛtam éno 'yāṭ, áva mártyair mártyakṛtam, urór â no deva riṣás pāhi.

(*g*) sumitrâ na âpa óṣadhayaḥ santu, durmitrâs tásmai bhūyāsuḥ, yò 'smân dvéṣṭi, yáṃ ca vayáṃ dviṣmáḥ.

(*h*) drupadâd ivé 'n mumucānáḥ, svinnáḥ snātví málād iva [3], pūtáṃ pavítreṇe 'vâ "jyam, âpaḥ śundhantu mái 'nasaḥ.

(*i*) úd vayáṃ támasas pári, páśyanto jyótir úttaram, devâṃ devatrâ sûryam, áganma jyótir uttamám.

(*j*) prátiyuto váruṇasya pâśaḥ, prátyasto váruṇasya pâśaḥ.

(*k*) édho 'sy edhiṣīmáhi, samíd asi [4], téjo 'si téjo máyi dhehi.

(*l*) apó ánvacāriṣam, rásena sámasṛkṣmahi, páyasvāṁ agna âgamam, táṃ mā sáṁsṛja várcasā, prajáyā ca dhánena ca.

(*m*) samâvavarti pṛthivî, sám uṣâḥ, sám u sûryaḥ, sám u víśvam idáṃ jágat, vaiśvānarájyotir bhūyāsam, vibhúṃ kâmaṃ vyàśnavai.

(*n*) bhûḥ svâhā [5].

[This chapter contains the stanzas and formulas which should be recited at the conclusive bath (Avabhṛtha) that takes place at the end of the Sautrāmaṇī ceremony.]

(*a*) "O gods, whatever offense we have committed against the gods, O gods, from that sin let Agni deliver me; from all trouble (let him deliver me)!" [57]

(*b*) "If by day, if by night, we have committed sins, from that sin let Vāyu deliver me; from all trouble (let him deliver me)!"

(*c*) "If waking, if in sleep, we have committed sins, from that sin let Sūrya deliver me; from all trouble (let him deliver me)!"

(*d*) "Whatever wrong we have done in the village or in the forest, in the assembly or in our (individual) power,[58] whatever (wrong we have done) against the Śūdra or the Arya, whatever against the right of anyone, of that thou art the expiation."

(*e*) "If we swear by the Waters, by the Cows, by Varuṇa, from that (sin) deliver us, O Varuṇa!"

(*f*) "O sacred bath, O flood, thou art gliding, O flood! With the help of the gods thou hast removed by sacrifice the sin committed against the gods; with the help of mortals (thou hast removed by sacrifice) that (sin) committed against mortals. Preserve us, O god, from great injury.[59]

(*g*) "May the waters and the plants be friendly unto us; may they be unfriendly unto him who hates us, and whom we hate." [60]

(*h*) "As one who is set free from the stake, as one who sweats, (is cleansed) from filth by bathing, as melted butter is purified by the strainer,—may the waters cleanse me from sin!"

(*i*) "Gazing on the higher light, on Sūrya (the Sun), a god among the gods, we, from darkness, have come to the highest light." [61]

(*j*) "The noose of Varuṇa is driven back; the noose of Varuṇa is thrown back." [62]

(*k*) "Thou art fuel; may we prosper. Thou art kindling wood, thou art fiery energy; give me fiery energy.[63]

(*l*) "I have followed the waters; we have united with the sap. I have come out rich in

[57] According to Āp. 19.10.4, this stanza and the four following ones (*b–e*) should be recited by the Adhvaryu when, at the ceremony of the Avabhṛtha (the conclusive bath), he offers, for the Sacrificer and his wife, five libations of melted butter in the water.

[58] The meaning of *indriye* in this sentence is uncertain, but, as Keith observed (TS. 1.8.3), it is probably intended as a foil to *sabhayām*.

[59] According to Āp. 19.10.5, with this stanza the Sacrificer should solemnly address the Avabhṛtha before bathing.

[60] According to Āp. 19.10.5, this formula and the following stanza (*k*) should be recited by the Sacrificer when he is immersing himself in the water of the Avabhṛtha.

[61] According to Āp. 19.10.5, with this stanza the Sacrificer, after bathing, pays homage to the sun.

[62] According to Āp. 19.10.5, with this formula the Sacrificer pushes back (with his foot) the margin of the water (i.e., the bank of the water where the Avabhṛtha has taken place).

[63] According to Āp. 19.10.7 and 7.27.16, with this formula the Sacrificer and his wife put a kindling-stick on the Āhavanīya fire.

milk, O Agni. Do thou unite me with brilliance, with progeny and with wealth.[64]

(*m*) "The earth comes home, the dawn comes home, and the sun comes home, and the whole world comes home. May I have Agni Vaiśvānara as my light! May I obtain the fulfillment of my great desire!" [65]

(*n*) "Bhūḥ (Earth)! Svāhā!"

2.6.7

(*a*) hótā yakṣat samídhé 'ndram iḍás padé, nábhā pṛthivyā́ ádhi, divó várṣmant sámidhyate, ójiṣṭhaś carṣaṇīsáhān (*corr.*: carṣaṇīsáhām); vétv ájyasya hótar yaja.

(*b*) hótā yakṣat tánūnápātam, ūtíbhir (*corr.*: tánūnápātam ūtíbhiḥ,) jétāram áparājitam, índraṃ devā́ṁ suvarvídam, pathíbhir mádhumattamaiḥ, nárāśáṁsena téjasā [1]; vétv ájyasya hótar yaja.

(*c*) hótā yakṣad íḍābhir índram īḍitám, ājúhvānam ámartyam, devó deváiḥ sávīryaḥ, vájrahastaḥ puraṃdaráḥ; vétv ájyasya hótar yaja.

(*d*) hótā yakṣad barhíṣi 'ndraṃ niṣadvarám, vṛṣabháṃ náryāpasam, vásubhī rudráir ādityáiḥ, sayúgbhir barhír ásadat [2]; vétv ájyasya hótar yaja.

(*e*) hótā yakṣad ójo ná vīryàm, sáho (*corr.*: vīryàṁ sáhaḥ,) dvára índram avardhayan, suprāyaṇā́ víśrayantām ṛtāvṛ́dhaḥ, dvára índrāya mīḍhúṣe; viyántv ájyasya hótar yaja.

(*f*) hótā yakṣad uṣé índrasya dhenū́, sudúghe mātárau mahí, sávātárau (*corr.*: sávātarau) ná téjasī, vatsám índram avardhatām [3]; vītā́m ájyasya hótar yája.

(*g*) hótā yakṣad dáivyā hótārā, bhiṣájā sákhāyā, haviṣé 'ndraṃ bhiṣajyataḥ, kaví deváu prácetasau, índrāya dhatta indriyám; vītā́m ájyasya hótar yája.

(*h*) hótā yakṣat tisró devíḥ, tráyas tridhā́tavo 'pásaḥ, íḍā sárasvatī bhā́ratī [4], mahí 'ndrapatnīr (*corr.*: bhā́ratī [4] mahí, índrapatnīr) haviṣmatīḥ; viyántv ájyasya hótar yaja.

(*i*) hótā yakṣat tváṣṭāram índraṃ devám, bhiṣájaṁ suyájaṃ ghṛtaśríyam, pururū́paṁ suré-tasaṃ maghónim; índrāya tváṣṭā dádhad indriyā́ṇi; vétv ájyasya hótar yaja.

(*j*) hótā yakṣad vánaspátim, śamitā́raṁ śatákratum, dhiyó joṣṭā́ram indriyám [5], mádhvā samañján pathíbhiḥ sugébhiḥ, svádāti havyáṃ mádhunā ghṛténa; vétv ájyasya hótar yaja.

(*k*) hótā yakṣad índraṁ svā́hā "jyasya, svā́hā médasaḥ, svā́hā stokā́nām, svā́hā svā́hākṛtīnām, svā́hā havyásūktīnām; svā́hā devā́ṁ ājyapā́n, svā́hé 'ndraṁ hotrā́j (*corr.*: 'ndram.—hótrāj) juṣāṇā́ḥ.—índra ájyasya (*corr.*: índrā "jyasya) viyantu, hótar yája [6].

[This chapter contains the stanzas and formulas which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven fore-offerings of the animal sacrifice that should be offered to Indra before the preparation of the Surā, i.e., in the morning of the day on which the materials for the preparation of the Surā are purchased.]

(*a*) (For the performance of the first fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra with fuel, on the foot step of invigorating food, on the navel of the earth. On the top of the sky, the mightiest of the conquerors of men is kindled.[66]—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*b*) (For the performance of the second fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Tanūnapāt (i.e., Agni) with aids; (let him worship) the unconquerable conqueror Indra, the god who found heaven by paths abundantly rich in honey; (let the Hotar worship him) along with Narāśaṃsa (the Praise of men, i.e., Agni), (who is) fiery energy.[67]—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*c*) (For the performance of the third fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra with nourishments, him who has been magnified, him who is worshipped with oblations,[68] him who is immortal. (He is) a god, the equal of gods in power, the wielder of the thunderbolt, the

[64] According to Āp. 19.10.7 and 7.27.16, with this stanza the Sacrificer and his wife, standing, pay reverence to the Āhavanīya fire after they have put a kindling-stick on it.

[65] According to Āp. 19.10.7, with this stanza the Sacrificer solemnly addresses the Āhavanīya fire. Then, with the following formula (*n*), he offers in that fire a libation of melted butter.

[66] It seems that, in this stanza, Indra is identified with Agni.—I think that, instead of *carṣaṇīsáhān*, we should read *carṣaṇīsáhām*, which is the reading of VS. 28.1.

[67] It seems that, in this stanza, Indra is identified with Tanūnapāt (i.e., Agni).

[68] *ājúhvānam*. The participle middle has here a passive meaning.

destroyer of castles.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*d*) (For the performance of the fourth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra, who is sitting on the sacrificial strew, the bull, the performer of manly deeds. Let him be seated on the sacrificial strew with the Vasus, with the Rudras, with the Ādityas, as companions.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*e*) (For the performance of the fifth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship. As (they have strengthened) his energy, his manly power, his might, the (divine) doors have strengthened Indra. Affording a favorable entrance, fostering the Sacred Order, let the doors open widely for Indra, the bountiful.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*f*) (For the performance of the sixth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Dawn and Night, the two milch cows of Indra, the two mighty mothers who yield milk abundantly. Like two cows who have one and the same calf in common, the two luminous powers (Dawn and Night) have strengthened Indra, their calf.—Let them both graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*g*) (For the performance of the seventh fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the two divine Hotars, the two physicians (of the gods), the two companions. With the sacrificial substance (of the oblation) they heal Indra. The two sages, the two wise gods, give manly vigor to Indra.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*h*) (For the performance of the eighth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the three goddesses. The three triple active ones,[69] Iḍā, Sarasvatī, and the mighty Bhāratī, who receive oblations, are the consorts of Indra.—Let them graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*i*) (For the performance of the ninth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Tvaṣṭar, (who is like) Indra, the god, (Tvaṣṭar) the physician, who sacrifices well, who is brilliant with melted butter, the multiform, the procreator (who has good seminal fluid), the bountiful.[70] Tvaṣṭar gives manly powers to Indra.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*j*) (For the performance of the tenth fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the lord of the forest (i.e., the sacrificial post), the slaughterer, who possesses a hundred powers, who loves prayer, who is the companion of Indra. Anointing, by easy paths, may he sweeten the oblation with honey, with clarified butter.—Let him graciously accept the butter-offering.—O Hotar, recite the offering-verse."

(*k*) (For the performance of the eleventh fore-offering, the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Indra.—Svāhā! (for the offering) of the clarified butter.[71]—Svāhā! (for the offering) of the fat.—Svāhā! (for the offering) of the drops.—Svāhā! (for the offering) of the consecrations with the svāhā-call.—Svāhā (for the offering) of the sacrificial good words.—Svāhā! to the gods who drink the clarified butter.—Svāhā! to Indra.—Because of the act of making oblation, they (i.e., the gods) have

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[69] The reading *tráyas tridhấtavo 'pásaḥ*, which is also the reading of VS. 28.8, VS. 21.37 and Maitrāyaṇī-Saṃhitā 3.11.2, is well established and should be maintained. But *tráyas* is nom. plur. masculine, and therefore the commentators have assumed that "the three triple active ones" are not the three goddesses, but three gods (Agni, Vāyu, and Sūrya), or three animals offered as victims (a he-goat, a ram, and a bull). I do not think that they are right. I think that certainly "the three triple active ones" are the three goddesses Iḍā, Sarasvatī, and Bhāratī; and I think that, if we have *tráyas* instead of *tisrás*, it is because the compound *tridhấtavaḥ*, the second element of which is masculine, was considered as a masculine noun. My interpretation is confirmed by the fact that, in Tait.-Br. 3.6.2.i, the three goddesses Iḍā, Sarasvatī, and Bhāratī are called "the most active ones of the active ones (*apásām apástamāḥ*)."

[70] *maghónim* is a strange and irregular form for *maghávānam*.

[71] The meaning of the genitives *ấjyasya*, *médasaḥ*, etc. is not quite clear.

been pleased.—O Indra,[72] may they graciously accept the butter-offering.—O Hotar, recite the offering-verse."

2.6.8

(*a*) sámiddha índra uṣásām ánīke, purorúcā pūrvaḳfd vāvṛdhānáḥ, tribhír deváis triṁśátā vájrabāhuḥ, jaghāna vṛtráṃ ví dúro vavāra.

(*b*) nárāśáṁsaḥ práti śúro mímānaḥ, tánūnápāt práti yajñásya dhāma, góbhir vapávān mádhunā samañján, híraṇyaiś candrí yajati prácetāḥ.

(*c*) īḍitó deváir hárivāṁ abhiṣṭíḥ, ājúhvāno haviṣā śárdhamānaḥ [1], puraṃdaró maghávān vájrabāhuḥ, áyātu yajñám úpa no juṣāṇáḥ.

(*d*) juṣāṇó barhír hárivān na índraḥ, prācínaṁ sīdat pradíśā pṛthivyáḥ, uruvyácāḥ práthamānaṁ syonám, ādityáir aktáṃ vásubhiḥ sajóṣāḥ.

(*e*) índraṃ dúraḥ kavaṣyò dhávamānāḥ, vṛṣāṇaṃ yantu jánayaḥ supátnīḥ, dvâro devír abhíto víśrayantām, suvírā vīráṃ práthamānā máhobhiḥ [2].

(*f*) uṣâsā-náktā bṛhatí bṛhántam, páyasvatī sudúghe śúram índram, péśasvatī tántunā saṃvyáyantī, devánāṃ deváṃ yajataḥ surukmé.

(*g*) dáivyā mímānā mánasā purutrá, hótārāv índraṃ prathamâ suvâcā, mūrdhán yajñásya mádhunā dádhānā, prācínaṃ jyótir haviṣā vṛdhātaḥ.

(*h*) tisró devír haviṣā várdhamānāḥ, índraṃ juṣāṇā vṛṣaṇaṃ ná pátnīḥ [3], ácchinnaṃ tántuṃ páyasā sárasvatī, íḍā deví bhāratī viśvátūrtiḥ.

(*i*) tváṣṭā dádhad índrāya śúṣmam, ápākó 'ciṣṭur yaśáse purūṇi, vṛṣā yájan vṛṣaṇaṃ bhūriretāḥ, mūrdhán yajñásya sámanaktu devân.

(*j*) vánaspátir ávasṛṣṭo ná pâśaiḥ, tmányā samañján chamitâ ná devâḥ, índrasya havyáir jaṭháraṃ pṛṇānaḥ, svádāti havyáṃ mádhunā ghṛténa.

(*k*) stokánām índuṃ práti śúra índraḥ, vṛṣāyámāṇo vṛṣabhás turāṣâṭ, ghṛtaprúṣā mádhunā havyám undán, mūrdhán yajñásya juṣatāṁ svâhā [4].

[This chapter contains the eleven *yājyās* (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice that should be offered to Indra, before the preparation of the Surā.]

[72] I think that *índra* is a vocative and, consequently, that we should read *índrâ "jyasya. Cf.* the parallel passage in Tait-Br. 3.6.2.1, *ágna ájyasya viyantu*, where *ágna* (= *ágne*) evidently is a vocative.

(*a*) (For the first fore-offering, the Hotar should recite as offering-verse:)

"Kindled in front of the Dawns, Indra, acting first, growing with the light that shines in front, with the three and thirty gods, he, the wielder of the thunderbolt, has slain Vṛtra, (and) has opened the doors." [73]

(*b*) (For the second fore-offering, the Hotar should recite as offering-verse:)

"Narāśaṃsa (the Praise of men), the hero, Tanūnapāt (the Son of himself), measuring out the dwelling-place of the sacrifice, he who, by the cows, is well furnished with an omentum (i.e., fat-bellied), anointing (the oblations) with honey, he who is bright with golden ornaments, he sacrifices, he, the wise one."

(*c*) (For the third fore-offering, the Hotar should recite as offering-verse:)

"Magnified by the gods, he who possesses bay steeds, the protector, he to whom the oblation is offered, the defiant one, the destroyer of castles, the bountiful, the wielder of the thunderbolt,—may he come to our sacrifice, being pleased."

(*d*) (For the fourth fore-offering, the Hotar should recite as offering-verse:)

"Being pleased, may Indra, the lord of the bay steeds, sit down on our sacrificial strew, eastwards, by the command of the Earth,—he who widely extends, on the extending comfortable seat,—he who is associated with the Vasus, on that (comfortable seat) which has been anointed by the Ādityas."

(*e*) (For the fifth fore-offering, the Hotar should recite as offering-verse:)

"(Like) wives who have a good husband, let the creaking Doors, swiftly moving, go to the vigorous Indra. Let the divine Doors, the heroic ones, open, on all sides, towards the hero (Indra), (while they are) expanding in greatness."

(*f*) (For the sixth fore-offering, the Hotar should recite as offering-verse:)

"Dawn and Night, the two great ones, the two good milch cows, who are rich in milk,—as they both, well adorned, are weaving together, with the warp, (the web of the sacrifice,)—do worship the great one, the hero Indra, the best of the gods,—they, the two beautifully shining ones."

(*g*) (For the seventh fore-offering, the Hotar should recite as offering-verse:)

"The two divine Hotars, who thoughtfully perform (the sacrifice) in many ways, the two

[73] I.e., probably, the doors of the place where the Waters were imprisoned.

first (Hotars), the very eloquent ones, putting Indra at the head of the sacrifice, will increase the eastern light with the sweet oblation."

(*h*) (For the eighth fore-offering, the Hotar should recite as offering-verse:)

"The three goddesses, thriving by the oblation, take delight in Indra, like wives (who take delight) in a manly husband, (who is) the thread (of the line) by his semen virile,—(the three goddesses) Sarasvatī, the divine Iḍā, and the all-surpassing Bhāratī."

(*i*) (For the ninth fore-offering, the Hotar should recite as offering-verse:)

"Tvaṣṭar, who gives manly vigor to Indra, (Tvaṣṭar) the wise one, the firm one, (who gives) many gifts to the glorious one,—let him, the prolific bull (Tvaṣṭar), worshiping the bull (Indra), anoint the gods (with oblations) on the head of the sacrifice."

(*j*) (For the tenth fore-offering, the Hotar should recite as offering-verse:)

"The lord of the forest (i.e., the sacrificial post), who, like one who has been delivered from his fetters, of his own free will, anoints (the offering) like a divine slaughterer,—let him, as he is filling Indra's belly with oblations, sweeten the oblation with the sweet liquor, with the clarified butter."

(*k*) (For the eleventh fore-offering, the Hotar should recite as offering-verse:)

"The hero Indra, the bull who overpowers the mighty, rushes like a ruttish bull towards the drop of Soma, (the best drop) among the drops. Wetting the oblation with the sweet liquor that sprinkles clarified butter, let him enjoy it on the head of the sacrifice.—Svāhā!"

2.6.9

(*a*) ā́ carṣaṇiprā́ [vṛ́ṣabhó jánānām, rā́jā kṛ́ṣṭīnā́m puruhūtá índraḥ, stutáḥ śravasyánn ávasó 'pa madrík, yuktvā́ hárī vṛ́ṣaṇā́ "yāhy arvā́ṅ].

(*b*) vivéṣa yán mā [dhiṣáṇā jajā́na stávai purā́ pā́ryād índram áhnaḥ, á́mhaso yátra pīpárad yáthā no nāvé 'va yā́ntam ubháye havante].

(*c*) tā́ṁ sadhrícīḥ (= sadhrícīr) [ūtáyo vṛ́ṣṇiyāni, páuṁsyāni niyútaḥ saścur índram, samudrā́ṃ ná síndhava ukthā́śuṣmāḥ, uruvyácasaṃ gíra āviśanti].

(*d*) satyā́m ít tán ná tvā́vāṁ anyó ásti, índra devó ná mártyo jyā́yān; áhann áhiṃ pariśáyānam árṇaḥ, ávāsṛjo 'pó ácchā samudrám.

(*e*) prásasāhiṣe puruhūta śátrūn; jyéṣṭhas te śúṣma ihá rātír astu; índrā "bhara dákṣiṇenā vásūni; pátiḥ síndhūnām asi revátīnām.

(*f*) sá śévṛdham ádhidhā dyumnám asmé; máhi kṣatráṃ janāṣā́ḍ indra távyam; rákṣā ca no maghónaḥ pāhí sūrín, rāyé ca naḥ svapatyā́ iṣé dhāḥ [1].

[This chapter contains the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (offering-verses) which should be recited by the Hotar for the oblation of the omentum, for the oblation of the sacrificial cake, and for the oblation of the sacrificial substance (*havis*) of the body, of the animal that is offered to Indra, before the preparation of the Surā.]

(*a*) (For the oblation of the omentum of the victim sacred to Indra, the Hotar should recite as invitation-verse:)

"Hither (shall come) he who satisfies men (i.e., he who fulfills the desires of men) [, the bull of men, the king of the races of men, the much invoked Indra. Having been praised, wishing to be celebrated, do thou come, with thy favor, to me, (O Indra,) having yoked thy two bay stallions]." [74]

(*b*) (For the oblation of the omentum of the victim sacred to Indra, the Hotar should recite as offering-verse:)

"As [(the goddess) Dhiṣaṇā] has seized me, [(and) induced me (to do it), I shall praise Indra before the decisive day, so that, then (on that day) he may rescue us from anguish. Both parties invoke him, just as (they would call) the man who goes with a ship (on the river) (i.e., the ferry-man)]." [75]

(*c*) (For the oblation of the sacrificial cake, the Hotar should recite as invitation-verse:)

"United [, the helping energies, the bullish powers, the manly powers, (and) the teams of horses (of Indra) accompany Indra. Just as the rivers (enter) the sea, (so) the songs of praise, strengthened by verses, enter the widely extending one (i.e., Indra)]." [76]

(*d*) (For the oblation of the sacrificial cake, the Hotar should recite as offering-verse:)

"This is certainly true, that there is not another one equal to thee; O Indra, neither any god nor any mortal is greater. Thou didst slay the Serpent (Vṛtra), who was surrounding the

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[74] = RV. 1.177.1.
[75] = RV. 3.32.14.
[76] = RV. 6.36.3.

flood, and thou didst release the Waters to go to the sea." [77]

(*e*) (For the oblation of the sacrificial substance of the victim's body, the Hotar should recite as invitation-verse:)

"Thou overcomest the enemies, O thou much invoked one. Thy strength is the best. Let thy gift be here. O Indra, bring riches with thy right hand. Thou art the lord of rich rivers." [78]

(*f*) (For the oblation of the sacrificial substance of the victim's body, the Hotar should recite as offering-verse:)

"Give us, O Indra, the splendor that increases felicity, the great and strong might, that subdues men. Protect our liberal patrons, protect the Sacrificers, and help us to acquire wealth, (and) the nourishment that procures good offspring." [79]

2.6.10

(*a*) devāṃ barhír índraṁ sudevāṃ deváiḥ, vīrávat stīrṇáṃ védyām avardhayat; vástor vṛtáṃ (*corr.*: vṛktáṃ)[80] prá 'ktor bhṛtám, rāyá barhíṣmató 'tyagāt; vasuváne vasudhéyasya vetu yája.

(*b*) devír dvára índraṁ saṃghāté, viḍvír yámann avardhayan; á vatséna táruṇena kumāréṇa ca mīvitá ápá 'rvāṇam, reṇúkakātaṃ nudantām; vasuváne vasudhéyasya viyantu yája [1].

(*c*) devī́ uṣā́sā-náktā, índraṃ yajñé prayaty àhvetām; dáivīr víśaḥ prāyāsiṣṭām; súprīte súdhite abhūtām; vasuváne vasudhéyasya vītāṃ yája.

(*d*) devī́ jóṣṭrī vásudhitī, devám índram avardhatām; áyāvy anyá 'ghá dvéṣāṁsi, á 'nyá 'vākṣīd vásu vāryāṇi, yájamānāya śikṣité [2]; vasuváne vasudhéyasya vītāṃ yája.

(*e*) devī́ ūrjā́hutī dúghe sudúghe, páyasé 'ndram avardhatām; íṣam ūrjám anyá 'vākṣīt, ságdhiṁ sápītim anyá; návena pū́rvaṃ dáyamāne, purāṇéna návam, ádhātām ū́rjam ūrjā́hutī vásu vāryāṇi, yájamānāya śikṣité; vasuváne vasudhéyasya vītāṃ yája [3].

(*f*) devā́ dáivyā hótārā, devám índram avardhatām; hatā́ghaśaṁsāv ā́bhārṣṭāṃ vásu vāryāṇi, yájamānāya síkṣitāu; vasuváne vasudhéyasya vītāṃ yája.

(*g*) devís tisrás tisró devíḥ, pátim índram avardhayan; áspṛkṣad bhā́ratī dívam; rudráir yajñáṁ sárasvatī; íḍā vásumatī gṛhā́n [4]; vasuváne vasudhéyasya viyantu yája.

(*h*) devá índro nárāśaṁsaḥ trivarūthás trivandhuráḥ, devám índram avardhayat; śaténa śitipṛṣṭhā́nām á̄hitaḥ, sahásreṇa právartate; mitrā́varuṇé 'd asya hotrám árhataḥ, bṛ́haspátiḥ stotrám, aśvínā "dhvaryavam; vasuváne vasudhéyasya vetu yája [5].

(*i*) devá índro vánaspátiḥ, híraṇyaparṇo mádhuśākhaḥ supippaláḥ, devám índram avardhayat; dívam ágreṇā "prāt, á 'ntáriksaṃ pṛthivím adṛṁhīt; vasuváne vasudhéyasya vetu yája.

(*j*) devā́ṃ barhír vā́ritīnām, devám indrám avardhayat; svāsasthám índreṇā "sannam, anyā́ barhíṁṣy abhyàbhūt; vasuváne vasudhéyasya vetu yája.

(*k*) devó agníḥ sviṣṭakṛ́t, devám índram avardhayat; svìṣṭaṃ kurvánt sviṣṭakṛ́t; svìṣṭam adyá karotu naḥ; vasuváne vasudhéyasya vetu yája [6].

[This chapter contains the eleven formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the *yājyās* for the eleven after-offerings of the animal sacrifice that should be offered to Indra before the preparation of the Surā.—The *yājyās* which the Hotar should recite for the after-offerings on this occasion are probably the same as the *yājyās* for the after-offerings of the normal animal sacrifice, the text of which is found in Tait.-Br. 3.6.14.]

(*a*) (For the first after-offering, the Maitrāvaruṇa should say:)

"The divine sacrificial grass, most godly through the gods, and rich in manly heroes (i.e., producing manly heroes),—having been spread on the *vedi*, strengthened Indra. Gathered in the morning and brought forwards in the evening, it has overcome, by riches (i.e., by the riches it has produced), the (other) worshipers who have spread sacrificial grass.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.[80a]—Recite the offering-formula.

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[77] = RV. 6.30.4.
[78] = TS. 3.4.11.4 = RV. 10.180.1.
[79] = RV. 1.54.11.
[80] *Cf.* Tait.-Br. 3.6.13.a: *barhiḥ . . . vástor vṛjyéta.*

[80a] *vasuváne* may be the dative sing. of an abstract noun, and may be translated "for the (Sacrificer's) obtainment of wealth (i.e., in order that the Sacrificer may obtain wealth)." I think, however, that *vasuváne* is the dative masc. sing. of an agent noun meaning "the desirer of wealth" or "the obtainer of wealth." See my note on Tait.-Br. 3.5.9 (*Proc. Amer. Philos. Soc.* **104**: p. 7).

(*b*) (For the second after-offering, the Maitrāvaruṇa should say:)

"The divine doors, who are firm at closing (i.e., when they are shut), strengthened Indra at his coming. Having been pushed open by a young calf, by a young boy, let them drive off the courser who is whirling up the dust.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula.

(*c*) (For the third after-offering, the Maitrāvaruṇa should say:)

"The divine Dawn and Night, in the course of the sacrifice, invoked Indra. They advanced towards the divine clans (i.e., the clans of the gods). They have been well-pleased, well disposed.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula.

(*d*) (For the fourth after-offering, the Maitrāvaruṇa should say:)

"The two divine cherishing ones, the two wealth-bestowing ones, strengthened the god Indra. One of them has driven away the evil enemies (i.e., the demons), the other has conveyed desirable goods, both having been instructed for the benefit of the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*e*) (For the fifth after-offering, the Maitrāvaruṇa should say:)

"The two divine ones, Ūrjā (the strong one) and Āhuti (the Oblation), the two bountiful milch-cows, strengthened Indra with milk. One of them has brought hither invigorating sap and strength; the other one, the common meal and common drinking. Imparting what is old together with what is new, what is new together with what is old, Ūrjā (the strong one) and Āhuti (the Oblation) have given strength and desirable goods, both having been instructed for the benefit of the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*f*) (For the sixth after-offering, the Maitrāvaruṇa should say:)

"The two divine ones, the two divine Hotars, strengthened the god Indra. The two by whom the enemies are destroyed, have brought hither desirable goods, both having been instructed for the benefit of the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*g*) (For the seventh after-offering, the Maitrāvaruṇa should say:)

"The goddesses (who are) three, the three goddesses, strengthened their husband Indra. Bhāratī has reached the sky; Sarasvatī, with the Rudras, (has reached) the sacrifice; Iḍā, who is attended by the Vasus, (has reached) our houses.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*h*) (For the eighth after-offering, the Maitrāvaruṇa should say:)

"The divine Indra (i.e., Indra-like) Narāśaṃsa (Praise of men) (i.e., Agni), who protects in three ways, and has three seats, strengthened the god Indra. Having been established by a hundred white-backed (cows), he proceeds with a thousand.[81] Mitra and Varuṇa are entitled to perform the Hotar-function for him; Bṛhaspati, to perform the Chanter-function (for him); the two Aśvins, to perform the Adhvaryu-function (for him).—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*i*) (For the ninth after-offering, the Maitrāvaruṇa should say:)

"The divine Indra (i.e., Indra-like) Vanaspati (the lord of the forest) (i.e., the sacrificial post), the gold-leafed one, who has sweet branches, and bears good berries, strengthened the god Indra. With his top he has filled the sky, (he has filled) the atmosphere, he has made firm the earth.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*j*) (For the tenth after-offering, the Maitrāvaruṇa should say:)

"The divine sacrificial strew of water-plants strengthened the god Indra. As it is offering a good seat, as Indra is sitting on it, it has overcome the other sacrificial strews.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

[81] *Cf.* my translation of Tait.-Br. 3.6.13.h (*Proc. Amer. Philos. Soc.* **106**, 3: p. 261).

(*k*) (For the eleventh after-offering, the Maitrāvaruṇa should say:)

"The divine Agni Sviṣṭakṛt strengthened the god Indra. As he is making the sacrifice correct, he is Sviṣṭakṛt. Let him make today our sacrifice correct.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

2.6.11

(*a*) hótā yakṣat samídhā 'gním iḍás padé, aśvíné 'ndraṁ sárasvatīm; ajó dhūmró ná godhúmaiḥ kvaláir bheṣajám, mádhu śáṣpair ná téja indriyám, páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*b*) hótā yakṣat tánūnápāt-sárasvatī; ávir meṣó ná bheṣajám, pathā́ mádhumatā "bharan, aśvíné 'ndrāya vīryàm [1], bádarair upavā́kābhir bheṣajáṃ tókmabhiḥ, páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*c*) hótā yakṣan nárāśáṁsaṃ ná nagnáhum, pátiṁ súrāyai bheṣajám, meṣáḥ sárasvatī bhiṣák; rátho ná candy àśvínor vapā́ índrasya vīryàm; bádarair upavā́kābhir bheṣajáṃ tókmabhiḥ; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája [2].

(*d*) hótā yakṣad iḍé 'ḍitá ājúhvānaḥ sárasvatīm, índraṃ bálena vardháyan, ṛṣabhéṇa gáve 'ndriyám; aśvíné 'ndrāya viryàm, yávaiḥ karkándhubhiḥ, mádhu lājáir ná māsaram; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*e*) hótā yakṣad barhíḥ suṣṭárīmó 'ṇamradāḥ, bhiṣáṅ nā́satyā [3], bhiṣájā 'śvínā́ 'śvā śíśumatī, bhiṣág dhenúḥ sárasvatī, bhiṣág duhá índrāya bheṣajám; (*corr.*: hótā yakṣad barhíḥ, suṣṭárīmo 'ṇamradā bhiṣák, nā́satyā́ [3] bhiṣájā 'śvínā, áśvā śíśumatī bhiṣák, dhenúḥ sárasvatī bhiṣák, duhá índrāya bheṣajám;) páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*f*) hótā yakṣad dúro díśaḥ; kavaṣyò ná vyácasvatīḥ, aśvíbhyāṃ ná dúro díśaḥ; índro ná ródasī dúghe, duhé kā́mānt sárasvatī [4]; aśvíné 'ndrāya bheṣajám, śukráṃ ná jyótir indriyám; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*g*) hótā yakṣat supéśaso 'ṣé náktaṃ dívā; aśvínā saṃjānāné, sámañjāte sárasvatyā, tvíṣim índre ná bheṣajám; śyenó ná rájasā hṛdā́; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu [5]; viyántv ájyasya hótar yája.

(*h*) hótā yakṣad dáivyā hótārā bhiṣájā 'śvínā; índraṃ ná jā́gṛvī dívā náktaṃ ná bheṣajáiḥ, śúṣaṁ sárasvatī bhiṣák, sísena duha indriyám; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*i*) hótā yakṣat tisró devír ná bheṣajám, tráyas tridhā́tavo 'pásaḥ, rūpám índre hiraṇyáyam [6], aśvíné 'ḍā ná bhā́ratī, vācā́ sárasvatī, máha (*corr.*: sárasvatī máhaḥ,) índrāya dadhur indriyám; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*j*) hótā yakṣat tváṣṭāram índram aśvínā, bhiṣájaṃ ná sárasvatīm; ójo ná jūtír indriyám, vṛ́ko ná rabhasó bhiṣák, yáśaḥ súrayā bheṣajám [7], śriyā́ ná másaram; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*k*) hótā yakṣad vánaspátim, śamitāraṁ śatákratum, bhīmáṃ ná manyúṁ rā́jānaṃ vyāghráṃ námasā 'śvínā bhā́mam, sárasvatí bhiṣák, (*corr.*: 'śvínā, bhā́maṁ sárasvatī bhiṣák,) índrāya duha indriyám; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája [8].

(*l*) hótā yakṣad agníṁ svā́hā "jyasya stokā́nām, svā́hā médasāṃ pṛthak; svā́hā chā́gam aśvíbhyām; svā́hā meṣáṁ sárasvatyai; svā́ha 'ṛṣabhám índrāya siṁhā́ya sáhase 'ndriyám; svā́hā 'gníṃ ná bheṣajám; svā́hā sómam indriyám; svā́hé 'ndraṁ sutrā́māṇaṁ savitā́raṃ váruṇaṃ bhiṣájāṃ pátim; svā́hā vánaspátiṃ priyáṃ pátho ná bheṣajám; svā́hā devā́ṁ ājyapā́n [9], svā́hā 'gníṁ hotrā́j juṣā́ṇó agnír bheṣajám; páyaḥ sómaḥ parisrútā ghṛtáṃ mádhu; viyántv ájyasya hótar yája.

(*m*) hótā yakṣad aśvínā sárasvatīm índraṁ sutrā́māṇam; imé sómāḥ surā́māṇaḥ; chā́gair ná meṣáir ṛṣabhā́iḥ sutā́ḥ, śáṣpair ná tókmabhiḥ, lājáir máhasvantaḥ, mádā māsareṇa páriṣkṛtāḥ, śukrā́ḥ páyasvanto 'mṛ́tāḥ, prásthitā vo madhuścútaḥ, tā́n aśvínā sárasvatí 'ndraḥ sutrā́mā vṛtrahā́, juṣántāṁ saumyáṃ mádhu, píbantu mádantu viyántu sómam, hótar yája [10].

[This chapter contains: (1) (*a–l*) the stanzas and formulas which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven fore-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇī ceremony; (2) (*m*) the formula which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the offering-verse for the offering of the Surā to the Aśvins, Sarasvatī, and Indra, the good protector. *Cf.* Śāṅkhāyana-Śrautasūtra 15.15.9.]

(*a*) "Let the Hotar worship Agni with fuel, on the footstep of invigorating food, (and let him worship) the two Aśvins, Indra, (and) Sarasvatī. Just as the gray-colored he-goat (offered as a victim) with wheat, (and) with fruits of the jujube tree, (becomes) a remedy,—just as the sweet liquor (i.e., the Surā) (offered) with malted barley grains, (becomes) fiery energy and manly vigor, (so) the milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering. —O Hotar, recite the offering formula."

(*b*) "Let the Hotar worship Tanūnapāt and Sarasvatī. Just as the ram (offered as a victim) (became) a remedy,—on a sweet path, they (i.e., the deities) brought (it), the two Aśvins (with Agni and Sarasvatī) (brought) to Indra manly vigor, (i.e.,) the remedy (offered) with jujube-fruits, Indra-grains, and malted barley grains,—(so) the milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*c*) "Let the Hotar worship Nagnahu,[82] the husband of the Surā, like Narāśaṃsa (the Praise of men, i.e., Agni). The ram (offered as a victim) (is) the remedy; Sarasvatī (is) the physician. The omentum (of the victim), (which is) like the golden car of the two Aśvins, (becomes) the manly vigor of Indra; (it is) the remedy (offered) with jujube-fruits, Indra-grains, and malted barley grains. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar recite the offering-verse."

(*d*) "Having been magnified, let the Hotar, pouring the oblation into the fire, sacrifice to Sarasvatī with invigorating food, strengthening Indra with strength, (strengthening) his manly vigor with the bull (offered as a victim). The two Aśvins (have brought) to Indra manly power; with barley grains, and with jujube-berries, (they have produced) the sweet liquor, just as with parched grains (they have produced) the *māsara*.[83] The milk (offered) with the sweet liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(*e*) "Let the Hotar worship the sacrificial grass. Forming an excellent couch, (being) as soft as wool, (it is) a physician. The two Nāsatyas, the Aśvins, are two physicians; the mare with her foal is a physician; the milch-cow Sarasvatī is a physician; she yields the remedy to Indra. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor. —Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering. —O Hotar, recite the offering-formula."

(*f*) "Let the Hotar worship the doors, (and) the quarters. The expansive ones (i.e., the quarters) (are) like the creaking ones (i.e., the doors);[84] the quarters (are) like doors (open) for the two Aśvins. Just as Indra (milks) the milch-cows heaven and earth, (so) Sarasvatī milks the objects of desire. The Aśvins (have brought) to Indra the remedy, the manly vigor, which is like pure light. The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*g*) "Let the Hotar worship the two well-adorned ones, Dawn and Night, at night and by day. Being in agreement with the Aśvins, they both, with Sarasvatī, compose a remedy, (which is) like impetuous energy, in Indra. Like an eagle (flying) through the air, (it goes, i.e., this remedy goes) through the heart (of Indra).—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar recite the offering-formula."

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[82] Nagnahu. According to Āp. 19.5.10, the *nagnahu* is the coarse part of the parched barley grains used for the preparation of the Surā. According to Kātyāyana-Śrautasūtra 19.1.20, it is a mixture of various vegetable substances serving as spices and ferment for the preparation of the Surā.

[83] The *māsara* is a mixture of the fine part of the parched barley grains, used for the preparation of the Surā, and sour milk. It is stirred up with Darbha grass. *Cf.* Āp. 19.5.8–9.

[84] *Cf.* Tait.-Br. 2.6.12.f.

(*h*) "Let the Hotar worship the two divine Hotars, (and) the two physicians (of the gods), the two Aśvins. Just as the two (i.e., the two Aśvins) (are) waiting upon Indra, by day as by night,[85] with remedies, (so) Sarasvatī, the physician, milks (for him) impetuous energy, (and) manly vigor, by means of lead.[86]—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Agni, the Aśvins, Indra and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*i*) "Let the Hotar worship (the three goddesses). Just as the three goddesses, the three triple active ones (Iḍā, Bhāratī, and Sarasvatī)[87] (have given) as a remedy to Indra, a golden appearance, (so) the two Aśvins, (and) Bhāratī like Iḍā, (and) Sarasvatī, with her voice, have given (as a remedy) to Indra, might, (and) manly vigor.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., the two Aśvins and the three goddesses) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*j*) "Let the Hotar worship Tvaṣṭar, Indra, the two Aśvins, (and) Sarasvatī, (who is) like a physician.—Just as the strength and speed (of them) (became) manly vigor,—just as the wild wolf (became) a physician,[88] (so) the glory (of them), by the Surā, (became) a remedy, just as the *māsara*[89] (became a remedy) by its splendor.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., Tvaṣṭar, Indra, the two Aśvins, and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering formula."

(*k*) "Let the Hotar worship the lord of the forest (i.e., the sacrificial post), the slaughterer, who has a hundred powers,—(and also,) like the terrible Wrath, the king Tiger, (and) the two Aśvins, with reverence. Sarasvatī, the physician, yields passion and manly vigor to Indra.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., the lord of the forest, Indra, the two Aśvins and Sarasvatī) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*l*) "Let the Hotar worship Agni.—Svāhā! (for the offering) of the drops of clarified butter.—Svāhā! (for the offering) of the fats (offered) severally.—Svāhā! to the he-goat, for the two Aśvins.—Svāhā! to the ram, for Sarasvatī.—Svāhā! to the bull, for Indra, to manly vigor with strength, for the lion.—Svāhā! to the remedy (which is) like Agni.—Svāhā! to Varuṇa, to manly vigor.—Svāhā! to Indra, the good protector, to Savitar, to Varuṇa, the lord of physicians.—Svāhā! to the lord of the forest (i.e., the sacrificial post), to the remedy (which is) like the dear abode (of the gods).—Svāhā! to the gods who drink the clarified butter.—Svāhā! to Agni.—Because of the act of making oblations, Agni, the remedy, has been pleased.—The milk (offered) with the foaming liquor (i.e., with the Surā) (becomes) Soma, (and) the melted butter (becomes) sweet liquor.—Let them (i.e., the invoked deities) graciously accept the butter offering.—O Hotar, recite the offering-formula."

(*m*) "Let the Hotar worship the two Aśvins, Sarasvatī, (and) Indra, the good protector. These (i.e., these draughts) (are) delightful Somas. Just as the pressed out Somas (offered) with he-goats, rams, and bulls,—just as the gladdening, intoxicating liquors (offered) with malted barley grains, malted rice grains, and parched rice grains, (and) furnished with the *māsara*, (are standing ready), (so) the pure ones (i.e., the pure draughts), rich in milk, immortal, distilling sweetness, are standing ready for you (O gods).—Let the two Aśvins, Sarasvatī, (and) Indra, the good protector, the slayer of Vṛtra, enjoy them; (let them enjoy) the sweet liquor which is of the nature of the Soma. Let them drink, rejoice in, and graciously accept the Soma.—O Hotar, recite the offering-formula."

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[85] Mahīdhara, very often, in his commentary on VS., and Sāyaṇa, sometimes, in his commentary on Tait.-Br. 2.6, explain *ná* by *ca* in sentences where *ná* certainly is the particle of comparison. They are wrong. I think that *ná* never is the equivalent of *ca*. Here, however, *ná* has almost the same meaning as *ca*, for *díva náktaṃ ná* "by day as by night" is almost the same as "by night and by day."

[86] I.e., according to Sāyaṇa, by means of the malted barley grains which have been bought with lead, and have been used for the preparation of the Surā.

[87] *Cf.* Tait.-Br. 2.6.7.h.

[88] Probably because wolf's hairs are mixed with the Surā, which is used as remedy.

[89] I suppose that *māsaram* is nominative sing. neuter.

2.6.12

(*a*) sámiddho agnír aśvinā, taptó gharmó virāṭ sutáḥ, duhé dhenúḥ sárasvatī, sómaṁ śukrám ihé 'ndriyám.

(*b*) tanūpā́ bhiṣájā suté, aśvíno 'bhá sárasvatī, mádhvā rájāṁsī 'ndriyám, índrāya pathíbhir vahān.

(*c*) índrāyé 'nduṁ sárasvatī, nárāśáṁsena nagnáhuḥ (*corr.*: nagnáhum)[90] [1]; ádhātām aśvínā mádhu, bheṣajáṃ bhiṣájā suté.

(*d*) ājúhvānā sárasvatī, índrāye 'ndriyáṇi vīryàm, íḍābhir aśvināv íṣam (*corr.*: aśvínāv íṣam), sám ūrjaṁ sáṁ rayíṃ dadhuḥ.

(*e*) áśvinā námuceḥ sutám, sómaṁ śukráṃ parisrútā, sárasvatī tám ābharat, barhíṣé 'ndrāya pātave [2].

(*f*) kavaṣyò ná vyácasvatīḥ, aśvíbhyāṃ ná dúro díśaḥ, índro ná ródasī dúghe, duhé kā́mānt sárasvatī.

(*g*) uṣā́sā náktam aśvinā, dívé 'ndraṁ sāyám indriyáiḥ, saṃjānāné supéśasā, sámañjāte sárasvatyā.

(*h*) pātáṃ no aśvinā dívā, pāhí náktaṁ sarasvati [3], dáivyā hotārā bhiṣajā, pātám índraṁ sácā suté.

(*i*) tisrás tredhā́ sárasvatī, aśvínā bhā́ratī 'ḍā, tīvráṃ parisrútā sómam, índrāya suṣavur mádam.

(*j*) áśvinā (*corr.*: aśvínā) bheṣajáṃ mádhu bheṣajáṃ naḥ sárasvatī, índre tváṣṭā yáśaḥ śríyam, rūpáṁ-rūpam adhuḥ suté.

(*k*) ṛtuthé 'ndro vánaspátiḥ, śaśamānáḥ parisrútā, kīlálam aśvíbhyāṃ mádhu, duhé dhenúḥ sárasvatī.

(*l*) góbhir ná sómam aśvinā (*corr.*: aśvínā), mā́sareṇa pariṣkṛtā (*corr.*: parisrútā),[91] sámadhātāṁ sárasvatyā, svā́hé 'ndre sutáṃ mádhu [4].

[This chapter contains the *yājyās* (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇī ceremony.]

(*a*) (For the first fore-offering, the Hotar should recite:)

"The fire, O Aśvins, has been kindled; the cauldron (that contains the milk) has been heated; the radiant one (i.e., the Soma) has been pressed out; the milch-cow Sarasvatī here yields the pure Soma, the manly vigor (of Indra)."

(*b*) (For the second fore-offering, the Hotar should recite:)

"The two physicians, the two protectors of the body, the two Aśvins, and Sarasvatī, at the preparation of the Soma, with the sweet liquor, will bring to the skies, by their ways, manly vigor to Indra."

(*c*) (But, if the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar, for the second fore-offering, should recite:)

"To Indra, Sarasvatī, with the Praise of men (i.e., with Agni), (brought) the *indu* (i.e., the Soma or the Soma-like Surā) and the *nagnahu*. The two Aśvins, the two physicians (of the gods) brought (to him) the sweet liquor as a remedy, at the preparation of the Soma."

(*d*) (For the third fore-offering, the Hotar should recite:)

"Sarasvatī, to whom libations are offered, (and) the two Aśvins (brought) to Indra manly powers, manly energy, and invigorating food through oblations; together they brought (to him) strength and wealth."

(*e*) (For the fourth fore-offering, the Hotar should recite:)

"O Aśvins, the pressed out Soma (which has been taken) from Namuci, the pure Soma, with the foaming liquor, Sarasvatī, with sacrificial grass, brought to Indra for his drinking."

(*f*) (For the fifth fore-offering the Hotar should recite:)

"The expansive ones (i.e., the quarters) (are) like the creaking ones (i.e., the doors); the quarters (are) like the doors (open) for the two Aśvins. Just as Indra (milks) the two milch-cows, Heaven and Earth, (so) Sarasvatī milks the objects of desire."[92]

(*g*) (For the sixth fore-offering, the Hotar should recite:)

"Dawn and Night, O Aśvins, at night, by day, and in the evening, (Dawn and Night) the two well-adorned ones, being in agreement (with you), along with Sarasvatī, furnish Indra with manly powers."

(*h*) (For the seventh fore-offering, the Hotar should recite:)

"Protect us, O Aśvins, by day; protect us, O Sarasvatī, at night. O ye two divine Hotars, O ye two physicians, protect together Indra, at the preparation of the Soma (when the Soma is pressed out)."

[90] *nagnáhum* is the reading of VS. 20.57.

[91] *parisrútā* is the reading of VS. 20.66.

[92] *Cf.* Tait.-Br. 2.6.11.f.

(*i*) (For the eighth fore-offering, the Hotar should recite:)

"The three (goddesses), in three ways, Sarasvatī, Bhāratī, and Iḍā, and the two Aśvins, have pressed out the strong Soma with the foaming liquor, as an intoxicating drink for Indra."

(*j*) (For the ninth fore-offering, the Hotar should recite:)

"The two Aśvins, Sarasvatī, (and) Tvaṣṭar have given to Indra the sweet liquor as a remedy, as a remedy of ours, (and) glory, (and) splendor, (and) beautiful shapes, at the preparation of the Soma (when the Soma was pressed out)."

(*k*) (For the tenth fore-offering, the Hotar should recite:)

"At due times, Indra, the lord of the forest (i.e., the Indra-like sacrificial post) exerts himself with (the preparation of) the foaming liquor. The milch-cow Sarasvatī gives forth to the two Aśvins the sweet beverage, the sweet liquor."

(*l*) (For the eleventh fore-offering, the Hotar should recite:)

"Just as by means of milk the two Aśvins (have given) the Soma (to Indra), (so) by means of the *māsara*, by means of the foaming liquor, they both, with Sarasvatī, have given to Indra, with (the holy exclamation) Svāhā! the pressed out Soma, (and) the sweet liquor."

2.6.13

(*a*) aśvínā havír indriyám, námucer dhiyá sárasvatī, á śukrám āsurád vasú, maghám índrāya jabhrire.

(*b*) yám aśvínā sárasvatī, haviṣé 'ndram ávardhayan, sá bibheda valáṃ maghám (*corr.*: ? makhám), námucāv āsuré sácā.

(*c*) tám índraṃ paśávaḥ sácā, aśvíno 'bhá sárasvatī [1], dádhānā abhyànūṣata, haviṣā yajñám indriyám.

(*d*) yá índra indriyáṃ dadhúḥ, savitā váruṇo bhágaḥ, sá sutrámā haviṣpatiḥ, yájamānāya saścata.

(*e*) savitā váruṇo dádhat, yájamānāya dāśúṣe, ádatta námucer vásu, sutrámā bálam indriyám [2].

(*f*) váruṇaḥ kṣatrám indriyám, bhágena savitā śríyam, sutrámā yáśasā bálam, dádhānā yajñám āsata (*corr.*: āśata).

(*g*) áśvinā (*corr.*: aśvínā) góbhir indriyám, áśvebhir víryàṃ bálam, haviṣé 'ndraṁ sárasvatī, yájamānam avardhayan.

(*h*) tā́ nā́satyā supéśasā, hiraṇyavartanī nárā, sárasvatī haviṣmatī, índra kármasu no 'vata.

(*i*) tā́ bhiṣájā sukármaṇā, sá sudúghā sárasvatī, sá vṛtrahá śatákratuḥ, índrāya dadhur indriyám [3].

[According to Sāyaṇa, this chapter contains the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (offering-verses) which should be recited by the Hotar for the oblation of the omenta of the he-goat offered to the Aśvins, the ram offered to Sarasvatī, and the bull offered to Indra, on the fourth day of the Sautrāmaṇī ceremony,—and also the *puro 'nuvākyās* and *yājyās* for the oblation of the sacrificial cakes of this animal sacrifice, and for the oblation of the sacrificial substance (*havis*) of the bodies of the three victims.]

(*a*) "The two Aśvins and Sarasvatī, by their intelligence, have taken from the Āsura Namuci, and brought to Indra, the sacrificial substance of the oblation, manly vigor, and resplendent wealth, as gift." [93]

(*b*) "That Indra whom the two Aśvins and Sarasvatī strengthened with the sacrificial substance of the oblation, has destroyed (the demon) Vala, (and) (the demon) Makha,[94] along with the Āsura Namuci." [95]

(*c*) "The (three) animal victims together, the two Aśvins and Sarasvatī have loudly called to Indra, causing, by the oblation, the sacrifice (to be) (Indra's) manly power." [96]

(*d*) "Let Savitar, Varuṇa and Bhaga, who have given to Indra his manly power, and (Indra) the good protector, the lord of the sacrifice, himself, assist the Sacrificer." [97]

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[93] According to Sāyaṇa, this stanza should be recited as *puro 'nuvākyā* for the oblation of the omentum of the first victim, and as *yājyā* for the oblation of the omentum of the third victim.

[94] It seems impossible to maintain the reading *mágham*. I think that we should read *mákham* instead of *mágham*. *Cf.* RV. 9.101.13 and 10.171.2. The legend of the demon Makha is told in Tāṇḍya-Brāhmaṇa 7.5.6.

[95] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the omentum of the first victim, and as *puro 'nuvākyā* for the oblation of the omentum of the second victim.

[96] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the omentum of the second victim, and as *puro 'nuvākyā* for the oblation of the omentum of the third victim.

[97] According to Sāyaṇa, this stanza should be recited as *puro 'nuvākyā* for the oblation of the first sacrificial cake of this animal sacrifice, and as *yājyā* for the oblation of the third sacrificial cake of this sacrifice.

(*e*) "Savitar (bestows gifts), Varuṇa bestows gifts, on the worshiping Sacrificer.[98] The good protector (Indra) took from Namuci wealth, strength, manly power." [99]

(*f*) "Varuṇa, giving lordly authority and manly power, Savitar, with Bhaga, giving splendor, the good protector (Indra), giving strength with fame, have received the sacrifice." [100]

(*g*) "With cows, the two Aśvins[101] (strengthened) the manly power (of Indra); with horses, (they strengthened) the valor and the strength (of Indra); with the sacrificial substance of the oblation, Sarasvatī (strengthened) Indra (himself); they strengthened him, (and) the Sacrificer." [102]

(*h*) "Those two Nāsatyas (i.e., those two Aśvins) (are) well-adorned; the two Men (i.e., the two Aśvins) (are) riding on golden paths; Sarasvatī (is) rich in oblations. O Indra, (and you Aśvins and Sarasvatī,) help us in our rites." [103]

(*i*) "Those two physicians, who are performing good work, that Sarasvatī, who is a good milch-cow, that Vṛtra-slayer, who has a hundred powers,—they have given to Indra his manly power." [104]

2.6.14

(*a*) devấṃ barhíḥ sárasvatī, sudevám índre aśvínā, téjo ná cákṣur akṣyóḥ, barhíṣā dadhur indriyám; vasuváne vasudhéyasya viyantu yája.

(*b*) devír dváro aśvínā, bhiṣájé 'ndre sárasvatī, prāṇáṃ ná vīryàṃ nasí, dváro dadhur indriyám; vasuváne vasudhéyasya viyantu yája [1].

(*c*) devī́ uṣấsāv aśvínā, bhiṣájé 'ndre sárasvatī, bálaṃ ná vā́cam āsyè, uṣấbhyāṃ dadhur indriyám; vasuváne vasudhéyasya viyantu yája.

(*d*) devī́ jóṣṭrī aśvínā, sutrấmé 'ndre sárasvatī, śrótraṃ ná kárṇayor yáśaḥ, jóṣṭrībhyāṃ dadhur indriyám; vasuváne vasudhéyasya viyantu yája [2].

(*e*) devī́ ūrjấhutī dúghe sudúghe, páyasé 'ndraṁ sárasvaty aśvínā bhiṣájā 'vata, śukráṃ ná jyótiḥ stánayor âhutī dhatta indriyám; vasuváne vasudhéyasya viyantu yája.

(*f*) dévā devā́nāṃ bhiṣájā, hótārāv índram aśvínā, vaṣaṭkāráiḥ sárasvatī, tvíṣiṃ ná hṛ́daye matím, hótṛbhyāṃ dadhur indriyám; vasuváne vasudhéyasya viyantu yája [3].

(*g*) devī́s tisrás tisró devī́ḥ, sárasvaty aśvínā bhấratī 'ḍā, śúṣaṃ ná mádhye nâbhyām, índrāya dadhur indriyám; vasuváne vasudhéyasya viyantu yája.

(*h*) devá índro nárāśáṁsaḥ, trivarūtháḥ sárasvatyā 'śvíbhyām īyate ráthaḥ, réto ná rūpám amṛ́taṃ janítram, índrāya tváṣṭā dádhad indriyấṇi; vasuváne vasudhéyasya viyantu yája [4].

(*i*) devá índro vánaspátiḥ, híraṇyaparṇo aśvíbhyām, sárasvatyāḥ (*corr.*: sárasvatyā)[105] supippaláḥ, índrāya pacyate mádhu, ójo ná jūtím ṛ́ṣabhó ná bhấmam, vánaspátir no dadhad indriyấṇi; vasuváne vasudhéyasya viyantu yája.

(*j*) devấṃ barhír vāritīnām, adhvaré stīrṇám aśvíbhyām, ūrṇamradāḥ sárasvatyāḥ [5], syonám indra te sádaḥ, īśấyai manyúṁ rấjānaṃ barhíṣā dadhur indriyám; vasuváne vasudhéyasya viyantu yája.

(*k*) devó agníḥ sviṣṭakṛ́t, devā́n yakṣad yathāyathám, hótārāv índram aśvínā, vācá́ vácaṁ sárasvatīm, agníṁ sómaṁ sviṣṭakṛ́t; svìṣṭa índraḥ sutrámā savitấ váruṇo bhiṣák, iṣṭó devó vánaspátiḥ, svìṣṭā devấ ājyapấḥ, iṣṭó agnír agnínā, hótā hotré sviṣṭakṛ́t, yáśo ná dádhad indriyám, ū́rjam ápacitiṁ svadhấm; vasuváne vasudhéyasya viyantu yája [6].

[This chapter contains the stanzas and formulas which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the offering-verses for the eleven after-offerings of the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇī ceremony.]

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[98] Here, as in several other *mantras* of Tait.-Br. 2.6, the present participle is used as a present indicative.

[99] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the first sacrificial cake of this animal sacrifice, and as *puro 'nuvākyā* for the oblation of the second sacrificial cake of this sacrifice.

[100] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the second sacrificial cake of this animal sacrifice, and as *puro 'nuvākyā* for the oblation of the third sacrificial cake of this sacrifice.

[101] We must read *aśvínā* instead of *áśvinā*, for it is certainly a nominative and not a vocative.

[102] According to Sāyaṇa, this stanza should be recited as *puro 'nuvākyā* for the oblation of the *havis* of the first victim's body, and as *yājyā* for the oblation of the *havis* of the third victim's body.

[103] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the *havis* of the first victim's body, and as *puro 'nuvākyā* for the oblation of the *havis* of the second victim's body.

[104] According to Sāyaṇa, this stanza should be recited as *yājyā* for the oblation of the *havis* of the second victim's body, and as *puro 'nuvākyā* for the oblation of the *havis* of the third victim's body.

[105] *sárasvatyā* is the reading of VS. 21.56.

(*a*) (For the first after-offering, the Maitrāvaruṇa should say:)

"Divine is the sacrificial grass. Sarasvatī and the two Aśvins, with sacrificial grass, have given to Indra, like fiery energy, the most godly sight of his eyes, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*b*) (For the second after-offering, the Maitrāvaruṇa should say:)

"Divine are the doors. The two Aśvins, the two physicians (of the gods), and Sarasvatī, and the doors, have given to Indra, like the life breath in the nose, his valor, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*c*) (For the third after-offering, the Maitrāvaruṇa should say:)

"Divine are Dawn and Night. The two Aśvins, the two physicians (of the gods), and Sarasvatī, with Dawn and Night, have given to Indra, like strength, the voice in his mouth, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*d*) (For the fourth after-offering, the Maitrāvaruṇa should say:)

"Divine are the two cherishing ones. The two Aśvins, the good protector (i.e., Indra himself), and Sarasvatī, with the two cherishing ones, have given to Indra, like the hearing of his ears, his fame, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*e*) (For the fifth after-offering, the Maitrāvaruṇa should say:)

"Divine are Ūrjā (the strong one) and Āhuti (the oblation), the two bountiful milch-cows. With (their) milk, do you, Sarasvatī and the two Aśvins, the two physicians (of the gods), help Indra. Like brilliant light, the two Āhutis (i.e., Ūrjā and Āhuti) give (to Indra) (as the milk) of their breasts, manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*f*) (For the sixth after-offering, the Maitrāvaruṇa should say:)

"Divine are the two physicians of the gods. The two (divine) Hotars, the two Aśvins, and Sarasvatī, with the *vaṣat*-calls, (have helped) Indra. Like a light in the heart, with the two (divine) Hotars, they (i.e., the two Aśvins and Sarasvatī) have given (to Indra) intelligence, and manly power.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*g*) (For the seventh after-offering, the Maitrāvaruṇa should say:)

"Divine are the three, the three goddesses. Sarasvatī, the two Aśvins, Bhāratī and Iḍā have given to Indra, like vital energy in the middle (of his body), in his navel, manly power.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*h*) (For the eighth after-offering, the Maitrāvaruṇa should say:)

"Divine is Indra Narāśaṃsa (i.e., the Indra-like Narāśaṃsa). Protected in three ways, with Sarasvatī and the two Aśvins, his chariot is moving. Like seminal fluid, Tvaṣṭar gives to Indra his beautiful form, his immortal birth place, and manly power.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*i*) (For the ninth after-offering, the Maitrāvaruṇa should say:)

"Divine is Indra Vanaspati (i.e., the Indra-like lord of the forest, the Indra-like sacrificial post). The golden-leafed one (is) with the two Aśvins; the good-fruited one (is) with Sarasvatī. The sweet liquor is cooked (i.e., is prepared) for Indra. Just as strength (produces) swiftness, just as the bull (produces) wrath, (so) the lord of the forest gives to us manly powers.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them (the lord of the forest, the two Aśvins and Sarasvatī) graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*j*) (For the tenth after-offering, the Maitrāvaruṇa should say:)

"Divine is the sacrificial strew of water-plants. Spread out at the sacrifice by the two Aśvins, soft as wool, the comfortable seat of Sarasvatī is thy seat, O Indra. For thy dominion, they (i.e., the two Aśvins and Sarasvatī) have given (to thee) with the sacrificial strew, the king Passion, and manly power.—For the benefit of the desirer of wealth, let them graciously accept

(a share) of the gift of wealth.—Recite the offering-formula."

(*k*) (For the eleventh after-offering, the Maitrāvaruṇa should say:)

"Divine is Agni Sviṣṭakṛt (Agni who makes the sacrifice correct). Let (Agni) Sviṣṭakṛt worship the gods as it is fit (one after the other): the two (divine) Hotars, Indra and the two Aśvins, the (divine) Voice Sarasvatī, with voice, Agni and Soma.—Indra, the good protector, has been well worshiped; Savitar and Varuṇa, the physician (have been well worshiped). The divine lord of the forest has been worshiped. The gods who drink the clarified butter, have been well worshiped. Agni has been worshiped by Agni (himself). In his function of Hotar, (Agni) Sviṣṭakṛt is the Hotar. Just as he gives fame,[106] (so) (he gives) manly power, strength, recompense, self-power (i.e., independent power). —For the benefit of the desirer of wealth (i.e., the Sacrificer), let them (i.e., all these deities) graciously accept (a share) of the gift of wealth. —Recite the offering-formula."

2.6.15

(*a*) agním adyá hótāram avṛṇīta, ayáṁ sutāsutí yájamānaḥ, pácan paktíḥ, pácan puroḍáśān, gṛḥṇán gráhān, badhnánn aśvíbhyāṃ chágaṁ sárasvatyā índrāya, badhnánt sárasvatyai meṣám índrāyā 'śvíbhyām, badhnánn índrāya ṛṣabhám aśvíbhyāṁ sárasvatyai.

(*b*) sūpasthā́ adyá devó vánaspátir abhavat, aśvíbhyāṃ chágena sárasvatyā índrāya [1], sárasvatyai meṣéṇé 'ndrāyā 'śvíbhyām, índrāya ṛṣabhéṇā 'śvíbhyāṁ sárasvatyai.

(*c*) ákṣaṁs tán medastáḥ práti pacatā 'grabhīṣuḥ, ávīvṛdhanta gráhaiḥ; ápātām aśvínā sárasvatí 'ndraḥ sutrā́mā vṛtrahā́ sómānt surā́mṇaḥ; úpo ukthāmadā́ḥ (*corr.*: ukthāmadā́) śraud vímadā adan, ávīvṛdhantā "ṅgūṣáiḥ.

(*d*) tvā́m adyá ṛṣa ārṣeya ṛṣīṇāṃ napād avṛṇīta, ayáṁ sutāsutí yájamānaḥ, bahúbhya ā́ sáṃgatebhyaḥ, eṣá me devéṣu vásu vāryā́ yakṣyata íti.

(*e*) tā́ yā́ devā́ devadā́nāny áduḥ, tā́ny asmā́ ā́ ca śā́ssva, ā́ ca gurasva; iṣitáś ca hotar ási bhadravā́cyāya préṣito mā́nuṣaḥ sūktavākā́ya sūktā́ brūhi 2].

[This chapter contains the formulas which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the *sūktavāka* (the utterance of the good words), at the animal sacrifice that consists in offering a he-goat to the Aśvins, a ram to Sarasvatī, and a bull to Indra, on the fourth day of the Sautrāmaṇī ceremony.]

(*a*) "Today this Sacrificer, who has offered what has been pressed out (i.e., the Surā) and what has not been pressed out (i.e., milk), has chosen Agni as his Hotar,—he who cooked the offerings that were to be cooked, who cooked the sacrificial cakes, who drew the draughts (of milk and Surā), who fettered (to the sacrificial post) (and slaughtered) a he-goat for the two Aśvins, and for Sarasvatī and Indra,—who fettered (to the sacrificial post) (and slaughtered) a ram for Sarasvatī, and for Indra and the two Aśvins,—who fettered (to the sacrificial post) (and slaughtered) a bull for Indra, and for the two Aśvins and Sarasvatī."

(*b*) "Today the lord of the forest (i.e., the sacrificial post) became, through the he-goat, a good resting place for the two Aśvins, and for Sarasvatī and Indra; through the ram, (a good resting place) for Sarasvatī, and for Indra and the two Aśvins; through the bull, (a good resting place) for Indra, and for the two Aśvins and Sarasvatī."

(*c*) "They have eaten them (i.e., the he-goat, the ram, and the bull), beginning with the fat (of the omenta). They have accepted the cooked offerings; they have delighted in the draughts (of milk and of Surā). The two Aśvins have drunk; Sarasvatī, and Indra, the good protector, the slayer of Vṛtra, (have drunk) the delicious Somas. They have listened to[107] praise and rejoicing; filled with joy, they ate. They have delighted in the hymns of praise."

(*d*) "Today this Sacrificer, who has offered what has been pressed out and what has not been pressed out, O Ṛṣi of Ṛṣi-descent, O grandson of Ṛṣis, has chosen thee out of many who had come,—thinking: "this one (as Hotar) will, by his worship, acquire for me precious goods among the gods."

(*e*) "The divine gifts that the gods have given, do thou wish them (, O Hotar,) for this Sacrificer, and approve them.—When thou art urged, O Hotar, to (utter) the auspicious words,

[106] Here, as in some other *mantras* of Tait.-Br. 2.6, the present participle is used as a finite verb. *Cf.* Macdonell, *A Vedic Grammar for Students*, page 329.

[107] I think that *śraut* is the third person singular of the augmentless aorist, and I suppose that, if the verb is in the singular although the subjects (understood) are *aśvinā, sarasvatī, indraḥ*, it is because sometimes, after an enumeration of subjects, the verb agrees only with the last one.—Sāyaṇa, in his commentary, explains *śraut* by *aśruvuḥ*.

(when thou art) prompted, as a human (Hotar), to (say) 'the good words,' say 'the good words.' "

2.6.16

(*a*) uśántas tvā havāmahe [, uśántaḥ sámidhīmahi, uśánn uśatá á vaha pitṝn havíṣe áttave].

(*b*) á no agne suketúnā (*corr.*: sucetúnā)[108] [, rayíṃ viśvāyuposasam, mārdīkáṃ dhehi jīváse].

(*c*) tváṁ soma mahé bhágam [, tváṃ yūna ṛtāyaté, dákṣaṃ dadhāsi jīváse].

(*d*) tváṁ soma prá cikito manīṣá [, tváṁ rájiṣṭham ánu neṣi pánthām, táva práṇītī pitáro na indo devéṣu rátnam abhajanta dhīrāḥ].

(*e*) tváyā hí naḥ pitáraḥ soma pūrve [, kármāṇi cakrúḥ pavamāna dhīrāḥ, vanvánn ávātaḥ paridhīṁr ápo 'ṛṇu vīrébhir áśvair maghávā bhavā naḥ].

(*f*) tváṁ soma pitṛbhiḥ saṃvidānáḥ [, ánu dyávāpṛthivī á tatāna, tásmai ta indo havíṣā vidhema vayáṁ syāma pátayo rayīṇám].

(*g*) bárhiṣadaḥ pitáraḥ [, ūty àrvák, imá vo havyá cakṛmā juṣádhvam, tá á gatā 'vasā śáṃtamena, áthā naḥ śáṃ yór arapó dadhāta].

(*h*) á 'háṃ pitṝn [suvidátrān avitsi nápātaṃ ca vikrámaṇaṃ ca víṣṇoḥ, barhiṣádo yé svadháyā sutásya bhájanta pitvás tá ihá "gamiṣṭhāḥ].

(*i*) úpahūtāḥ pitáraḥ [somyāsaḥ, barhiṣyèṣu nidhíṣu priyéṣu, tá ágamantu tá ihá śruvantu, ádhi bruvantu té avantv asmán].

(*j*) ágniṣvāttāḥ pitaraḥ [é 'há gacchata, sádaḥ-sadaḥ sadata supraṇītayaḥ, attā havíṁṣi práyatāni barhíṣi, áthā rayíṁ sárvavīraṃ dadhātana].

(*k*) agniṣvāttān ṛtumáto havāmahe, nárāśáṁse somapīthám yá āśuḥ, té no árvantaḥ suhávā bhavantu, śáṃ no bhavantu dvipáde śáṃ cátuṣpade.

(*l*) yé agniṣvāttā yé 'nagniṣvāttāḥ [1], aṁhomúcaḥ pitáraḥ somyāsaḥ, páre 'vare 'mṛtāso bhávantaḥ, ádhibruvantu té avantv asmán.

(*m*) vānyāyai dugdhé juṣámāṇāḥ karambhám, udīrāṇā ávare páre ca, agniṣvāttā ṛtúbhiḥ saṃvidānáḥ, índravanto havír idáṃ juṣantām.

(*n*) yád agne kavyavāhana [pitṝn yáksy ṛtāvṛdhaḥ, prá ca havyáni vakṣyasi devébhyaś ca pitṛbhya á].

(*o*) tvám agna īḍitó jātavedaḥ [, ávāḍ ḍhavyáni surabhíni kṛtvā, prá 'dāḥ pitṛbhyaḥ svadháyā té akṣann addhí tváṃ deva práyatā havíṁṣi].

(*p*) mátalī kavyáiḥ [, yamó áṅgirobhir bṛhaspátir ṛkvabhir vāvṛdhānáḥ, yáṁś ca devá vāvṛdhúr yé ca deván, svāhā 'nyé svadháyā 'nyé madanti].

(*q*) yé tātṛpúr devatrā jéhamānāḥ, hotrāvṛdhaḥ stómataṣṭāso arkáiḥ, á 'gne yāhi suvidátrebhir arvāṅ, satyáiḥ kavyáiḥ pitṛbhir gharmasádbhiḥ.

(*r*) havyaváham ajáraṃ purupriyám, agníṃ ghṛténa havíṣā saparyán, úpāsadaṃ kavyaváhaṃ pitṛṇām, sá naḥ prajāṃ vīrávatīṁ sámṛṇvatu [2].

[This chapter contains the stanzas which should be recited at the sacrifice offered to the Fathers, that takes place when, after the ceremony of the Avabhṛtha (i.e., the conclusive bath), the Sacrificer has solemnly addressed the Āhavanīya fire, and has offered in that fire a libation of melted butter. *Cf.* 2.6.6.m-n.]

(*a*) "Eagerly we invoke thee [; eagerly we would kindle thee. Eager do thou bring the eager ones, the Fathers, to eat the oblation." [109]

(*b*) "Graciously give us, O Agni [, the wealth that procures prosperity for the whole duration of life, and thy compassion, that we may live]." [110]

(*c*) "To the aged one, O Soma, thou givest happiness [; to the young one, who observes the sacred law, thou givest ability, that he may live]." [111]

(*d*) "Do thou reveal thyself by (thy) wisdom, O Soma [; do thou lead (us) along the straightest path; through thy guidance, O Soma, our Fathers wisely divided the treasure among the gods]." [112]

(*e*) "By thee, O Soma Pavamāna, our ancient Fathers [wisely performed the sacrifices. Conquering, unattacked, do thou open the barriers. Be generous to us in heroes and horses]." [113]

(*f*) "Thou, O Soma, in accord with the Fathers [, hast spread thyself over sky and

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[108] *sucetúnā* is the reading of RV. 1.79.9.

[109] = TS. 2.6.12.a. *Cf.* RV. 10.16.12.—According to Sāyaṇa, this stanza should be recited as a *sāmidhenī*, i.e., as a stanza accompanying the laying on kindling wood.

[110] *Cf.* RV. 1.79.9.—According to Sāyaṇa, this stanza should be recited as the *puro 'nuvākyā* (invitation-verse) for the offering of the first *ājyabhāga* (butter portion).

[111] = RV. 1.91.7.—According to Sāyaṇa, this stanza should be recited as the *puro 'nuvākyā* for the offering of the second *ājyabhāga*.

[112] = TS. 2.6.12.c = RV. 1.91.1.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā* (invitation-verse).

[113] = TS. 2.6.12.c = RV. 9.96.11.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

earth. To thee, O Soma, let us sacrifice with the oblation. Let us be lords of riches]." [114]

(*g*) "O Fathers, who sit on the sacrificial strew [, (come) hither with your aid. We have made these offerings for you; enjoy them. Come (to us) with your most healing aid, and give us health and wealth, without any harm]." [115]

(*h*) "I [have found] the [benevolent] Fathers [, and the son, and the (highest) step of Viṣṇu (i.e., heaven). They (i.e., the Fathers), who sit on the sacrificial strew and enjoy, with the *svadhā*-offering, the drink that has been pressed out (for them), are most eager to come hither]." [116]

(*i*) "The Fathers [who are entitled to drink the Soma] have been invited [to the oblations they love, served to them on the sacrificial strew. May they come hither; may they hear us here; may they speak for us; may they help us]." [117]

(*j*) "O Fathers who have been tasted by Agni [, come hither. Sit down, each on his seat, O ye who are of good guidance. Eat the offerings set out on the sacrificial strew, and give us the wealth that consists in unimpaired manly sons]." [118]

(*k*) "We invoke the Fathers who have been tasted by Agni and come at the proper time, (the Fathers) who have enjoyed the Soma-drink in Narāśaṃsa (i.e., in Agni, i.e., in the fire). May they be quickly coming, and easily invoked. May they be, for us, propitious to the two-footed ones (i.e., to our men), propitious to our four-footed ones (i.e., to our cattle)." [119]

(*l*) "Let the Fathers who have been tasted by Agni, and those who have not been tasted by Agni, the Fathers who deliver from distress, the Fathers who are entitled to drink the Soma, those who are more remote and those who are nearer,—let them, who are becoming immortal, speak for us and help us." [120]

(*m*) "Let the Fathers who are fond of the gruel (cooked) in the milk of a cow whose calf is dead, the Fathers who have been tasted by Agni, those who are nearer and those who are more remote, rising, accompanied by the Seasons,—let them, with Indra, enjoy this oblation." [121]

(*n*) "When, O Agni, O bearer of the oblations to the Fathers [, thou sacrificest to the righteous Fathers, thou shalt bear the oblations to the gods and to the Fathers]." [122]

(*o*) "Thou, O Agni, having been praised, O Jātavedas [, hast carried the oblations, making them fragrant. Thou hast given them to the Fathers, and they ate them at the Svadhā-call. Do thou eat, O god, the offerings set before thee]." [123]

(*p*) "Mātalī with the Kavyas [, Yama with the Aṅgirases, Bṛhaspati rejoicing with the Ṛkvans (i.e., the Singers),—those whom the gods have gladdened and those who have gladdened the gods,—some (of them) rejoice in the Svāhā-call, the others in the Svadhā-call]." [124]

(*q*) "With those (Fathers) who, with wide opened mouths, have satiated themselves among the gods, (with those Fathers) who, delighting in the sacrifice, have fashioned their songs into hymns of praise, with those (Fathers) who are benevolent, do thou come hither, O Agni, with the true Kavyas, with the Fathers who sit near the Gharma-cauldron." [125]

(*r*) "Worshiping, with melted butter as sacrificial substance, Agni, the bearer of the oblations, the undecaying (ever young) god, who is dear to many, I have reverently approached the god who conveys the *kavya*-oblations to the Fathers. —May he put together for us a progeny rich in manly sons." [126]

2.6.17

(*a*) hótā yakṣad iḍás padé, samidhānáṃ máhad yáśaḥ, súṣamiddhaṃ váreṇyam, agním índraṃ vayodhásam, gāyatríṃ chánda indriyám,

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[114] = TS. 2.6.12.d. *Cf.* RV. 8.48.13.—According to Sāyaṇa, this stanza should be recited as a *yājyā* (offering-verse).

[115] = TS. 2.6.12.f = RV. 10.15.4.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[116] = TS. 2.6.12.g = RV. 10.15.3.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[117] = TS. 2.6.12.h = RV. 10.15.5.—According to Sāyaṇa, this stanza should be recited as a *yājyā* (offering-verse).

[118] = TS. 2.6.12.e = RV. 10.15.11.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[119] According to Sāyaṇa, this stanza should be recited as *puro 'nuvākyā*.

[120] According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[121] According to Sāyaṇa, this stanza should be recited as a *yājyā*.

[122] = TS. 2.6.12.m.—*Cf.* RV. 10.16.11.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[123] = TS. 2.6.12.n.—*Cf.* RV. 10.15.12.—According to Sāyaṇa, this stanza should be recited as a *puro 'nuvākyā*.

[124] = TS. 2.6.12.o = RV. 10.14.3.—According to Sāyaṇa, this stanza should be recited as a *yājyā*.

[125] *Cf.* RV. 10.15.9.—According to Sāyaṇa, this stanza should be recited as the *puro 'nuvākyā* for the oblation to Agni Sviṣṭakṛt.

[126] According to Sāyaṇa, this stanza should be recited as the *yājyā* for the oblation to Agni Sviṣṭakṛt.

tryáviṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*b*) hótā yakṣac chúcivratam, tánūnápātam udbhídam, yáṃ gárbham áditir dadhé [1], śúcim índraṃ vayodhásam, uṣṇíhaṃ chánda indriyám, dityavắhaṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*c*) hótā yakṣad īḍényam, íḍitáṃ vṛtrahántamam, íḍābhir íḍyaṁ sáhaḥ, sómam índraṃ vayodhásam, anuṣṭúbhaṃ chánda indriyám, trivatsáṃ gắṃ váyo dádhat [2], vétv ắjyasya hótar yája.

(*d*) hótā yaksat subarhiṣádam, pūṣaṇvántam ámartyam, sídantaṃ barhíṣi priyé, amṛté 'ndraṃ vayodhásam, bṛhatíṃ chánda indriyám, páñcāviṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*e*) hótā yakṣad vyácasvatīḥ, suprāyaṇắ ṛtāvṛ́dhaḥ [3], dvắro devír hiraṇyáyīḥ, brahmắṇa (*corr.*: brahmắṇam)[127] índraṃ vayodhásam, paṅktíṃ chánda ihé 'ndriyám, turyavắham gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*f*) hótā yakṣat supéśase, suśilpé bṛhatí ubhé, náktoṣắsā ná darśaté, víśvam índraṃ vayodhásam, triṣṭúbhaṃ chánda indriyám [4], ṣaṣṭhavắhaṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*g*) hótā yakṣat prácetasā, devánām uttamáṃ yáśaḥ, hótārā dáivyā kavī́, sayújé 'ndraṃ vayodhásam, jágatīṃ chánda ihé 'ndriyám, anaḍvắhaṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája.

(*h*) hótā yakṣat péśasvatīḥ [5], tisró devír hiraṇyáyīḥ, bhắratīr bṛhatīr mahíḥ, pátim índraṃ vayodhásam, virắjaṃ chánda ihé 'ndriyám, dhenúṃ gắṃ ná váyo dádhat; vétv ắjyasya hótar yája.

(*i*) hótā yakṣat surétasam, tvắṣṭāraṃ puṣṭivárdhanam, rūpắṇi bíbhrataṃ pṛ́thak, púṣṭim índraṃ vayodhásam [6], dvipádaṃ chánda ihé 'ndriyám, ukṣắṇaṃ gắṃ ná váyo dádhat; vétv ắjyasya hótar yája.

(*j*) hótā yakṣac chatákratum, híraṇyaparṇam ukthínam, raśanắṃ bíbhrataṃ vaśím, bhágam índraṃ vayodhásam, kakúbhaṃ chánda ihé 'ndriyám, vaśắṃ vehátaṃ gắṃ ná váyo dádhat; (*corr.*: gắm váyo dádhat);[128] vétv ắjyasya hótar yája.

(*k*) hótā yakṣat svắhākṛtīḥ, agníṃ gṛhápatiṃ pṛ́thak, váruṇaṃ bheṣajáṃ kavím, kṣatrám índraṃ vayodhásam, áticchandasaṃ chánda indriyám, bṛhád ṛṣabhắṃ gắṃ váyo dádhat; vétv ắjyasya hótar yája [7].

[This chapter contains the eleven formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the *yājyās* for the eleven fore-offerings of the animal sacrifice that takes place at the end of the Sautrāmaṇī ceremony, after the sacrifice to the Fathers, and consists in offering an animal sacred to Indra Vayodhas (i.e., Indra, the bestower of vital strength).]

(*a*) "Let the Hotar worship the great glory flaming on the footstep of invigorating food, the excellent one who has been well kindled, Agni, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Gāyatrī metre, manly vigor, a cow of eighteen months, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*b*) "Let the Hotar worship him whose ordinances are pure, the bursting Tanūnapāt, whom as an embryo Aditi conceived, (and thereby) the pure Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Uṣṇih metre, a two-year-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*c*) "Let the Hotar worship him who is to be magnified, the magnified best slayer of Vṛtra, the force which is to be magnified with invigorating foods, Soma, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Anuṣṭubh metre, manly vigor, a three-year-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*d*) "Let the Hotar worship him who is sitting on good sacrificial grass, the immortal one who is accompanied by Pūṣan, him who is sitting on the dear sacrificial grass, in immortality, Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Bṛhatī metre, manly vigor, a thirty-month-old cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*e*) "Let the Hotar worship the wide-opening ones, which grant a good entrance, and foster the Sacred Order, the golden divine doors,—(and thereby) the Brahmán priest, Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Paṅkti metre here, manly

[127] It seems impossible to maintain the reading *brahmắṇa; brahmắṇam* is the reading of VS. 28.28.

[128] *gắṃ vāyo dádhat* is the reading of VS. 28.28.

vigor, a four-year-old bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*f*) "Let the Hotar worship the two well-adorned ones, the two lofty well-decorated ones, Dawn and Night, like two beautiful women,[129] (and thereby) the universal Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Triṣṭubh metre, manly vigor, a six-year-old bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*g*) "Let the Hotar worship the two attentive ones, the greatest glory of the gods, the two divine Hotars, the sages, the two united companions, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Jagatī metre here, manly vigor, a draught ox, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*h*) "Let the Hotar worship the (three) well-adorned ones, the three golden goddesses, the Bhāratīs (i.e., Bhāratī, Iḍā and Sarasvatī), the lofty ones, the great ones, (and thereby) their husband, Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Virāj metre here, manly vigor, and vital strength, like a milch cow (i.e., as bountiful as a milch cow).—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*i*) "Let the Hotar worship him who is rich in seminal fluid, Tvaṣṭar, who fosters prosperity, who bears several forms, (who is) prosperity,—(and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Dvipad metre here, manly vigor, and vital strength like a bull (i.e., as powerful as a bull).—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*j*) "Let the Hotar worship the hundred-powered one, the praised golden-leafed one (i.e., the lord of the forest, i.e., the sacrificial post), who wears the lovely girdle (i.e., the cord with which the victim is to be attached), (and thereby) the gracious lord Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Kakubh metre here, manly vigor, a barren cow, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

(*k*) "Let the Hotar worship the Consecrations with the *svāhā*-call, Agni Gṛhapati (the lord of the house), separately, Varuṇa the physician, the sage, Dominion, (and thereby) Indra, the bestower of vital strength,—(let the Hotar worship him) giving him the Aticchandasa metre (i.e., the hypermetrical metre), great manly vigor, a bull, and vital strength.—Let him graciously accept the butter offering.—O Hotar, recite the offering formula."

[129] *Cf.* RV. 9.5.6.

2.6.18

(*a*) sámiddho agníḥ samídhā, súṣamiddho váreṇyaḥ, gāyatrí chánda indriyám, tryávir gáur váyo dadhuḥ.

(*b*) tánūnápāc chúcivrataḥ, tánūnápāc ca sárasvatī (*corr.*: tánūnápāt sárasvatī), uṣṇík chánda indriyám dityavā́ḍ gáur váyo dadhuḥ.

(*c*) íḍābhir agnír íḍyaḥ, sómo dévo ámartyaḥ [1], anuṣṭúp chánda indriyám, trivatsó gáur váyo dadhuḥ.

(*d*) subarhír agníḥ pūṣaṇvā́n, stīrṇábarhir ámartyaḥ, bṛhatí chánda indriyám, páñcāvir gáur váyo dadhuḥ.

(*e*) dúro devír díśo mahíḥ, brahmā́ devó bṛ́haspátiḥ, paṅktíś chánda ihé 'ndriyám, turya-vā́ḍ gáur váyo dadhuḥ [2].

(*f*) uṣé yahví supéśasā, víśve devā́ ámartyaḥ (*corr.*: ámartyāḥ), triṣṭúp chánda indriyám, paṣṭhavā́ḍ gáur váyo dadhuḥ.

(*g*) dáivyā hotārā bhiṣajā (*corr.*: dáivyā hótārā bhiṣájā), índreṇa sayújā yujā́, jágatī chánda ihé 'ndriyám, anaḍvā́n gáur váyo dadhuḥ.

(*h*) tisrá íḍā sárasvatī, bhā́ratī marúto víśaḥ [3], virā́ṭ chánda ihé 'ndriyám, dhenúr gáur ná váyo dadhuḥ.

(*i*) tváṣṭā turípo ádbhutaḥ, indrāgní puṣṭi-várdhanā, dvipā́c chánda ihé 'ndriyám, ukṣā́ gáur ná váyo dadhuḥ.

(*j*) śamitā́ no vánaspátiḥ, savitā́ prasuván bhágam, kakúc chánda ihé 'ndriyám, vaśā́ vehád gáur ná váyo dadhuḥ (*corr.*: vaśā́ vehád váyo dadhuḥ).[130]

(*k*) svā́hā yajñáṃ váruṇaḥ, sukṣatró bheṣa-jáṃ karat, áticchandāś chánda indriyám, bṛhád ṛṣabhó gáur váyo dadhuḥ [4].

[This chapter contains the *yājyās* (offering-verses) which should be recited by the Hotar for the eleven fore-offerings of the animal sacrifice offered to Indra Vayodhas.]

(*a*) "Agni (the Fire god), who has been kindled with fuel, the excellent one, who has

[130] *vaśā́ vehád váyo dadhuḥ* is the reading of VS. 21.21.

been well kindled, the Gāyatrī metre, and a cow of eighteen months have given (to Indra) manly vigor and vital strength."

(*b*) "Tanūnapāt, whose ordinances are pure, Tanūnapāt, Sarasvatī, the Uṣṇih metre, and a two-year-old cow have given (to Indra) manly vigor and vital strength."

(*c*) "Agni, who is to be magnified with invigorating food, Soma the god immortal, the Anuṣṭubh metre, and a three-year-old cow have given (to Indra) manly vigor and vital strength."

(*d*) "Sitting on good sacrificial grass, accompanied by Pūṣan, Agni, the immortal, for whom sacrificial grass has been spread out, the Bṛhatī metre, and a thirty-month-old cow have given (to Indra) manly vigor and vital strength."

(*e*) "The divine doors, the great Regions of space, the god Brahmán, Bṛhaspati, the Paṅkti metre, and a four-year-old bull have given (to Indra) manly vigor here and vital strength."

(*f*) "Dawn and Night, the two youthful, well-adorned (goddesses), the immortal Viśve Devāḥ, the Triṣṭubh metre, and a six-year-old bull have given (to Indra) manly vigor and vital strength."

(*g*) "The two divine Hotars, both physicians, the two close-united companions of Indra, the Jagatī metre, and a draught ox have given (to Indra) manly vigor here and vital strength."

(*h*) "The three (goddesses), Iḍā, Sarasvatī and Bhāratī, the Maruts-clans, and the Virāj metre, like a milch-cow, have given (to Indra) manly vigor here and vital strength."

(*i*) "Tvaṣṭar, rich in seminal fluid, the wonderful one, Indra and Agni, the fosterers of prosperity, and the Dvipād metre, like a bull, have given (to Indra) manly vigor here and vital strength."

(*j*) "Our slaughterer, the lord of the forest (i.e., the sacrificial post), Savitar, who produces abundance, the Kakubh metre, and a barren cow have given (to Indra) manly vigor here and vital strength."

(*k*) "Svāhā! Let Varuṇa, who rules well, make the sacrifice a remedy. The Aticchandas metre (the hypermetrical metre), and a bull (and Varuṇa) have given (to Indra) great manly vigor and vital strength."

2.6.19

(*a*) vasanténa rtúnā devā́ḥ, vásavas trivr̥tā́ stutám, rathaṃtaréṇa téjasā, havír índre váyo dadhuḥ.

(*b*) grīṣméṇa devā́ r̥túnā, rudrā́ḥ pañcadaśé stutám, bṛhatā́ yáśasā bálam, havír índre váyo dadhuḥ.

(*c*) varṣā́bhir r̥túnā "dityā́ḥ, stóme saptadaśé stutám [1], vairūpéṇa viśáu 'jasā, havír índre váyo dadhuḥ.

(*d*) śāradéna rtúnā devā́ḥ, ekaviṁśá r̥bhávaḥ stutám, vairājéna śriyā́ śríyam, havír índre váyo dadhuḥ.

(*e*) hemanténa rtúnā devā́ḥ, marútas triṇavé stutám, bálena śákvarīḥ sáhaḥ, havír índre váyo dadhuḥ.

(*f*) śaiśiréṇa rtúnā devā́ḥ, trayastriṁśé 'mr̥taṁ stutám, satyéna revátīḥ kṣatrám, havír índre váyo dadhuḥ [2].

[This chapter contains the three *puro 'nuvākyās* and the three *yājyās* which should be recited by the Hotar at the animal sacrifice offered to Indra Vayodhas, for the offering of the omentum, for the offering of the sacrificial cake, and for the offering of the sacrificial substance of the victim's body.]

(*a*) (For the offering of the omentum, the Hotar should recite as *puro 'nuvākyā:*)

"With the Spring Season, the gods, (who are) the Vasus, have given to Indra the oblation (that is) praised with the Trivr̥t (Stoma) and with the Rataṃtara (Sāman), (which is) fiery energy,—(and thereby they have given to him) vital strength."

(*b*) (For the offering of the omentum, the Hotar should recite as *yājyā:*)

"With the Summer Season, the gods, (who are) the Rudras, have given to Indra, as power, the oblation (that is) praised in the Pañcadaśa (Stoma) with the Bṛhat (Sāman), (which is) glory, —(and thereby they have given to him) vital strength."

(*c*) (For the offering of the sacrificial cake, the Hotar should recite as *puro 'nuvākyā:*)

"With the Rainy Season, the Ādityas have given to Indra the oblation (that is) praised in the Saptadaśa (Stoma) with the Vairūpa (Sāman), (which is) people and power,—(and thereby they have given to him) vital strength."

(*d*) (For the offering of the sacrificial cake, the Hotar should recite as *yājyā:*

"With the Autumn, the gods, (who are) the Ṛbhus, have given to Indra, as splendor, the oblation (that is) praised in the Ekaviṃśa (Stoma) with the Vairāja (Sāman), (which is) splendor,—(and thereby they have given to him) vital strength."

(*e*) (For the offering of the sacrificial substance of the victim's body, the Hotar should recite as *puro 'nuvākyā:*)

"With the Winter, the gods, (who are) the Maruts, have given to Indra, as power, the oblation (that is) praised in the Triṇava (Stoma) (i.e., the Stoma of thrice nine parts), and, with force, the Śakvarīs (i.e., the Śakvarī-verses),—(and thereby they have given to him) vital strength."

(*f*) (For the offering of the sacrificial substance of the victim's body, the Hotar should recite as *yājyā:*)

"With the Dewy Season, the gods have given to Indra, as immortal ruling power, the oblation (that is) praised in the Trayastriṃśa (Stoma) (i.e., the Stoma of thirty-three parts), and, with truth, the Revatīs (i.e., the Revatī-stanza),[131]—(and thereby they have given to him) vital strength."

2.6.20

(*a*) devấṃ barhír índraṃ vayodhásam, devấṃ devám avardhayat, gāyatriyấ chándase 'ndriyám, téja índre váyo dádhat, vasuváne vasudhéyasya vetu yája.

(*b*) devír dvấro devám índraṃ vayodhásam, devír devám avardhayan, uṣṇíhā chándase 'ndriyám, prāṇám índre váyo dádhat, vasuváne vasudhéyasya viyantu yája [1].

(*c*) devī́ devấṃ vayodhásam, uṣé índram avardhatām, anuṣṭúbhā chándase 'ndriyám, vấcam índre váyo dádhat, vasuváne vasudhéyasya vītāṃ yája.

(*d*) devī́ jóṣṭrī devám índraṃ vayodhásam, devī́ devám avardhatām, bṛhatyấ chándase 'ndriyám, śrótram índre váyo dádhat, vasuváne vasudhéyasya vītāṃ yája [2].

(*e*) devī́ ūrjấhutī devám índraṃ vayodhásam, devī́ devám avardhatām, paṅktyấ chándase 'ndriyám, śukrám índre váyo dádhat, vasuváne vasudhéyasya vītāṃ yája.

(*f*) devấ dáivyā hótārā devám índraṃ vayodhásam, devấ devám avardhatām, triṣṭúbhā chándase 'ndriyám, tvíṣim índre váyo dádhat, vasuváne vasudhéyasya vītāṃ yája [3].

(*g*) devís tisrás tisró devír vayodhásam, pátim índram avardhayan, jágatyā chándase 'ndriyám, bálam índre váyo dádhat, vasuváne vasudhéyasya viyantu yája.

(*h*) devó nárāśáṁso devám índraṃ vayodhásam, devó devám avardhayat, virấjā chándase 'ndriyám, réta índre váyo dádhat, vasuváne vasudhéyasya vetu yája [4].

(*i*) devó vánaspátir devám índraṃ vayodhásam, devó devám avardhayat, dvipádā chándase 'ndriyám, bhágam índre váyo dádhat, vasuváne vasudhéyasya vetu yája.

(*j*) devám barhír vấritīnāṃ devám índraṃ vayodhásam, devó (*corr.*: devấṃ)[132] devám avardhayat, kakúbhā chándase 'ndriyám, yáśa índre váyo dádhat, vasuváne vasudhéyasya vetu yája.

(*k*) devó agníḥ sviṣṭakṛ́d devám índraṃ vayodhásam, devó devám avardhayat, átichandasā chándase 'ndriyám, kṣatrám índre váyo dádhat, vasuváne vasudhéyasya vetu yája [5].

[This chapter contains the eleven formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the *yājyās* (offering-verses) for the eleven after-offerings of the animal sacrifice that is offered to Indra Vayodhas.—The *yājyās* which the Hotar should recite for the after-offerings on this occasion, are probably the same as the *yājyās* for the after-offerings of the normal animal sacrifice, the text of which is found in Tait.-Br. 3.6.14.]

(*a*) "The divine Sacrificial Strew strengthened Indra, the bestower of vital strength; the divine one strengthened the god. With the Gāyatrī metre it strengthened the manly vigor that gives to Indra fiery energy and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*b*) "The divine Doors strengthened the god Indra, the bestower of vital strength; the divine ones strengthened the god. With the Uṣṇih metre they strengthened the manly vigor that gives to Indra the vital breath and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*c*) "The two goddesses Dawn and Night strengthened the god Indra, the bestower of vital strength. With the Anuṣṭubh metre they strengthened the manly vigor that gives to Indra voice and vital strength.—For the benefit

[131] I.e., the stanza that begins with *revátīḥ*, i.e., RV. 1.30.13.

[132] *devám* is the reading of VS. 28.44.

of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*d*) "The two Cherishing Ones strengthened the god Indra, the bestower of vital strength; the two divine ones strengthened the god. With the Bṛhatī metre they strengthened the manly vigor that gives to Indra the sense of hearing and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*e*) "The two divine ones, Ūrjā (the strong one) and Āhuti (the oblation), strengthened the god Indra, the bestower of vital strength; the two divine ones strengthened the god. With the Paṅkti metre they strengthened the manly vigor that gives to Indra seminal fluid and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*f*) "The two gods, the two divine Hotars, strengthened the god Indra, the bestower of vital strength; the two gods strengthened the god. With the Triṣṭubh metre they strengthened the manly vigor that gives to Indra impetuous might and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*g*) "The goddesses (who are) three, the three goddesses (Iḍā, Sarasvatī, and Bhāratī) strengthened their husband, Indra, the bestower of vital strength. With the Jagatī metre they strengthened the manly vigor that gives to Indra force and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*h*) "The god Narāśaṃsa strengthened the god Indra, the bestower of vital strength; the god strengthened the god. With the Virāj metre he strengthened the manly vigor that gives to Indra seminal fluid and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*i*) "The divine lord of the forest (i.e., the sacrificial post) strengthened the god Indra, the bestower of vital strength; the divine one strengthened the god. With the Dvipad metre he strengthened the manly vigor that gives to Indra good fortune and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*j*) "The divine Sacrificial Strew of water plants strengthened the god Indra, the bestower of vital strength; the divine one strengthened the god. With the Kakubh metre it strengthened the manly vigor that gives to Indra glory and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

(*k*) "The divine Agni Sviṣṭakṛt strengthened the god Indra, the bestower of vital strength; the god strengthened the god. With the Aticchandas metre (i.e., the hypermetric metre) he strengthened the manly vigor that gives to Indra ruling power and vital strength.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let him graciously accept (a share) of the gift of wealth.—Recite the offering-formula."

THE KĀMYA ANIMAL SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA

The Eighth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

There are in the Taittirīya-Brāhmaṇa two groups of texts pertaining to the animal sacrifice, namely, 2.8.1–9 and 3.6.1–15. I have already published the translation of the second group of these texts in the *Proceedings* of the American Philosophical Society (Vol. 106, No. 3, June 1962). Now I am publishing the translation of the first group of these texts, namely the eighth Prapāṭhaka of the Third Kāṇḍa of Taittirīya-Brāhmaṇa. This Prapāṭhaka contains the stanzas that should be recited as invitation-verses and offering-verses at the kāmya animal sacrifices, i.e., at the animal sacrifices intended for the fulfillment of special desires. The purpose of each of these animal sacrifices is not stated in the text of the Taittirīya-Brāhmaṇa, but, except in three cases (2.9.*a*, *g*, and *v*), it is indicated in the commentary of Sāyaṇa, who, in each case, quotes the Taittirīya-Saṃhitā or the Śrauta Sūtra of Āpastamba. Most of the stanzas that should be recited at these animal sacrifices are stanzas of the Ṛgveda and the Taittirīya-Saṃhitā. Some of them, however, are found only in the Taittirīya-Brāhmaṇa.

Just as in the case of my other translations of the Tait.-Br., my translation of this eighth Prapāṭhaka of the Third Kāṇḍa is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture. In some cases the punctuation of the verses in the Tait.-Br. is different from the punctuation of the text of the same verses in the Ṛgveda. I have usually maintained the punctuation of the Tait.-Br.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
AV. = Atharvaveda-Saṃhitā.
Geldner = Der Rig-Veda aus dem Sanskrit ins Deutche übersetzt von K. F. Geldner (Harvard Oriental Series).
JAOS = Journal of the American Oriental Society.
MS. = Maitrāyaṇī-Saṃhitā.
RV. = Ṛgveda-Saṃhitā.
S. = Sāyaṇa
Sat. Śr. S. = Satyāṣāḍha-Śrautasūtra.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.
VS. = Vājvsansya-Saṃhitā.

2.8.1

(*a*) pívonnāṁ̃ (*corr.*: pívo-annāṁ̃) rayivṛ́dhaḥ sumedhā́ḥ, śvetáḥ siṣakti niyútām abhiśríḥ; té vāyáve sámanaso vítasthuḥ, víśvé 'n náraḥ svapatyā́ni cakruḥ.

(*b*) rāyé 'nú yáṃ jajñátū ródasī ubhé, rāyé devī́ dhiṣáṇā dhāti devám, ádhā vāyúṃ niyútaḥ saścata svā́ḥ, utá śvetáṃ vásudhitiṃ nireké.

(*c*) á vāyo [bhūṣa śucipā́ úpa naḥ sahásraṃ te niyúto viśvāra, úpo te ándho mádyam ayāmi yásya deva dadhiṣé pūrvapéyam].

(*d*) prá yā́bhir [yā́si dāśvāṁ̃sam ácchā niyúdbhir vāyav iṣṭáye duroṇé, ní no rayíṁ̃ subhójasaṃ yajasva ní vīráṃ gávyam áśvyaṃ ca rādhaḥ].

(*e*) prá vāyúm ácchā bṛhatī́ maniṣā́ [1], bṛhádrayiṃ viśvávārāṁ̃ (*corr.*: viśvávāraṁ̃) rathaprā́m, dyutádyāmā niyútaḥ pátyamānaḥ, kavī́ḥ kavím iyakṣasi prayajyo.

(*f*) á no niyúdbhiḥ sátínībhir adhvarám sahasrínībhir upá yāhi yajñám, vā́yo asmín haviṣi mādayasva; yūyáṃ pāta svastíbhiḥ sádā naḥ.

(*g*) prájāpate ná tvád etā́ny anyáḥ víśvā jātā́ni pári tā́ babhūva, yátkāmās te juhumás tán no astu [2]; vayáṁ̃ syāma pátayo rayīṇā́m.

(*h*) rayīṇáṃ pátim yajatáṃ bṛhántam, asmín bhára nṛtamaṃ vájasatau, prajápatiṃ prathamajáṃ ṛtásya, yájāma devám ádhi no bravītu.

(*i*) prájāpate tváṃ nidhipáḥ purāṇáḥ devánāṃ pitā́ janitā́ prajánām, pátir víśvasya jágataḥ paraspáḥ, havír no deva vihavé juṣasva.

(*j*) táve 'mé lokā́ḥ pradíśo diśáś ca [3], parāváto nivā́ta udvátaś ca, prájāpate viśvasṛj jīvadhanya, idáṃ no deva prátiharya havyám.

(*k*) prajápatiṃ prathamáṃ yajñíyānām, devánām ágre yajatáṃ yajadhvam, sá no dadātu dravíṇaṁ suvíryam, rāyás póṣaṃ víṣyatu nábhim asmé.

(*l*) yó rāyá íśe śatadāyá ukthyàḥ paśūnáṁ rakṣitā́ víṣṭhitānām, prajápatiḥ prathamajā́ ṛtásya [4], sahásradhāmā́ juṣatāṃ havír naḥ.

(*m*) sómāpūṣaṇā́ [jánanā rayīṇáṃ, jánanā divó jánanā pṛthivyā́ḥ, jātáu víśvasya bhúvanasya gopáu devā́ akṛṇvann amṛtasya nábhim].

(*n*) imáu devā́u [jā́yamānau juṣanta, imáu támāṁsi gūhatām ájuṣṭā́, ābhyā́m índraḥ pakvám āmā́sv antáḥ, somāpūṣábhyāṃ janad usríyāsu].

(*o*) sómāpūṣaṇā́ rájaso vimā́nam, saptácakraṁ rátham áviśvaminvam, viṣūvṛtaṃ mánasā yujyámānam, táṃ jinvatho vṛṣaṇā́ páñcaraśmim.

(*p*) divy ànyáḥ sádanaṃ cakrá uccā́, pṛthivyā́m anyó ádhy antárikṣe, tā́v asmábhyaṃ puruvā́raṃ purukṣúm, rāyás póṣaṃ viṣyatām nā́bhim asmé [5].

(*q*) dhíyaṃ pūṣā́ jinvatu viśvaminváḥ, rayíṁ sómo rayipátir dadhātu, ávatu devy áditir anarvā́ bṛhád vadema vidáthe suvírāḥ.

(*r*) víśvāny anyó bhúvanā jajā́na, víśvam anyó abhicákṣāṇa eti, sómāpūṣaṇāv avataṃ dhíyaṃ me, yuvábhyāṃ víśvāḥ pṛ́tanā jayema.

(*s*) úd uttamáṃ varuṇa [pā́śam asmád ávā 'dhamáṃ ví madhyamáṃ śrathāya, áthā vayaṁ āditya vraté távā 'nāgaso áditaye syāma].

(*t*) ástabhnād dyā́m [ṛṣabhó antárikṣam ámimīta varimā́ṇaṃ pṛthivyā́ḥ, ā́sīdad víśvā bhúvanāni saṃrā́ḍ víśvé 't tā́ni váruṇasya vratā́ni].

(*u*) yát kíṃce 'dáṃ [varuṇa dáivye jáne 'bhidrohám manuṣyā́s cárāmasi, ácitti yát táva dhármā yuyopimá mā́ nas tásmād énaso deva rīriṣaḥ].

(*v*) kitavā́so yád riripúr ná dīví yád vā ghā́ satyám utá yán na vidmá, sárvā tā́ ví ṣya śithiré 'va devā́ 'dha te syāma varuṇa priyā́saḥ].

(*w*) áva te héḍo [varuṇa námobhir áva yajñébhir īmahe havírbhiḥ, kṣáyann asmábhyam asura pracetā rājann étāṁsi śiśrathaḥ kṛtā́ni].

(*x*) tát tvā yāmi [bráhmaṇā vándamānas tád āśā́ste yájamāno havírbhiḥ, áheḍamāno varuné 'ha bodhy úruśaṁsa mā́ na āyuḥ prá moṣīḥ].

(*y*) ādityā́nām ávasā [nūtanena sakṣīmáhi śármaṇā śáṃtamena, anāgāstvé aditivé turā́sa imáṃ yajñáṃ dadhatu śróṣamāṇāḥ].

(*z*) ná dakṣiṇā́ [ví cikite ná savyā́ ná prācínam ādityā nó 'tá paścā́, pākyā́ cid vasavo dhīryā́ cid yuṣmā́nīto ábhayaṃ jyótir aśyām].

(*aa*) dhārā́yanta ādityā́so [jágat sthā́ devā́ víśvasya bhúvanasya gopā́ḥ, dīrghā́dhiyo rákṣamāṇā asuryàm ṛtā́vānaś cáyamānā ṇā́niṛ].

(*bb*) tisró bhū́mīr dhārayan [tríṁr utá dyū́n trīṇi vratā́ vidáthe antár eṣām, ṛténā "dityā́ máhi vo mahitvā́ṃ tád aryaman varuṇa mitra cā́ru].

(*cc*) yajñó devā́nāṃ [práty eti sumnám ādityā́so bhávata mṛḍayántaḥ, ā́ vo 'rvā́cī sumatír vavṛtyād aṁhóś cid yā́ varivovíttarā 'sat].

(*dd*) śúcir apā́ḥ [sūyávasā ádabdha úpa kṣeti vṛddhávayāḥ suvíraḥ, nákiṣ ṭaṃ ghnanty ántito ná dūrā́d yá ādityā́nāṃ bhávati práṇītau].

2.8.1

(*a*) "The wise one, the white one, the lord of teams (i.e., Vāyu) seeks the ones who possess fat food and increase their riches (i.e., the wealthy liberal Sacrificers). They stand firm in accord with Vāyu. The men have performed all the rites for the obtainment of good offspring."[1]

(*b*) "For wealth the goddess Dhiṣaṇā establishes the god whom both worlds have brought forth for wealth. Therefore let his teams accompany Vāyu, and (let them accompany him) especially (as) the white one who bestows wealth."[2]

(*c*) "O Vāyu, drinker of the pure (Soma), come to us. A thousand are thy teams, O thou that possesses all goods. To thee the intoxicating beverage has been offered, whereof, O god, thou hast the first drink."[3]

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[1] = VS. 27.23 = RV. 7.91.3.—According to S., who quotes TS. 2.1.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a he-goat to Vāyu at the animal sacrifice performed for a man who desires prosperity. *Cf.* Āp. 19.16.3–5.

[2] = VS. 27.24 = RV. 7.90.3.—According to S. and Āp. 19.16.3–5, this stanza should be recited as offering-verse for the oblation of the omentum of the same victim at the same animal sacrifice.

[3] = TS. 1.4.4.1 = RV. 7.92.1.—According to S. and Āp. 19.16.3–5, this stanza should be recited as invitation-verse for the oblation of the sacrificial cake at the same animal sacrifice.

(*d*) "The teams wherewith thou comest to the worshiper, O Vāyu, to seek, in his house,—therewith do thou bring to us wealth rich in enjoyment, (bring to us) (a son who will be) a hero, and a treasure of cattle and horses."[4]

(*e*) "The lofty prayer (goes) to Vāyu who has lofty wealth, who has all goods, who fills his chariot (with riches). Having a bright path, mastering thy teams, (as) a wise (god), thou seekest the wise (worshiper), O adorable one!"[5]

(*f*) "With hundredfold, with thousandfold, teams, come to our divine service, to our sacrifice, O Vāyu, do thou enjoy this oblation. Protect us always (,O gods,) with your blessings."[6]

(*g*) "O Prajāpati, none other than thou comprehends all these creatures. What we desire when we sacrifice to thee, let that be ours. May we be lords of riches."[7]

(*h*) "Let us worship the god, the lord of riches, the lofty one who is worthy of worship, the most manly (god) for the winning of invigorating food in this contest, Prajāpati, the firstborn of the Sacred Order. Let him speak in our favor."[8]

(*i*) "O Prajāpati, thou art the guardian of treasures, the ancient one, the father of the gods, the progenitor of the creatures, the lord of the whole world, its protector. Do thou enjoy, O god, our oblation, at our invocation."[9]

(*j*) "To thee belong these worlds, the quarters and the half-quarters, the great spaces, the depths and the heights. O Prajāpati, creator of the universe, rich in vital powers, take this oblation of ours."[10]

(*k*) "Do ye first worship among the gods him who is worthy of worship, Prajāpati, the first of those who are worthy of worship. Let him give us riches, (and) abundance of manly sons, (and) increase of wealth. Let him untie the navel in us (i.e., let him loose in us the source of offspring)."[11]

(*l*) "Let him, who is the lord of wealth, who gives hundred gifts, who is worthy of praise, who is the protector of the scattered cattle,—(let him) Prajāpati, the firstborn of the Sacred Order, who has a thousand abodes, enjoy our oblation."[12]

(*m*) "O Soma and Pūṣan, begetters of wealth, begetters of the sky, begetters of the earth, born as protectors of the whole world, the gods have made (you) the navel (i.e., the source) of immortality."[13]

(*n*) "In the birth of these two gods, they (i.e., all the other gods) rejoiced. These two (gods) covered the hateful darkness. Through these two (gods), through Soma and Pūṣan, Indra made the cooked (milk) in the raw cows."[14]

(*o*) "O Soma and Pūṣan, that chariot that measures out the space, that has seven wheels, that does not set in motion (i.e., that does not shake) everything, (??), that rolls in various directions, that is yoked by the mind,—that chariot that has five reins, you set in swift motion, O bulls."[15]

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[4] = TS. 2.2.12.7 = RV. 7.92.3.—According to S. and Āp. 19.16.3.5, this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] = VS. 33.55 = RV. 6.49.4.—According to S. and Āp. 19.16.3.5, this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body at the same animal sacrifice.

[6] = VS. 27.28 = RV. 7.92.5.—According to S. and Āp. 19.16.3–5, this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = TS. 3.2.5.v = RV. 10.121.10.—According to S., who quotes T.S. 2.1.1.4–5, this stanza should be recited as invitation-verse for the oblation of the omentum of a hornless he-goat to Prajāpati at the animal sacrifice performed for a man who desires progeny.

[8] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] According to S. this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] According to S. this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = TS. 1.8.22.q = RV. 2.40.1.—According to S., who quotes TS.2.1.6.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a *traita* to Soma and Pūṣan, at the animal sacrifice performed for a man who desires cattle. A *traita* is one of three animals that are born at one birth.

[14] = TS. 1.8.22.r = RV. 2.40.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[15] = RV. 2.40.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.—The meaning of *áviśvaminvam* is very uncertain. Geldner translated "der nicht jeden befordert," and explained in a footnote: *áviśvaminvam* i.e. "nur die Götter und befugten Priester

(*p*) "One of the two (i.e., Pūṣan) made his abode above the sky, the other (i.e., Soma), on the earth, in the atmosphere. (Let them both give) to us an increase of wealth rich in goods and rich in food. Let them untie the navel in us (i.e., let them loose in us the source of offspring)."[16]

(*q*) "Let Pūṣan, who sets everything in motion, quicken the prayer, let Soma, the lord of riches, give us riches; let the goddess Aditi, the irresistible one, help us. May we, having good manly sons, speak loudly in the assembly."[17]

(*r*) "The one (i.e., Soma) has created all beings; the other (i.e., Pūṣan) goes, surveying the universe. O Soma and Pūṣan, further my prayer. With you both, may we vanquish all hostile armies."[18]

(*s*) "Unloose from us the highest noose, the lowest and the midmost; then may we, O Āditya, in thy rule, be guiltless before Aditi."[19]

(*t*) "The bull propped up the sky and the atmosphere; he measured the breadth of the earth; he established himself on all beings as a sovereign lord. All these are Varuṇa's ordinances."[20]

(*u*) "Whatever offense we mortals here make against the divine race (i.e., against the gods), if we have violated thy laws through lack of thought,—for that sin, O god, do thou not harm us."[21]

(*v*) "If, as gamblers cheat at dicing, (we cheat,) whether we know it in truth or not, all that do thou loose (from us) like slack bonds, O god. And then may we be dear to thee, O Varuṇa."[22]

(*w*) "Thine anger, O Varuṇa, we shall avert with reverence, with sacrifices and oblations. Having the power (to do it), O wise Asura, O king, do thou, for us, loosen (the bonds of) these sins committed (by us)."[23]

(*x*) "This I implore of thee, praising thee with the holy power of the sacred word; for this does the Sacrificer pray with oblations. Be here, not angry, O Varuṇa. O wide-ruler, do not take away our life."[24]

(*y*) "May we be accompanied by the most recent aid of the Ādityas, by their most salutary protection. Let the mighty ones, listening (to our prayer), establish this sacrifice for release from sin, for freedom."[25]

(*z*) "Neither the south nor the north is perceived (by me), neither the east nor the west. In my simplicity as well as in my intelligence, O Vasus, led by you, may I attain the light without fear."[26]

(*aa*) "The Ādityas support that which moves and that which is stationary; (they are) the gods (who are) the protectors of the whole world, far-seeing, guarding their divine nature, righteous, punishing crimes."[27]

(*bb*) "They support the three earths, and the three skies. The three commandments are in the worship of them. It is through the Sacred Order, O Ādityas, that your greatness is great.

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fahrend." In my opinion, this interpretation is not acceptable.

[16] = RV. 2.40.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[17] = RV. 2.40.6.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] = RV. 2.40.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[19] = TS. 1.5.11.k = RV. 1.24.15.—According to S., who quotes TS. 2.1.2.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a black animal with one white foot to Varuṇa at the animal sacrifice performed for a man who has been seized by Varuṇa (i.e., afflicted with disease).

[20] = TS. 1.2.8.2 = RV. 8.42.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[21] = TS. 3.4.11.t = RV. 7.89.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[22] = TS. 3.4.11.u = RV. 5.35.8.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[23] = TS. 1.5.11.i *Cf.* RV. 1.24.14.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[24] = TS. 2.1.11.w = RV. 1.24.11.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrifice substance of the victim's body, at the same animal sacrifice.

[25] = TS. 2.1.11.u = RV. 7.51.1.—According to S., who quotes TS. 2.1.2.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren ewe to the Ādityas, at the animal sacrifice performed for a man who desires to be extended with cattle and to be propagated with offspring.

[26] = TS. 2.1.11.t = RV. 2.27.11.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[27] = TS. 2.1.11.q = RV. 2.27.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

It is beautiful, O Aryaman, O Mitra, O Varuṇa."[28]

(*cc*) "The sacrifice goes to meet the benevolence of the gods. O Ādityas, be gracious. Make your kindness turn (towards us), which shall more abundantly grant us freedom from distress."[29]

(*dd*) "He who is pure (i.e., sinless), dwells, undeceived, near waters that are rich in grass,—growing old, with manly sons. Nobody slays him from near nor from afar, him who is under the guidance of the Ādityas.[30]

2.8.2

(*a*) té śukrâsaḥ śúcayo raśmivántaḥ, sídann ādityâ ádhi barhíṣi priyé, kámena devâḥ sarátham divó naḥ, áyantu yajñám úpa no juṣāṇâḥ.

(*b*) té sūnávo áditeḥ pīvasâm íṣam, ghṛtâm pínvat prátiharyann ṛtejâḥ, prá yajñíyā yájamānāya yemure, ādityâḥ kâmaṇ pitumántam asmé.

(*c*) â naḥ putrâ áditer yāntu yajñám, ādityâsaḥ pathíbhir devayânaiḥ [1], asmé kâmaṃ dāśúṣe sannámantaḥ, puroḍâśam ghṛtávantaṃ juṣantām.

(*d*) skabhāyáta nírṛriṁ sédhatā 'matim, prá raśmíbhir yátamānā amṛdhrāḥ, ādityâḥ kâma práyatāṃ vâṣaṭkṛtim, juṣádhvaṃ no havyádātiṃ yajatrāḥ.

(*e*) ādityân kâman ávase huvema, yé bhūtâni janáyanto vicikhyúḥ, sídantu putrâ áditer upástham, stīrṇáṃ barhír havirádyāya devâḥ [2].

(*f*) stīrṇáṃ barhīḥ sīdatā yajñé asmín, dhrājâḥ sédhanto ámatiṃ durévām, asmábhyaṃ putrā aditeḥ práyaṁsata, âdityāḥ kâma havíṣo juṣāṇâḥ.

(*g*) ágne náya supáthā rāyé asmân, víśvāndeva vayúnāni vidvân, yuyodhy àmáj juhui vāṇám énaḥ, bhûyiṣṭhāṃ te námaüktiṃ vidhema.

(*h*) prá vaḥ sukrâya bhānáve bharadhvam, havyáṃ matíṃ cā 'gnáye súpūtam [3], yó dáivyāni mánuṣā janūṁṣi, antár víśvāni vidmánā jígāti.

(*i*) ácchā gíro matáyo devayántīḥ, agníṃ yanti dráviṇaṃ bhíkṣamāṇāḥ, susaṃdṛśaṁ suprátīkaṁ sváñcam, havyavâham aratíṃ mánuṣāṇām.

(*j*) ágne tvám asmád yuyodhy ámīvāḥ, ánagnitrā abhyàmanta kṛṣṭíḥ, púnar asmábhyaṁ suvitâya deva, kṣâm víśvebhir ajárebhir yajatra [4].

(*k*) ágne tváṃ pārayā návyo asmân, svastíbhir áti durgâṇi víśvā, pûś ca pṛthví bahulâ na urví, bhávā lokâya tánayāya śáṃ yóḥ.

(*l*) prá kāravo manaâ vacyámānāḥ, devadrícīṃ nayatha devayántaḥ, dakṣiṇavâḍ vājínī prácy eti, havír bháranty agnáye ghṛtâcī.

(*m*) índraṃ náro [nemádhitā havante yát páryā yunájate dhíyas tâḥ, śûro nṛṣātā śávasaś cakāná â gómati vrajé bhajā tváṃ naḥ].

(*n*) yujé rátham [gavéṣaṇaṁ háribhyām, úpa bráhmāṇi juṣuṣāṇám asthuḥ, víbādhiṣṭhā syá (*corr.*: víbādhiṣṭā syá) ródasī mahitvâ, índro vṛtrâny apratí jaghanvân].

(*o*) jagṛbhṇâ (*corr.*: jagṛbhmâ) te dákṣiṇam indra hástam [5], vasūyávo vasupate vásūnām, vidmâ hí tvā gópatiṁ śūra gónām, asmábhyaṃ citráṃ vṛṣaṇaṃ rayíṃ dāḥ.

(*p*) táve 'dáṃ víśvam abhítaḥ paśavyàm, yát páśyasi cákṣasā sûryasya, gávām asi gópatir éka indra, bhakṣîmáhi te práyatasya vásvaḥ.

(*q*) sám indra ṇo mánasā neṣi góbhiḥ, sáṁ sūríbhir maghavant sáṁ svastyâ, sáṃ bráhmaṇā devákṛtaṃ yád ásti [6], śaṃ devânāṁ sumatyâ yajñíyānām.

(*r*) ārâc chátrum ápa bādhasva dūrám, ugró yáḥ śámbaḥ puruhūta téna, asmé dehi yávamad gómad indra, kṛdhī dhíyaṃ jaritré vâjaratnām.

(*s*) â vedhásam [nílapṛṣṭhaṃ bṛhántam, bṛhaspátiṁ sádane sādaydhvam, sādádyoniṃ dáma â dīdiváṁsam, híraṇyavarṇam aruṣáṁ sapema].

(*t*) sá hí śúciḥ [śátápatraḥ sá śundhyūḥ, híraṇyavāśīr iṣiráḥ suvarṣāḥ, bṛ́haspátiḥ sá svāveśá ṛṣvâḥ purû sákhibhya āsutíṃ kariṣṭhaḥ].

(*u*) bṛ́haspátiḥ prathamáṃ jâyamānaḥ, mahó jyótiṣaḥ paramé vyòman, saptâsyas tuvijātó ráveṇa, ví saptáraśmir adhamat támāṁsi [7].

(*v*) bṛ́haspátiḥ sámajayad vásūni, mahó vrajân gómato devá eṣâḥ, apâḥ síṣāsant sūvar ápratītaḥ, bṛ́haspátir hanty amítram arkáiḥ.

(*w*) bṛ́haspate pári [dīyā ráthena rakṣohá 'mítrāṁ apabádhamānaḥ, prabhañján sénāḥ pramṛṇó yudhâ jáyann asmákam edhy avitâ ráthānām].

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[28] = TS. 2.1.11.r = RV. 2.27.8.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[29] = TS. 2.1.11.o = RV 1.107.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[30] = TS. 2.1.11.p = RV. 2.27.13.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

(*x*) evấ pitré [viśvádevāya vṛ́ṣṇe yajñáir vidhema námasā havírbhiḥ, bṛ́haspate suprajā́ vīrávanto vayáṁ syāma pátayo rayīṇā́m].

(*y*) ā́ no divó [bṛhatáḥ párvatād ā́ sárasvatī yajatā́ gantu yajñám, hávaṃ devī́ jujuṣāṇā́ ghṛtácī śagmā́ṃ no vácam uśatī́ śṛṇotu].

(*z*) pā́vīravī [kanyā́ citrā́yuḥ sárasvatī vīrápatnī dhíyaṃ dhāt, gnā́bhir áchidraṁ śáraṇāṁ sajóṣā durādhárṣaṃ gṛṇaté śárma yaṁsat].

(*aa*) imā́ jūhvānā́ [yuṣmád ā́ námobhiḥ práti stómaṁ sarasvati juṣasva, táva śárman priyátame dádhānā úpa stheyāma śaraṇáṃ ná vṛkṣám].

(*bb*) yás te stánaḥ [śaśayó yó mayobhū́r yéna víśvā púṣyasi váryāṇi, yó ratnadhā́ vasuvíd yáḥ sudátraḥ sárasvati tám ihá dhātavo kaḥ].

(*cc*) sárasvaty abhí ne neṣi [vásyo má 'pa spharīḥ páyasā má na ā́ dhak, juṣásva naḥ sakhyā́ veśyā́ ca má tvát kṣétrāṇy áraṇāni ganma].

(*dd*) iyáṁ súṣmebhir bisakhā́ ivā́ 'rujat, sānu girīṇā́ṃ taviṣébhir ūrmíbhiḥ, pārāvadaghnī́m (*corr.*: pārāvataghī́m) ávase suvṛktíbhiḥ, sárasvatīm ávivāsema dhītíbhiḥ.

2.8.2

(*a*) "Let the bright ones, the pure ones, the radiant ones, the Ādityas, sit down on the dear sacrificial strew. With Kāma (the object of our desire), let the gods come together to us from heaven, delighting in our sacrifice."[1]

(*b*) "Let the sons of Aditi, (who were) born in the Sacred Order, gladly accept the fat food, the clarified butter that causes to swell. The Ādityas, worthy of worship, have given to me, the Sacrificer, the nourishing Kāma (i.e., the nourishing object of my desire)."[2]

(*c*) "Let the sons of Aditi, the Ādityas, come to our sacrifice by the paths, (which are) the paths of the gods. Bending for me, their worshiper, Kāma (the object of my desire) (i.e., causing the object of my desire to bow to me), let them enjoy the sacrificial cake that is smeared with clarified butter."[3]

(*d*) "Impede Nirṛti (the goddess of destruction); keep away Inattention, being active with your rays of light, O indefatigable ones.—O Ādityas, O Kāma (object of our desire), do ye delight in the sacred exclamation *vaṣṣaṭ*, offered to you, and in our oblation, O ye worthy of worship."[4]

(*e*) "Let us invoke for help the Ādityas, (and) Kāma (the object of our desire), (the gods) who, generating the beings, look at them. Let the sons of Aditi, the gods, sit down on her lap, the sacrificial strew, to eat the oblation."[5]

(*f*) "Sit down on the sacrificial strew, at this sacrifice, keeping away, as you are gliding, wicked Inattention. Bestow on us (your gifts), O sons of Aditi, enjoying, O Ādityas, O Kāma (Object of our desire), our oblation."[6]

(*g*) "O Agni, lead us to wealth by a good path, thou who knowest, O god, all the good paths. Keep away from us the sin that causes to go crookedly. We would reverently offer to thee the greatest expression of our homage."[7]

(*h*) "For bright light, bring forward your well-purified oblation and your prayer to Agni, who, knowingly, goes (as a messenger) between all divine and human beings."[8]

(*i*) "Begging for wealth, songs and pious thoughts go to Agni, the good-looking one, the beautiful one, the quickly moving one, the bearer of the oblations, the messenger of men."[9]

(*j*) "O Agni, keep away from us the diseases. Let them plague the people who have not Agni as their protector. Moreover, O god, with all

[1] According to S., who quotes TS. 2.4.2.3–4, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren ewe to the Ādityas and Kāma (the object of desire) at the animal sacrifice performed for a man who desires to be extended with cattle and to be propagated with offspring.

[2] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[4] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = TS. 1.1.14 - = RV. 1.189.1.—According to S., who quotes TS. 2.1.2.4–5, this stanza should be recited as invitation-verse for the oblation of the omentum of the black-necked dewlapped she-goat offered to Agni at the animal sacrifice performed for a man who desires pre-eminence in sacred lore.

[8] = RV. 7.4.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = RV. 7.10.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

the undecaying ones, (make) the earth (good) for our welfare, O thou worthy of sacrifice."[10]

(*k*) "O Agni, do thou, anew, with thy blessings, bring us over all difficulties. And be a broad, thick, wide fortess for us, and health and wealth for our children and descendants."[11]

(*l*) "Thoughtfully going to and fro, O poets, worshiping the gods, you bring forward that (sacrificial ladle) which is turned towards the gods. Conveying the sacrificial fee, (the ladle that is) rich in invigorating food, the ladle that is full of clarified butter, goes to the east, bringing the oblation to Agni."[12]

(*m*) "The men in conflict call on Indra that he may set to work their prayers as decisive. Being a men-overpowering hero, delighting in strength, do thou (,O Indra,) give us a stall full of cattle."[13]

(*n*) "To fasten to the two bay steeds (of Indra) his chariot (that is) eager to conquer cattle, the holy powers of the sacred words have approached him, who is pleased (with that). By his greatness Indra has driven asunder the two halves of the world, when he has slain the demons whom nobody (else) could resist."[14]

(*o*) "Desiring goods, we have seized thy right hand, O Indra, O lord of goods, for we know, O hero, that thou art the lord of cattle. Give us bright and mighty wealth."[15]

(*p*) "To thee belongs, everywhere, all the wealth that consists in cattle, which thou seest with the eye of the sun. Thou art the only lord of cattle, O Indra. May we have our share of the wealth that thou givest."[16]

(*q*) "By insight (i.e., by our insight), lead us, O Indra, to the obtainment of cattle, of generous patrons, O bountiful one, and of prosperity,—to the obtainment of the holy power of the sacred word, that has been created by the gods, and to the obtainment of the benevolence of the gods who are worthy of worship."[17]

(*r*) "From a distance do thou drive the enemy far away with that (weapon) which is the terrible *śamba*-club, O though who are invoked by many. Give us wealth in grain, wealth in cattle, O Indra. For the benefit of the singer (thy worshiper), make his prayer rich in vigor."[18]

(*s*) "Place the great worshiper, the black-backed Bṛhaspati, on his seat. When, taking his seat, he is shining in the house, we will serve the gold-colored ruddy one."[19]

(*t*) "He, indeed, is the pure one with a hundred wings, he is the bright one with the golden axe, the quick conqueror of heaven; he is Bṛhaspati, the noble one who is easy of approach, who often prepares a drink for his friends."[20]

(*u*) "Bṛhaspati, as soon as he was born in the highest heaven of the great light, he, the seven-mouthed one, of powerful nature, he, the seven-rayed one, with a roar, blew the darkness away."[21]

(*v*) "Bṛhaspati completely conquered the treasures; this god (completely conquered) great folds of cows. When he wants to conquer the Waters, (and) heaven, Bṛhasapti is irresistible; with his songs he slays the enemy."[22]

(*w*) "O Bṛhaspati, fly round with thy chariot, slaying demons, driving away enemies; breaking

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[10] *Cf.* RV. 1.189.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] = TS. 1.1.14.m = RV. 1.189.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] *Cf.* RV. 3.6.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = TS. 1.6.12.b = RV. 7.27.1.—According to S., who quotes TS. 2.1.2.4–5, this stanza should be recited as invitation-verse for the oblation of the omentum of the dewlapped she-goat of different colors offered to Indra at the animal sacrifice performed for a man who desires pre-eminence in sacred lore.

[14] = Tait.-Br. 2.4.1.3. *Cf.* 7.23.3.—According to S., this stanza should be recited as offering-verse for the same oblation.

[15] *Cf.* RV. 10.47.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[16] = RV. 7.98.6.—According to S., this stanza should be recited as offering-verse for the same oblation.

[17] = TS. 1.4.44.b. *Cf.* RV. 5.42.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] = RV. 10.42.7.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

[19] = Tait.-Br. 2.5.4.4 = RV. 5.43.12.—According to S., who quotes TS. 2.1.2.4–5, this stanza should be recited as invitation-verse for the oblation of the omentum of the white dewlapped she-goat offered to Bṛhaspati at the animal sacrifice performed for a man who desires pre-eminence in sacred lore.

[20] = Tait.-Br. 2.5.4.4. *Cf.* RV. 7.97.7.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

[21] = RV. 4.50.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[22] = RV. 6.73.3.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

up the armies (of the enemies), crushing, victor in battle, be thou the protector of our chariots."[23]

(*x*) "Thus to the father, on whom (because of his priestly function) all gods depend, to the strong one, let us offer (our) worship with sacrifices, with reverence, with oblations. O Bṛhaspati, with good offspring, with manly sons, may we be lords of riches."[24]

(*y*) "To us from the sky, from the great mountain, may Sarasvatī, worthy of worship, come to the sacrifice. May the goddess, rejoicing in our invocation, abounding in melted butter, listen willingly to our powerful voice."[25]

(*z*) "May the daughter of the Lightning, the young woman possessed of wonderful vital power, Sarasvatī, the wife of a hero, give (us) holy thoughts. In accord with the wives of the gods, may she give to the singer uninjured protection, invincible safety."[26]

(*aa*) "Offering these (oblations) in front of you, (O gods,) with reverential bows,—do thou, O Sarasvatī, graciously accept the song of praise,—may we, placing ourselves in thy very dear protection, (O Sarasvatī,) reach security just as under a protecting tree."[27]

(*bb*) "That breast of thine, inexhaustible, causing pleasure, wherewith thou causest all goods to thrive,—(that breast of thine) that procures wealth, that finds treasures, that grants good gifts,—bring that here, O Sarasvatī, that we may drink."[28]

(*cc*) "O Sarasvatī, lead us to prosperity; do not move aside with thy milk; do not harm us. Rejoice in our friendship and in our association. May we not go away from thee to foreign countries."[29]

(*dd*) "Just like the man who digs up the fibers of lotus roots, this one (i.e., Sarasvatī), with thunderings, broke the top of the mountains with powerful waves. With our hymns of praise, with our prayers, may we win, for our protection, Sarasvatī, who strikes (even) those (enemies) who are far away."[30]

2.8.3

(*a*) sómo dhenúṁ sómo árvantam āśúm, sómo vīráṃ karmaṇyàṃ dadātu, sādanyàṃ vidathyàṁ sabhéyam, pituḥśrávaṇaṃ yó dádāśad asmai.

(*b*) áṣāḍhaṃ yutsú [pṛtanāsu páprim, suvarṣắm apsắm vṛjánasya gopắm, bhareṣujắṁ sukṣitíṁ suśrávasaṃ jáyantaṃ tvắm ánu madema soma].

(*c*) tváṁ soma krátubhiḥ [sukrátur bhūḥ, tváṃ dákṣaiḥ sudákṣo viśvávedāḥ, tváṃ vṛṣā vṛṣatvébhir mahitvā́, dyumnébhir dyumny àbhavo nṛcákṣāḥ].

(*d*) yā́ te dhắmāni havíṣā yájanti [tā́ te víśvā paribhū́r astu yajñám, gayasphánaḥ pratáraṇaḥ suvíraḥ, ávīrahā prá carā soma dúryān].

(*e*) tvám imā́ óṣadhīḥ soma víśvāḥ, tvám apó ajanayas tváṃ gāḥ, tvám ātatantho 'rv àntárikṣam, tváṃ jyótiṣā ví támo vavartha [1].

(*f*) yā́ te dhắmāni diví yā́ pṛthivyắm, yā́ párvateṣv óṣadhīṣv apsú, tébhir no víśvaiḥ sumánā áheḍan, rā́jant soma práti havyā́ gṛbhāya.

(*g*) víṣṇor nú kaṃ [vīryā́ṇi právocam, yáḥ pā́rthivāni vimamé rájāṁsi, yó áskabhāyad úttaraṁ sadhástham, vicakramāṇás tredhó 'rugāyáḥ].

(*h*) tád asya priyám [abhí pátho aśyām, náro yátra devayávo mádanti, urukramásya sá hí bándhur itthā, víṣṇoḥ padé paramé mádhva útsaḥ].

(*i*) prá tád víṣṇuḥ [stavate vīryèṇa, mṛgó ná bhīmáḥ kucaró giriṣṭhā́ḥ, yásyo 'rúṣu triṣú vikrámaṇeṣu, adhikṣiyánti bhúvanāni víśvā].

(*j*) paró mātrayā́ tanúvā vṛdhāna, ná te mahitvám ánvaśnuvanti, ubhé te vidma rájasī pṛthivyā́ víṣṇo deva tvám, paramásya vitse [2].

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[23] = TS. 4.6.4.d = RV. 10.103.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[24] = TS. 1.8.22.f = RV. 4.50.6.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

[25] = TS. 1.8.22.d = RV. 5.43.11.—According to S., who quotes TS. 2.1.2.6, this stanza should be recited as invitation-verse for the oblation of the omentum of the ewe offered to Sarasvatī at the animal sacrifice performed for a man who, being master of uttering speech, cannot speak properly, and desires power of speech.

[26] = TS. 4.1.11.k = RV. 6.49.7.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

[27] = Tait.-Br. 2.4.6.1 = RV. 7.95.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[28] = RV. 1.164.49.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

[29] = RV. 6.61.14.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[30] = RV. 6.61.2.—According to S., this stanza should be recited as offering-verse for the same oblation, at the same animal sacrifice.

(*k*) vícakrame [pṛthivím eṣá etắm, kṣétrāya víṣṇur mánuṣe daśasyán, dhruvắso asya kīráyo jánāsah, urukṣitíṁ sujánimā cakāra].

(*l*) trír deváḥ [pṛthivím eṣá etắm, vícakrame śatárcasaṃ mahitvā́, prá víṣṇur astu tavásas távīyān, tveṣáṁ hy àsya sthávirasya nắma].

(*m*) ā́ te mahá [indro 'ty ùgra, sámanyavo yát samáranta sénāḥ, pátāti didyún náryasya bāhvóḥ, mā́ te máno viśvadryàg ví cārīt].

(*n*) yó jātá evá [prathamó mánasvān, devó devắn krátunā paryábhūṣat, yásya śuṣmād ródasī ábhyasetāṃ nṛmṇásya masnā́ sá janāsa índraḥ].

(*o*) abhí gotrā́ṇi [sáhasā gā́hamānaḥ, adayó vīráḥ śatámanyur índraḥ, duścyavanáḥ pṛtanāṣā́ḍ ayudhyo 'smākaṃ sénā avatu prá yutsú].

(*p*) ā́bhiḥ spṛ́dho mithatír āriṣaṇyan, amítrasya vyathayā́ manyúm indra, ā́bhir víśvā abhiyújo víṣūcīḥ, ā́ryāya víśó 'vatārīr dā́sīḥ.

(*q*) ayáṁ śṛṇve ádha jáyann utá ghnán, ayám utá prákṛṇute yudhā́ gā́ḥ, yadā́ satyáṃ kṛṇuté manyúm índraḥ [3], víśvaṃ dṛḍháṃ bhayata éjad asmāt.

(*r*) ánu svadhā́m akṣarann ā́po asya, ávardhata mádhya ā́ nāvyānām, sadhrīcīnena mánasā tám índra ójiṣṭhena, hánmanā 'hann abhí dyún.

(*s*) marútvantaṃ vṛṣabháṃ vāvṛdhānám, ákavāriṃ divyáṁ śā́sam índram, viśvāsā́ham ávase nū́tanāya, ugráṁ sahodā́m iná táṁ huvema.

(*t*) jániṣṭhà ugráḥ sáhase turā́ya [4], mandrá ójiṣṭho bahulā́bhimānaḥ, ávardhann índraṃ marútaś cid átra, mātā́ yád vīráṃ dadhánad dhániṣṭhā.

(*u*) kvà syā́ vo marutaḥ svadhā́ "sīt, yán mā́m ékaṁ samádhattā 'hihátye, aháṁ hy ùgrás taviṣás túviṣmān, víśvasya śátror ánamaṃ vadhasnáiḥ.

(*v*) vṛtrásya tvā śvasáthād íṣamāṇāḥ, víśve devā́ ajahur yé sákhayāḥ, marúdbhir indra sakhyáṃ te astu [5], áthe 'mā́ víśvāḥ pṛ́tanā jayāsi.

(*w*) vádhīṃ vṛtráṃ maruta indriyéṇa, svéna bhā́mena taviṣó babhúvān, ahám etā́ mánave viśvā́ścandrāh, sugā́ apáś cakara vájrabāhuḥ.

(*x*) sá yó vṛṣā́ vṛ́ṣṇiyebhiḥ sámokāḥ, mahó diváḥ pṛthivyā́ś ca samrā́ṭ, satīnásattvā (*corr.*: satīnásatvā) hávyo bhāreṣu, marútvān no bhavatu índra ūtí.

(*y*) índro vṛtrám atarad vṛtratūrye [6], anādhṛṣyó maghávā śūra índraḥ, ánv enaṃ víśo amadanta pūrvíḥ, ayáṁ rā́jā jágataś carṣaṇīnā́m.

(*z*) sá evá vīráḥ sá u vīryàvān, sá ekarājó jágataḥ paraspā́ḥ, yadā́ vṛtrám átarac chū́ra índraḥ, áthā 'bhavad damitā́ 'bhíkratūnām.

(*aa*) índro yajñáṃ vardháyan viśvávedāḥ, puroḍā́śasya juṣatā́ṁ havír naḥ, vṛtráṃ tīrtvā́ dānavā́m vájrabāhuḥ [7], díśo 'dṛṁhad dṛṁhitā́ dṛṁhaṇena.

(*bb*) imáṃ yajñáṃ vardháyan viśvávedāḥ, puroḍā́śaṃ prátigṛbhṇātv índraḥ, yadā́ vṛtrám átarac chū́ra índraḥ, áthai 'karājó abhavaj jánānām.

(*cc*) índro devā́ñ chambarahátya āvat, índro devā́nām abhavat purogā́ḥ, índro yajñé havíṣā vāvṛdhānáḥ, vṛtratūr ṇo ábhayaṁ śárma yaṁsat.

(*dd*) yáḥ saptá síndhūṁr ádadhāt pṛthivyā́m, yáḥ saptá lokā́n ákrnod díśaś ca, índro havíṣmānt ságaṇo marúdbhiḥ, vṛtratūr ṇo yajñám ihó 'payāsat.

2.8.3

(*a*) "To the man who worships (him), let Soma give a milch-cow, let Soma give (him) a swift steed, let Soma give (him) a manly son, skillful in work, skillful at home, competent in the council, fit for the assembly, the glory of his father."[1]

(*b*) "(In thee) invincible in fight, [a saviour in battles, the winner of light, the winner of the Watters, the protector of the camp,—(in thee) born amid the battles, having a good dwelling, having great glory, victorious,—in thee may we rejoice, O Soma]."[2]

(*c*) "Be thou, O soma, with insight, full of good insight; be thou, with intellectual power, full of good intellectual power, knowing everything; be thou a bull with the power of a bull, with his greatness. Splendid with spendor, thou becamest the watcher of men."[3]

(*d*) "Thy powers, which they honor with oblation, may they all envelop the sacrifice! Promoting domestic wealth, furthering, giving

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[1] *Cf.* RV. 1.91.20.—According to S., who quotes TS. 2.1.2.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a brown he-goat to Soma, at the animal sacrifice performed for a man who is ill for a long time.

[2] = RV. 1.91.21.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] = RV. 1.91.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

manly sons, not slaying manly sons, O Soma, do thou enter the house."[4]

(*e*) "Thou, O Soma, hast generated all these herbs, thou (hast generated) the waters, thou (hast generated) cattle. Thou hast expanded the broad atmosphere. Thou, with light, hast dispelled darkness."[5]

(*f*) "Thy abodes in the sky, on earth, in the mountains, in the plants, in the waters,—with all these abodes, do thou, O king Soma, kindly, without anger, accept our oblations."[6]

(*g*) "[I will] now [proclaim the heroic deeds] of Viṣṇu, [who has measured out the regions of the earth; who established the upper gathering place, having strode out triply, he the wide-striding one]."[7]

(*h*) "[I would attain to] that dear place of his [,where men who are devoted to the gods rejoice, for that (place) is truly akin to the wide-strider. The well of the sweet liquor is in the highest step of Viṣṇu]."[8]

(*i*) "[Because of his heroic deed] Viṣṇu [is praised aloud, he who, roaming about, haunts the mountains like a dread beast, he in whose three wide strides all begins dwell]."[9]

(*j*) "O thou who growest with thy body beyond any measure, they (i.e., the other gods) do not attain to thy greatness. We know the two regions of the earth that are thine (i.e., the earth and the atmosphere); thou, O god Viṣṇu, knowest the highest one (i.e., the highest region)."[10]

(*k*) "This Viṣṇu has stridden over this earth for the sake of a land (i.e., in order to find a land), doing a favor to Manu. Firmly established (in that land) are the people, (who are) praisers of him. He who produces good births, has created (for them) a spacious dewlling."[11]

(*l*) "Three times, with his greatness, the god has stridden over this earth, that is praised with a hundred praises. Let Viṣṇu be in front, he who is stronger than the strong, for the name of this powerful one is terrible."[12]

(*m*) "Hither, with thine aid, the mighty one, (come) O terrible Indra, when the angry armies meet in combat. When the arrow will fly from the arms of the strong man, let not thy mind spread on both sides."[13]

(*n*) "The wise god who, first, as soon as born, surpassed the gods in insight; before whose vehemence the two worlds trembled because of the greatness of his valor, he, O men, is Indra."[14]

(*o*) "Penetrating with might the cow-pens, the merciless hero Indra, with hundredfold wrath, (he who is) hard to shake, enduring in fighting, and unconquerable,—may he aid our armies in battles."[15]

(*p*) "With these (aids), not failing, do thou cause the attacking enemies, the wrath of the foe, to waver, O Indra. With these (aids) (do thou drive) all aggressions asunder. Do thou subjugate to the Ārya the Dāsa-tribes."[16]

(*q*) "He (i.e., Indra), therefore, is known as the conquering one and the slaying one; and he, by fight, conquers the cows. When Indra makes

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[4] = TS. 1.2.10.b = RV. 1.91.19.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] = RV. 1.91.22.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] = TS. 2.3.14.f = RV. 1.91.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = TS. 1.2.13.i = RV. 1.154.1.—According to S., who quotes TS. 2.1.3.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a dwarfish animal to Viṣṇu at the animal sacrifice performed for a man who is engaged in a struggle with a rival.

[8] = RV. 1.154.5.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = RV. 1.154.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] *Cf.* RV. 7.99.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] = RV. 7.100.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] = RV. 7.100.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = TS. 1.7.13.f = RV. 7.25.1.—According to S., who quotes TS. 2.1.3.1, this stanza should be recited as invitation-verse for the oblation of the omentum of an animal with a spot on its forehead and horns bent forward, offered to Indra, the angry, the wise, at the animal sacrifice performed for a man who is engaged in a contest.

[14] = TS. 1.7.13.e = RV. 2.13.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim at the same animal sacrifice.

[15] = TS. 4.6.4.g = RV. 10.103.7.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[16] = RV. 6.25.2.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

his wrath effective, everything that is steady, (everything) that is moving, is afraid of him."[17]

(*r*) "According to his pleasure (i.e., according to the pleasure of Indra), the waters flew; he grew strong in the middle of the navigable ones. With his mind directed on one aim, Indra, with the most terrible stroke, slew him (i.e., the demon Dasyu) for the sake of the heavens."[18]

(*s*) "For new aid let us invoke the strong bull who is accompanied by the Maruts, who is not stingy, the divine ruler Indra, the all-conquering one, the terrible one, who gives strength."[19]

(*t*) "Thou wast born impetuous for strong power, charming, most impetuous, much threatening. Even the Maruts then strengthened Indra, when his very swift mother made the hero run swiftly (i.e., taught the hero to run swiftly)."[20]

(*u*) "Where was this independent power of yours, O Maruts, when you left me alone in the fight with the Serpent? But I, impetuous, strong, powerful, warded off with my deadly weapons the deadly weapons of every enemy."[21]

(*v*) "Flying away from the hissing of Vṛtra, all the gods who were thy companions abandoned thee. Let they companionship with the Maruts stay, O Indra, and then thou wilt be victorious in all these battles."[22]

(*w*) "I slew Vṛtra, O Maruts, with my manly energy, having become strong by my wrath. Armed with the thunderbolt, I have made, for Manu, these all-glittering waters easy to cross."[23]

(*x*) "He who is a bull, endowed with the powers of a bull, the sovereign of the great sky and the earth, he who, leading real warriors, is to be invoked in battles,—may Indra, accompanied by the Maruts, come to help us."[24]

(*y*) "Indra subdued Vṛtra in his fight with Vṛtra. Invincible is the bountiful hero Indra. Many communities joined him in his rejoicing. He is the king of the world, (and) of the people."[25]

(*z*) "He is a hero, and he is valorous; he is the only king protector of the world. When the hero Indra vanquished Vṛtra, he became the subduer of those who oppose his will."[26]

(*aa*) "Furthering the sacrifice, may the omniscient Indra enjoy the sacrificial substance of our sacrificial cake. Having conquered the Dānava (-demon) Vṛtra, he, the wielder of the thunderbolt, as afixer, fixed the quarters with fixation."[27]

(*bb*) "Furthering the sacrifice, may the omniscient Indra accept the sacrificial cake. When the hero Indra conquered Vṛtra, then he became the only king of the people."[28]

(*cc*) "Indra helped the gods in the fight with (the demon) Śambara; Indra became the chief of the gods. Having grown strong by the sacrificial substance, at the sacrifice, may Indra, the conqueror of Vṛtra, give us security, and protection."[29]

(*dd*) "He who put the seven rivers on the earth, who created the seven free spaces and the quarters, —may Indra, to whom the oblation is offered, accompanied by the Maruts, come here to our sacrifice."[30]

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[17] = RV. 4.17.10.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] = RV. 1.33.11.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[19] = TS. 1.4.17.a = RV. 3.47.5.—According to S., who quotes TS 2.1.3.2. this stanza should be recited as invitation-verse for the oblation of the omentum of an animal with dappled thighs to Indra accompanied by the Maruts, at the animal sacrifice performed for a man who desires a village.

[20] = RV. 10.73.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[21] = RV. 1.166.6.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[22] = RV. 8.96.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[23] = RV. 1.165.8.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[24] = RV. 1.100.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[25] According to S., who quotes TS. 2.12.4, this stanza should be recited as invitation-verse for the oblation of the omentum of an animal with a spot on the forehead and horns bent forward, offered to Indra, the conqueror of Vṛtra, at the animal sacrifice performed for a man whose prosperity is gone and who desires support.

[26] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[27] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[28] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[29] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[30] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

2.8.4

(*a*) índras tárasvān abhimātihó 'gráḥ, híraṇyavāśīr iṣiráḥ suvarṣáḥ, tásya vayáṁ sumatáu yajñíyasya, ápi bhadré saumanasé syāma.

(*b*) híraṇyavarṇo ábhayaṃ kṛṇotu, abhimātihé 'ndraḥ pṛtanāsu jiṣṇúḥ, sá naḥ śárma trivárūthaṃ víyaṁsat, yūyáṃ pāta svastíbhih sádā naḥ.

(*c*) índraṁ stuhi vajríṇaṁ stómapṛṣṭham (*corr.*: sómapṛṣṭham) pueoḍáśasya jusatāṁ havír naḥ [1], hatvá 'bhímātīḥ pṛtanāḥ sáhasvan, áthā 'bhayaṃ kṛṇuhi viśváto naḥ.

(*d*) stuhí śūraṃ vajríṇam ápratītam, abhimātihánaṃ puruhūtám índram, yá éka íc chatápatir jáneṣu, tásmā índraya havír ájuhota.

(*e*) índro devánām adhipáḥ puróhitaḥ, diśáṃ pátir abhavad vājínīvān, abhimātihā taviṣás tuviṣmān, asmábhyaṃ citráṃ vṛṣaṇaṁ rayíṃ dāt [2].

(*f*) yá imé dyávāpṛthiví mahitvā, bálenā 'dṛṁhad abhimātihé 'ndraḥ, sá no havíḥ prátigṛbhṇātu rātáye, devánāṃ devó nidhipā no avyāt.

(*g*) ánavas te ráthaṃ [áśvāya takṣan tváṣṭā vájraṃ puruhūta dyumántam, brahmáṇa índram maháyanto arkáir ávardhayann áhaye hántavā u].

(*h*) vṛṣṇe yát te [vṛṣaṇo arkám árcān índra grāvāṇo áditiḥ sajóṣāḥ, anaśváso yé pavāyo 'rathā índreṣitā abhy ávartanta dásyūn].

(*i*) índrasya nú vīryāṇi [právocam, yáni cakāra prathamáni vajrí; áhann áhim ánv apás tatarda, prá vakṣáṇā abhinat párvatānām].

(*j*) áhann áhim [párvate sisriyāṇám, tváṣṭā 'smai vájraṁ svaryàṃ tatakṣa, vāśrā iva dhenávaḥ ayándamānā áñjaḥ samudrám áva jagmur āpaḥ].

(*k*) índro yātó 'vasitasya rājā, śámasya ca śṛngíṇo vájrabāhuḥ, sé 'd u rājā kṣeti carṣaṇīnām, arán ná nemíḥ pári tā babhūva [3].

(*l*) abhí sidhmó ajigād asya śátrūn, ví tigména vṛṣabhéṇa púro 'bhet, sáṃ vájreṇā 'sṛjad vṛtrám índraḥ, prá svāṃ matím atirac chāśadānaḥ.

(*m*) víṣṇuṃ devāṃ váruṇam ūtáye bhágam, médasā devāḥ (*corr.*: devā) vapáyā yajadhvam, tā no yajñám āgataṃ viśvádhenā, prajāvad asmé dráviṇe 'há dhattam.

(*n*) médasā devā vapáyā yajadhvam, víṣṇuṃ ca devāṃ várnuṇaṃ ca rātím [4], tā no ámīvā apabādhamānau, imáṃ yajñáṃ juṣámāṇāv úpetam.

(*o*) víṣṇūvaruṇā yuvám adhvarāya naḥ, viśé jánāya máhi śárma yacchatam, dīrghāprayajyū havíṣā vṛdhānā, jyótiṣā 'rātīr dahataṃ támāṁsi.

(*p*) yáyor ójasā skabhitā rájāṁsi, vīryèbhir vīrátamā śāviṣṭhā, yā pátyete ápratītā sáhobhiḥ, víṣṇū agan varuṇā pūrváhūtau [5].

(*q*) víṣṇūvaruṇāv abhiśastipā vām, devā yajanta havíṣā ghṛténa, ápā 'mīvāṁ sedhataṁ rakṣásaś ca, átha dhattaṃ yájamānāya śáṃ yóḥ.

(*r*) aṁhomúcā vṛṣabhā suprátūrtī, devánāṃ devátamā śāviṣṭhā, víṣṇūvaruṇā prátiharyataṃ naḥ, idáṃ nárā (*corr.*: narā) práyatam ūtáye havíḥ.

(*s*) mahí nú dyāvāpṛthivī ihá jyéṣṭhe, rucā bhavatāṁ śucáyadbhir arkáiḥ [6], yát sīṃ váriṣṭhe bṛhatī viminván, nṛvádbhyo 'kṣā (*corr.*: ruvád dho 'kṣā) paprathānébhir évaiḥ.

(*t*) prá pūrvajé pitárā návyasībhiḥ, gīrbhiḥ kṛṇudhvaṁ sádane ṛtasya, á no dyāvāpṛthivī dáivyena jánena yātaṃ máhi vāṃ várūtham.

(*u*) sá ít svápā bhúvaneṣv āsa, yá imé dyāvāpṛthivī jajāna, urvī gabhīré rájasī suméke, avaṁśé dhíraḥ śácyā sámairat [7].

(*v*) bhūriṃ dvé ácarantī cárantam, padvántaṃ gárbham apádī dadhāte, nityaṃ ná sūnúṃ pitrór upásthe, táṃ piprtaṁ rodasī satyavácam.

(*w*) idáṃ dyāvāpṛthivī satyám astu, pítar mātar yád ihó 'pabruvé vām, bhūtáṃ devánām avamé ávobhiḥ, vídyāme 'ṣáṃ vṛjánaṃ jīrádānum.

(*x*) urví pṛthvī bahulé dūre-ante, úpabruve námasā yajñé asmín, dádhāte yé subháge suprátūrtī, dyávā rákṣataṃ pṛthivī no ábhvāt.

(*y*) yā jātā óṣadhayaḥ, [devébhyas triyugáṃ purā, mándāmi babhrūṇām aháṁ śatám dhámani saptá ca].

(*z*) áti víśvāḥ pariṣṭhā [stená iva vrajám akramuḥ, óṣadhayaḥ prācucyavur yát kíṃ ca tanvām rápaḥ.

(*aa*) yā óṣadhayaḥ sóma-rājñīḥ [práviṣṭāḥ pṛthivím ánu tāsām tvám asy uttamā prá no jīvātave suva].

(*bb*) aśvāvatīṁ somavatīm [ūrjáyantīm údojasam, ā 'vitsi sárvā óṣadhīr asmā ariṣṭátātaye].

(*cc*) ósadhīr íti mātaras [tád vo devīr úpabruve, rápāṁsi vighnatír ita rápaḥ cātáyamānāḥ].

(*dd*) anyā vo anyām avatu [anyā 'nyásyā úpāvata, tāḥ sárvā óṣadhayaḥ saṃvidānāḥ, idáṃ me prāvatā vácaḥ].

2.8.4

(*a*) "Indra, the energetic, the terrible destroyer of enemies, the vigorous one who wields a golden ax, (is) the conqueror of heaven. May we be in the benevolence of that god who is worthy of worship, and in his kind favor."[1]

(*b*) "Let the gold-colored Indra, the destroyer of enemies, victorious in battles, give us security; let him grant us a shelter protecting in three ways. You, (O Indra and the other gods,) do ye always protect us with your blessings."[2]

(*c*) "Do thou praise Indra, the holder of the thunderbolt, who bears the Soma on his back. Let him enjoy the sacrificial substance of our sacrificial cake. Powerful, destroying the hostile armies, do thou (, O Indra,) grant us security on all sides."[3]

(*d*) "Do thou praise the unassailable hero who holds the thunderbolt, the destroyer of enemies, the much invoked Indra. To that Indra, who alone is the lord of a hundred among the people, do ye (, O priests,) offer the oblation."[4]

(*e*) "Indra, the sovereign of the gods, having been put at the head (of them), became the lord of the quarters, he who possesses (and grants) the powers of invigorating food. Let the mighty, powerful destroyer of enemies give us variegated generative wealth."[5]

(*f*) "He who, by might, by force, made firm heaven and earth, he is Indra, the destroyer of enemies. Let him accept our oblation for the obtainment of his favor. May the god of the gods, the guardian of treasures, help us."[6]

(*g*) "The Anus have wrought a chariot for thy steed; Tvaṣṭar (has wrought for thee) a splendid thunderbolt, O thou invoked of many. The Brahmans, magnifying Indra with their praises, have strengthened him for the slaying of the Serpent."[7]

(*h*) "When the bulls (the strong ones) sang praise to the bull (the strong one), O Indra, the pressing stones and Aditi, in unison, without horses, without chariots, were the fellies which, impelled by Indra, rolled against the Dasyus."[8]

(*i*) "Now I shall proclaim the heroic deeds of Indra, the first that he, the holder of the thunderbolt, has performed. He slew the Serpent; he split (the rocks) for the release of the Waters; he cleft the bellies of the mountains."[9]

(*j*) "He slew the Serpent lying on the mountain. For him, Tvaṣṭar wrought the sounding thunderbolt. Like lowing cows, the Waters, flowing quickly, have gone down to the sea."[10]

(*k*) "Indra is king of what is moving and of what is resting, of tame animals and of horned beasts, he, who holds the thunderbolt. He rules as the king of the peoples. Just as the felly (encompasses) the spokes, he encompasses them."[11]

(*l*) "Successful, he attacked his enemies. With a sharp-horned bull (i.e., with his thunderbolt) he has broken down the fortresses. Indra, with the thunderbolt, hit Vṛtra. Triumphing, he increased the faith in himself."[12]

(*m*) "To Viṣṇu the god, and to Varuṇa the gracious lord, to the two gods, do you sacrifice

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[1] According to S., who quotes TS. 2.1.3.4, this stanza should be recited as invitation-verse for the oblation of the omentum of a beast with a spot on the forehead and horns bent forward, offered to Indra, the destroyer of enemies, at the animal sacrifice performed for a man who is seized by evil.

[2] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.—It seems impossible to maintain the reading *stómapṛṣṭham*; *sómapṛṣṭham* is the reading of MS.

[4] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = TS. 1.6.12.s = RV. 5.31.4.—According to S., who quotes TS. 2.1.3.5, this stanza should be recited as invitation-verse for the oblation of the omentum of a beast with a spot on the forehead and horns bent forward, offered to Indra, the holder of the thunderbolt, at the animal sacrifice performed for a man who, being meet for kingship, does not obtain kingship.

[8] = TS. 1.6.12.t = RV. 5.31.5—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = RV. 1.32.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] = RV. 1.32.2.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] *Cf.* RV. 1.32.15.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] = RV. 1.33.13.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

with the fat, with the omentum (of the victim), for aid. Do you both, (O Viṣṇu and Varuṇa,) you who feed all creatures, come to our sacrifice, and give us here wealth with progeny."[13]

(*n*) "With the fat, with the omentum (of the victim), do you sacrifice (, O priests,) to the two gods, to Viṣṇu the god, and to Varuṇa, the generous. Driving away our diseases, do you both, (O Viṣṇu and Varuṇa,) being pleased, come to this sacrifice."[14]

(*o*) "O Viṣṇu and Varuṇa, do you both grant your mighty protection to our sacrifice, to our settlement, to our people. Receiving constant offerings, do you both, with your light, burn (and destroy) hostility and darkness."[15]

(*p*) "The two by whose might the regions have been established, the two eminent heroes, with their heroic deeds, the very mighty ones, who, being unassailable, are sovereigns by their strength, Viṣṇu and Varuṇa have come at our first invocation."[16]

(*q*) "O Viṣṇu and Varuṇa, to you both who defend from imprecations, to you the two gods, let them (i.e., the officiating priests) offer the oblation, the clarified butter. Do you both drive away diseases and demons, and give to the Sacrificer happiness and welfare."[17]

(*r*) "The two very victorious bulls, who deliver from distress, the two very strong ones, (are) the most divine of the gods. O Viṣṇu and Varuṇa, do you gladly accept this oblation of ours offered to you, O manly ones, for your aid."[18]

(*s*) "Let the mighty Heaven and Earth, the most glorious ones, be here with brightness, with shining bright songs, when the bull, establishing them both very wide and high, bellows in a far extending course."[19]

(*t*) "With new songs do ye bring forward in the seat of the Sacred Order the two parents born of old. Come to us, O Heaven and Earth, with the divine people. Powerful is your protection."[20]

(*u*) "There was among the beings a good artificer who had produced these two, Heaven and Earth. With skill, the intelligent one joined together the two wide, deep, well established worlds in that which has no beam (i.e., in the space, that has no support)."[21]

(*v*) "The two footless who do not move, hold the manifold embryo who has feet and does move,—(they hold him) just like a son (who is) their own in the lap of his parents. Do you both, O you the two worlds (O Heaven and Earth), give presents abundantly to him who speaks the truth."[22]

(*w*) "Let this be true, for which I here ask you, O Heaven and Earth, O Father and Mother! Be the nearest of the gods with your aids. May we know a sacrificial enclosure that quickly yields water."[23]

(*x*) "The two wide, broad, spacious ones, whose limits are far away, I invoke with reverence, at this sacrifice,—the two happy ones who hold (the embryo) (in their lap), furthering

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[13] According to S., who quotes TS. 2.1.4.4–5, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow to Viṣṇu and Varuṇa, at the sacrifice performed for a man who has foes.—We should read *devā* instead of *devā́ḥ*. According to Sāyaṇa *devā́ḥ* is a vocative plural; but this interpretation is inadmissible because of the accent.

[14] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[15] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[16] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.—*víṣṇū agan váruṇā pūrvāhūtau*. We have here two remarkable anomalies: 1. the two elements of the compound *víṣṇū-váruṇā* are separated; 2. *agan* is third person singular of the root aorist although the subject is a dual.

[17] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.—I think that *narā* is a vocative, and consequently should not be accented.

[19] *Cf.* 4.56.1.—According to S., who quotes TS. 2.1.4.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a milch-cow to Heaven and Earth, at the animal sacrifice performed for a man who is long in exile.—It seems impossible to maintain the reading *nṛvádbhyo 'kṣā*.—*ruvád dho 'kṣā́* is the reading of RV. 4.56.1.

[20] = TS. 4.1.11.4 = RV. 7.53.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[21] = RV. 4.56.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[22] *Cf.* RV. 1.185.2.—According to S., this stanza should be recited as offering-verse for the oblation of sacrificial cake, at the same animal sacrifice.

[23] = RV. 1.185.11.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body at the same animal sacrifice.

(him) well. O Heaven and Earth, protect us from the horrible power."[24]

(*y*) "Of the plants which were born three generations before the gods, I gladden (with my praise) the seven and hundred abodes."[25]

(*z*) "Beyond all obstacles, like the thief the pen, they have come; the Plants have shaken away every disease in the body."[26]

(*aa*) "The plants whose king is Soma, and which have entered the earth, of them thou art the best; impel us to long life."[27]

(*bb*) "Rich in steeds, rich in Soma, full of strength, full of power, I have found all the plants for his safety."[28]

(*cc*) "'Plants,' O ye mothers, I hail you, O goddesses. Go, destroying diseases, frightening away disease."[29]

(*dd*) "Let one of you aid another, let one help another; all the plants are in unison. Do ye (,O Plants,) further this speech of mine."[30]

2.8.5

(*a*) śúciṃ nú stómaṃ [návajātam adyá, índrāgnī vṛtrahaṇā juṣethām, ubhā́ hí vā́ṁ suhávā jóhavīmi, tā́ vā́jaṁ sadyá uśaté dhéṣṭhā].

(*b*) śnáthad vṛtrám [utá sanoti vā́jam, índrā yó agnī́ sáhurī saparyā́t, irajyántā vasavyàsya bhū́reḥ, sáhastamā sáhasā vājayántā].

(*c*) ubhā́ vām indrāgnī [āhuvádhyā, ubhā́ rā́dhasaḥ sahá mādayádhyai, ubhā́ dātā́rāv iṣā́ṁ rayīṇā́m, ubhā́ vā́jasya sātáye huve vām].

(*d*) prá carṣaṇíbhyaḥ [pṛtanāháveṣu prá pṛthivyā́ riricāthe diváś ca, prá síndhubhyaḥ, prá giríbhyo mahitvā́ pré 'ndrāgnī víśvā bhúvanā́ 'ty anyā́].

(*e*) ā́ vṛtrahaṇā [vṛtrahábhiḥ śúṣmaiḥ, índra yātáṃ námobhir agne arvā́k; yuvā́ṁ rā́dhobhir ákavebhir indra, ágne asmé bhavatam uttamébhiḥ].

(*f*) gīrbhír víprāḥ [prámatim icchámānāḥ, iṭṭe rayíṁ yaśásam pūrvabhā́jam; índrāgnī vṛtrahaṇā suvajrā, prā ṇo návyebhis tiratam deṣṇáiḥ].

(*g*) bráhmaṇaspate tvám asyā́ yantā́, sūktásya bodhi tánayaṃ ca jinva, víśvaṃ tád bhadráṃ yád ávanti devā́ḥ, bṛhád vadema vidáthe suvīrā́ḥ.

(*h*) sá īṁ satyébhiḥ sákhibhiḥ śucádbhiḥ, gódhāyasaṃ ví dhanasáir atardat, bráhmaṇaspátir vṛṣabhir varā́haiḥ [1], gharmásvedebhir dráviṇaṃ vyā́nat.

(*i*) bráhmaṇaspáter abhavad yathāvaśám, satyó manyúr máhi kármā kariṣyatáḥ, yó gā́ udā́jat sá divé ví cā 'bhajat, mahí 'va rītíḥ śávasā 'sarat pṛthak.

(*j*) índhāno agníṃ vanavad vanuṣyatáḥ kṛtábrahmā śuśuvad rātáhavya ít, jāténa jātám áti sṛt prásṛṁsate (*corr.*: áti sá prásarsṛte), yáṃ yaṃ yújaṃ kṛṇuté bráhmaṇaspátiḥ.

(*k*) bráhmaṇaspate suyámasya viśváhā [2], rāyáḥ syāma rathyò vívasvataḥ, vīréṣu vīrā́ṁ úpapṛṅgdhi nas tvám, yád īśāno bráhmaṇā véṣi me hávam.

(*l*) sá ij jánena sá viśā́ sá jánmanā, sá putráir vā́jam bharate dhánā nṛbhiḥ, devā́nāṃ yáḥ pitáram āvívāsati, śraddhā́manā haviṣā́ bráhmaṇaspátim.

(*m*) yā́s te pūṣan nā́vo antáḥ [samudré, hiraṇyáyīr antárikṣe cáranti, tā́bhir yāsi dūtyā́ṁ sū́ryasya, kā́mena kṛtáḥ śráva icchámānaḥ].

(*n*) śukrā́ṃ te anyád anyád yajotā́ṃ te anyát [víṣurūpe áhanī dyáur ivā́ 'si, víśvā hí māyā́ ávasi svadhāvo bhadrā́ te pūṣann ihá rātír astu].

(*o*) pūṣé 'mā́ áśāḥ (ánu veda sárvāḥ só asmā́ṁ ábhayatamena neṣat, svastidā́ ághṛṇiḥ (*corr.*: ā́ghṛṇiḥ) sárvavīraḥ, áprayucchan purá etu projānā́n].

(*p*) prápathe prathā́m ajaniṣṭa pūṣā́ [3], prápathe diváḥ prápathe pṛthivyā́ḥ, ubhé abhí priyátame sadhásthe, ā́ ca párā ca carati prajānā́n.

(*q*) pūṣā́ subándhur divá ā́ pṛthivyā́ḥ, idā́s pátir maghávā dasmávarcāḥ, tā́ṃ devā́so ádaduḥ sūryā́yai, kā́mena kṛtā́ṃ tavásaṁ svā́ñcam.

(*r*) ajā́śvāḥ paśupā́ vā́javastyāḥ, dhiyaṃjinvó víśve bhúvane árpitāḥ, áṣṭrāṃ pūṣā́

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[24] = RV. 1.185.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.—The exact meaning of *ábhva* is uncertain.

[25] = TS. 4.2.6.1 = RV. 10.97.1.—According to S., who quotes TS. 2.1.5.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow offered to the Plants, at the animal sacrifice performed for a man who desires offspring.

[26] = TS. 4.2.6.3 = RV. 1.97.10.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[27] = TS. 4.2.6.4–5(q). *Cf.* RV. 10.96.18.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[28] = TS. 4.2.6.o = RV. 10.97.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[29] = TS. 4.2.6.1–2.d. *Cf.* RV. 10.97.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[30] = TS. 4.2.6.3.i. *Cf.* RV. 10.97.14.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

śithirâm udvárivṛjat [4], saṃcákṣāṇo bhúvanā devá īyate.

(*s*) śúcī vo havyá marutaḥ śúcīnām, śúciṁ hinomi adhvaráṁ śúcibhyaḥ, ṛténa satyám ṛtasâpa āyan, śúcijanmānaḥ śúcayaḥ pāvakâḥ.

(*t*) prá citrám arkáṃ gṛṇaté turâya, mārutāya svátavase bharadhvam, yé sáhāṁsi sáhasa sáhante, réjate agne pṛthivī makhébhyaḥ.

(*u*) áṁseṣv â marutaḥ khādáyo vaḥ [5], vákṣaḥsu rukmâ úpaśiśriyāṇâḥ, ví vidyúto ná vṛṣṭíbhī rucānâḥ, ánu svadhâm âyudhair yácchamānâḥ.

(*v*) yá́ vaḥ śárma śaśamānâya sánti tridhâtūni dāśúṣe yacchatā 'dhi, asmábhyaṃ tâni maruto víyanta, rayíṃ no dhatta vṛṣaṇaḥ suvíram.

(*w*) imé turáṃ marúto rāmayanti, imé sahâḥ sáhasa ânamanti, imé śáṁsaṃ vanuṣyató nípānti [6], gurú dvéṣo áraruṣe dadhanti.

(*x*) arâ ivé 'd ácaramā áhe 'va, prá prajāyante ákavā máhobhiḥ. pṛṣneḥ putrâ upamáso rábhiṣṭhāḥ, svávā matyâ marútaḥ sáṃmimikṣuḥ.

(*y*) ánu te dāyi mahá indriyâya, satrâ te víśvam ánu vṛtrahátye, ánu kṣatrám ánu sáho yajatra, índra devébhir ánu te nṛṣáhye.

(*z*) yá índra śúṣmo maghavan te asti [7], śíkṣā sákhibhyaḥ puruhūta nṛ́bhyaḥ, tváṁ hí dṛḍhâ maghavan vícetāḥ, ápavṛdhi párivṛtiṃ ná râdhaḥ.

(*aa*) índro rājā jágataś carṣaṇīnām, ádhi kṣámi víṣurūpaṃ yád ásti, táto dadātu dāśúṣe vásūni, códad râdha úpastutaś cid arvâk.

(*bb*) tám u ṣtuhi yó abhíbhūtyojāḥ vanvánn ávataḥ puruhūtá índraḥ, áṣāḍham ugráṁ sáhamānam ābhíḥ, gīrbhír vardha vṛṣabháṃ carṣaṇīnâm.

(*cc*) sthūrásya rāyó bṛható yá íśe, tám u ṣṭavāma vidátheṣv índram, yó vāyúnā jáyati gómatīṣu, prá dhṛṣṇuyâ náyati vásyo áccha.

(*dd*) â te śúṣmo vṛṣabhá etu paścât, ó 'ttarâd adharâg â purástāt, á viśváto abhí sámetv arvân, índra dyumnáṁ súvarvad dhehy asmé [8].

2.8.5

(*a*) "This pure newborn hymn of praise, today, O Indra and Agni, slayers of Vṛtra, accept with pleasure, for you both, who are easily invoked, I call, you who are both most liberal in giving vigor immediately to him who wishes for it."[1]

(*b*) "He shall slay the foe, and he does win invigorating power, he who worships Indra and Agni, the strong ones who rule over much wealth, the most strong ones who, with strength, make use of their invigorating powers."[2]

(*c*) "You both shall be summoned, O Indra and Agni; you both shall rejoice together in the gift; you both are givers of food and riches; you both I invoke for the winning of invigorating food."[3]

(*d*) "You both surpass men in battles, you surpass the earth and the sky, you surpass the rivers, you surpass the mountains in greatness; you surpass, O Indra and Agni, all other beings."[4]

(*e*) "Come hither ye both, O slayers of enemies, with your enemy-slaying energies, O Indra, O Agni,—for the sake of our adorations. Stay ye both by us with perfect, excellent gifts, O Indra, O Agni."[5]

(*f*) "With songs, the inspired man, desiring protection, praises (you both, O Indra and Agni), (asking) for wealth, which is glorious, and receives preference. O Indra and Agni, O slayers of enemies, O holders of excellent thunderbolts, do ye both further us with gifts."[6]

(*g*) "O Brahmaṇaspati, be thou the guide of this hymn, and do thou favor our offspring. Everything that the gods further is blessed. Being rich in brave sons, may we speak loud in the assembly."[7]

(*h*) "With true friends, who were suffering violent heat and were winning wealth, he (Brah-

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[1] = TS. 1.1.14.d = RV. 7.93.1.—According to S., who quotes TS. 2.15.5, this stanza should be recited as invitation-verse for the oblation of the omentum of a bull, which has again been let loose, offered to Indra and Agni at the animal sacrifice performed for a man whose ancestors and himself, for three generations, have not drunk Soma.

[2] = TS. 4.2.11.b = RV. 6.60.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] = TS. 1.1.14.a = RV. 6.60.13.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[4] = TS. 4.2.11.c = RV. 1.109.6.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] = Tait.-Br. 3.6.8.1.a = RV. 6.60.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] = Tait.-Br. 3.6.9.1.a = RV. 7.93.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = VS. 34.58 = RV. 2.23.19.—According to S., who quotes TS. 2.1.5.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a hornless beast to Brahmaṇaspati, at the animal sacrifice of a man who is practicing witchcraft.

maṇaspati) has broken asunder that one (i.e., Vala) who was feeding on cows. Brahmaṇaspati, with bulls and boars, who were perspiring with heat, has obtained riches."[8]

(*i*) "The eagerness of Brahmaṇaspati became effective according to his desire when he was about to accomplish his great work. He who drove out the cows, he also distributed them in heaven. With might, like a running river, it (i.e., the herd of the cows) ran apart."[9]

(*j*) "He who kindles the (sacred) fire shall overcome his jealous rivals; he who makes use of the holy power of the sacred word and offers the oblation, shall become strong. He will surpass a generation by a generation, whomsoever Brahmaṇaspati makes his associate."[10]

(*k*) "O Brahmaṇaspati, may we always be the leaders of a wealth easy to be controlled and bright. Do thou add manly sons to my manly sons, when (becoming) powerful by the holy power of the sacred word, thou wilt accept with pleasure my invocation."[11]

(*l*) "With his people, with his clan, with his family, with his sons, with his men, he will obtain invigorating food and wealth, he, who, faithful, with oblations, seeks to win the father of the gods, Brahmaṇasapti."[12]

(*m*) "Thy golden boats, O Pūṣan, that move on the sea that is the atmosphere,—with those (golden boats) thou goest doing thy service of a messenger for Sūrya, desiring, as sticken by love, to obtain praise."[13]

(*n*) "Bright is one part of thee, worthy of offering the other; like day and night, who are of different color, like the sky, thou art. All magic powers thou dost further, O powerful one. Propitious here, O Pūṣan be thy gift."[14]

(*o*) "Pūṣan knows all these regions. Let him lead us by the safest way. Conferring happiness, glowing, accompanied by all brave men, attentive, let him go in front, knowing (the way)."[15]

(*p*) "Pūṣan has been born in the distance of the ways, in the distance of the sky, in the distance of the earth. To the two dearest abodes he goes, and from them he departs, knowing (the way)."[16]

(*q*) "Pūṣan is the good friend of the Sky and the Earth, the lord of food, the bountiful one of wonderful appearance. The gods have given him to (the goddess) Sūryā, him who is in love, him the strong one who moves gracefully."[17]

(*r*) "Having he-goats for horses, having houses full of invigorating food, quickening religious thoughts, he has been established in the whole world. Brandishing his flexible goad, the god Pūṣan goes viewing the worlds."[18]

(*s*) "Pure are the oblations for you, the pure ones, O Maruts. For the Pure ones I set in motion a pure sacrifice. Devoted to the Sacred Order, by the Sacred Order they went to the world of reality, the pure ones, of pure birth, the purifying ones."[19]

(*t*) "Do ye offer a variegated song of praise to the powerful singers, the self-strong host of the Maruts, who by force overcome forces. Afraid of the vigorous ones, O Agni, the earth is shaking."[20]

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[8] *Cf.* RV. 10.67.7.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = RV. 2.24.14.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] *Cf.* RV. 2.25.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] *Cf.* RV. 2.24.15.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] = TS. 2.3.14.p = RV. 2.26.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice

[13] = RV. 6.58.3.—According to S., who quotes TS. 2.1.6.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a dark beast to Pūṣan, at the animal sacrifice performed for a man who desires food.

[14] = TS. 4.1.11.2–3,m = RV. 6.58.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[15] = Tait.-Br. 2.4.1.5.a = RV. 10.17.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[16] = RV. 10.17.6.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[17] = RV. 6.58.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] = RV. 6.58.2.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[19] = RV. 7.56.12.—According to S., who quotes TS. 2.1.6.2, this stanza should be recited as invitation-verse for the oblation of the omentum of a dappled beast offered to the Maruts, at the animal sacrifice performed for a man who desires food.

[20] = TS. 4.1.11.3.o = RV. 6.66.9.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

(*u*) "On your shoulders, O Maruts, broaches; on your breasts, golden ornaments are attached. Shining like lightnings in the rains, (you are) brandishing your weapons according to your nature."[21]

(*v*) "The protections which you have for the zealous worshiper, do you grant them threefold to the generous giver; do you extend them over us, O Maruts; do you give us, O bulls, a wealth rich in manly sons."[22]

(*w*) "These Maruts stop the mighty; they bend down the strength of the strong; they protect the song of praise from the attacking enemy; they bring heavy hatred to the avaricious."[23]

(*x*) "Like the spokes of a wheel, they have none of them who is the last; like the days, they are born again and again, perfect in their greatness. The most excellent, most impetuous sons of Pṛśni have come together because of their own intention."[24]

(*y*) "To thee, for the mighty power, to thee, in the slaying of Vṛtra, everything together has been given; (and) kṣatriya-lordship (and) strength have been given to thee, O thou that art worthy of sacrifice, O Indra, by the gods, in the overpowering of men."[25]

(*z*) "What strength there is of thee, O Indra, O bountiful, do thou try that for the benefit of thy friends, the men, O thou who art invoked by many. Thou, O bountiful one, discerning (hast uncovered) the things that were fast enclosed; do thou uncover thy gift like something that is covered.[26]

(*aa*) "Indra is the king of the world, (and) of men. From the manifold things that are on earth, let him give goods to his worshiper. Being praised, let him impel his gift hitherward."[27]

(*bb*) "Do thou praise that one who, having superior power, is the unconquered conqueror, the much invoked Indra. Do thou gladden with these songs the invincible, mighty, conquering one, the bull of men."[28]

(*cc*) "Him who is master of solid great wealth we will praise in the religious assemblies, Indra, who, with Vayu, is victorious on the Gomati-rivers. Boldly he leads to good luck."[29]

(*dd*) "Let thine impetuosity, (like) a bull, come here from behind, from above, from beneath, from the region in the front. Let it come from all sides. O Indra, give us the heavenly light."[30]

2.8.6

(*a*) á devó yātu savitā́ surátnaḥ, antarikṣa-prā́ váhamāno áśvaiḥ, háste dádhāno náryā purū́ṇi, niveśáyan can prasuván ca bhū́ma.

(*b*) abhívṛtaṃ kṛśanair viśvárūpam, híraṇ-yaśamyaṃ yajató bṛhántam, ástha:d ráthaṁ́ savitā́ citrábhānuḥ, kṛṣṇá rájāṁ́si táviṣīṃ dá-dhānaḥ.

(*c*) sá ghā no deváḥ savitā́ savā́ya, ásāviṣad vásupatir vásūni [1], viśráyamāṇo ámatim (*corr.*: amátim) urūcím, martabhójanam ádha rāsate naḥ.

(*d*) ví jánāñ chyāváḥ śitipā́do akhyan, rá-tha:ṁ́ híraṇyapra-ügaṃ váhantaḥ, śā́śvad díśaḥ savitúr dáivyasya, upásthe víśvā bhúvanāni tasthuḥ.

(*e*) ví suparṇó antárikṣāny akhyat, gabhīrá-vepā́ ásuraḥ sunītháḥ, kvè 'dā́nīṁ́ sū́ryaḥ ká́ś ciketa, katamā́ṃ dyā́ṁ́ raśmír asyā́ "tatāna [2].

(*f*) bhágaṃ dhíyaṃ vājáyantaḥ púrandhim, nárāśáṁ́so gnáspatir no avyāt, āyé vāmásya saṃgathé rayīṇā́m, priyā́ devásya savitúḥ syāma.

(*g*) á́ no víśve áskrā gamantu devā́ḥ, mitró aryamā́ váruṇaḥ sajóṣāḥ, bhúvan yáthā no víśve vṛdhásaḥ, kárant suṣā́hā vithurā́ṃ ná śávaḥ.

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[21] = RV. 7.56.13.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[22] = TS. 1.5.11.5.q = RV. 1.85.12.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[23] = RV. 7.56.19.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[24] = RV. 5.58.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[25] = TS. 1.6.12.1.d = RV. 6.25.8.—According to S., who quotes TS. 2.1.6.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a ruddy beast offered to Indra, at the animal sacrifice performed for a man who desires manly power.

[26] = RV. 7.27.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[27] = RV. 7.27.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[28] = RV. 6.18.1.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[29] = RV. 4.21.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[30] = Tait.-Br. 2.5.8.1. *Cf.* RV. 6.19.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

(*h*) śáṃ no devá viśvádevā bhavantu, śáṁ sárasvatī sahá dhībhír astu [3], śám abhiṣácaḥ śám u rātiṣácaḥ, śáṃ no divyáḥ párthivāḥ, śáṃ no ápyāḥ.

(*i*) yé savitúḥ satyásavasya víśve, mitrásya vraté váruṇasya devāḥ, té sáubhgaṃ vīrávad gómad ápnaḥ, dádhātana dráviṇaṃ citrám asme.

(*j*) ágne yāhí dūtyàṃ váriṣeṇyaḥ (*corr.*: má viṣaṇyaḥ), devāṁ́ ácchā brahmakṛ́tā gaṇéna, sárasvatīṃ marúto aśvínā 'páḥ, yákṣi devā́n ratnadhéyāya víśvān [4].

(*k*) dyáuḥ pitaḥ pṛthivi mātar ádhruk, ágne bhrātar vasavo mṛḍáta naḥ, víśva ādityā adite sajóṣāḥ, asmábhyaṁ śárma bahuláṃ víyanta.

(*l*) víśve devāḥ śṛṇuté 'máṁ hávaṃ me, yé antárikṣe yá úpa dyávi ṣṭhá, yé agnijihvá utá vā yájatrāḥ, ásādyā 'smin barhíṣi mādayadhvam.

(*m*) á vāṃ mitrāvaruṇā havyájuṣṭim, námasā devāv ávasā vavṛtyām [5], asmákaṃ bráhma pṛtanāsu sahyā asmákam, vṛṣṭír (*corr.*: asmákaṃ vṛṣṭír) divyá supārá.

(*n*) yuváṃ vástrāṇi pīvasá vasāthe, yuvór ácchidrā mántavo ha sárgāḥ, ávātiratam ánṛtāni víśvā, ṛténa mitrāvarṇā sacethe.

(*o*) tát sú vāṃ mitrāvaruṇā mahitvám, īrmá tasthúṣīr áhabhir duduhre, víṣvāḥ pinvatha svásarasya dhénāḥ, ánu vām ékaḥ pavír ávavarti [6].

(*p*) yád báṁhiṣṭhaṃ ná 'tivíde (*corr.*: 'tivídhe) sudānū, ácchidraṁ śárma bhúvanasya gopā, táto (*corr.*: téna) no mitrāvaruṇāv avīṣṭam, śiṣāsanto jīgivā́ṁsaḥ syāma.

(*q*) á no mitrāvaruṇā havyádātim, ghṛtáir gávyūtim ukṣatam íḍābhiḥ, práti vām átra váram á jánāra, pṛṇītám undó divyásya cároḥ.

(*r*) prá bāhávā sisṛtaṃ jīváse naḥ, á no gávyūtim ukṣataṃ ghṛténa [7], á no jáne śravayataṃ yuvānā, śrutā́ṃ me mitrāvaruṇā háve 'má.

(*s*) imá rudrā́ya sthirádhanvane gíraḥ, kṣipréṣave devā́ya savdhánne, áṣādhāya sáhamānāya mīḍhúṣe, tigmā́yudhāya bharatā́ śṛṇótana (*corr.*: śṛṇótu noḥ).

(*t*) tvá-dattebhī rudra śáṃtamebhiḥ, śatáṁ hímā aśīya bheṣajébhiḥ, vy àsmád dvéṣo vitaráṃ vy áṁhaḥ, vy ámīvāṁś cātayasvā víṣūcīḥ [8].

(*u*) árhan bibharṣi [sā́yakāni dhánva, árhan niṣkáṃ yajatáṃ viśvarūpam, árhann idáṃ dayase víśvam ábhvam, ná vá ójīyo rudra tvád asti].

(*v*) má nas toké [tánaye má na áyuṣi má no góṣu má no áśveṣu rīriṣaḥ, vīrā́n má no rudra bhāmitó vadhīr haviṣmanto námasā vidhema te].

(*w*) á te pitar marutā́ṁ sumnám etu, má naḥ sū́ryasya saṇdṛśo yuyothāḥ, abhí no vīró árvati kṣameta, prájāyemahi rudra prajā́bhiḥ.

(*x*) evá́ babhro vṛṣabha cekitāna, yáthā deva ná hṛṇīṣé ná háṁsi, hāvanaśrūr no rudre 'há bodhi, bṛhád vadema vidáthe suvī́rāḥ.

(*y*) pári ṇo rudrásya hetír [vṛṇaktu pári tveṣásya durmatír aghā-yóḥ, áva sthirā́ maghávadbhyas tanuṣva míḍhas tokā́ya tánayāya mṛḍaya].

(*z*) stuhí śrutáṃ [gartasádaṃ yúvānaṃ mṛgáṃ ná bhīmám upahatnúm ugrám, mṛḍā́ jaritré rudra stávāno anyáṃ te asmán nívapantu sénāḥ].

(*aa*) míḍhuṣṭama [śívatama śivó naḥ sumánā bhava, paramé vṛkṣá āyudhaṃ nidhā́ya kṛttíṃ vásāna ácara pinākáṃ bíbhrad āgahi].

(*bb*) árhan bibharṣi [sā́yakāni dhánva, árhan niṣkáṃ yajatáṃ viśvárūpam, árhann idáṃ dayase víśvam ábhvam, ná vá ójīyo rudra tvád asti].

(*cc*) tvám agne rudró [ásuro mahó divás tváṁ śárdho márutaṃ pṛkṣá īśiṣe, tváṃ vā́tair aruṇáir yāsi śaṃgayás tváṃ pūṣā́ vidhatáḥ pāsi nú tmánā].

(*dd*) á vo rā́jānam [adhvarásya rudráṁ hotā́raṁ satyayájaṁ ródasyoḥ, agníṃ purā́ tanayitnór ácittād dhíraṇyarūpam ávase kṛṇudhvam] [9].

2.8.6

(*a*) "Let the god Savitar, who possesses good treasurers, come here, filling the atmosphere, driving his chariot with his horses, holding in his hand many gifts agreeable to men, causing the world to rest, and rousing it to activity."[1]

(*b*) "Worthy of worship, Savitar, of variegated spendor, has mounted the many-colored chariot, that is covered with pearls and has golden pegs, showing his strength as he produces clouds of dust."[2]

(*c*) "For impulse (i.e., in order to impel us), let the god Savitar (the impeller), the lord of riches, bestow riches on us, displaying his large shape. Let him grant us the joys of mortals."[3]

[1] = RV. 7.45.1.—According to S., who quotes TS. 2.1.6.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a spotted beast offered to Savitar, at the animal sacrifice performed for a man who desires gain.

[2] = RV. 1.35.4.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] *Cf.* RV. 7.45.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(*d*) "The white-footed bay horses, drawing the chariot, the forepart of which is of gold, have surveyed the people. Forever the quarters and all beings rest in the lap of Savitar."[4]

(*e*) "The eagle, the deeply inspired Asura, who gives good guidance, has surveyed the spaces of the atmosphere. Where is the sun now? Who knows? What heaven has its ray reached?"[5]

(*f*) "As we are giving strength to (the god) Bhaga (the Distributer), to (the goddess) Dhī (the Prayer), to (the goddess) Puraṃdhi (Liberality), let Narāśaṃsa, the lord of the consorts of the gods, help us! When wealth is coming, when goods are assembled, may we be the beloved of the god Savitar."[6]

(*g*) "Let all the gods, united, come to us, Mitra, Aryaman, and Varuna in harmony, so that they may be our supporters, so that (for us), just like a staggering power, they may make (all objects) easy to conquer."[7]

(*h*) "For welfare let the gods, the All-gods, be to us; for welfare let Sarasvatī with the Prayers be (to us); for welfare let the helping gods be to us; and for welfare the liberal gods. For welfare let the gods who are in heaven, and the gods who are on earth be to us. For welfare let the gods who are in the waters be to us."[8]

(*i*) "(You,) who are all the gods under the holy rule of Savitar, whose impulsion is effective, (you, who are all the gods) under the holy rule of Mitra, (under the holy rule) of Varuṇa,—give us good fortune, wealth consisting in manly sons and cattle,—(and) bright riches."[9]

(*j*) "O Agni, do thine office of a messenger,—do not delay!— (do thy office of a messenger) to the gods, (acting) along with the group (of priests) that produces the holy power of the sacred word. Do thou offer the sacrifice to Sarasvatī, to the Maruts, to the Aśvins, to the Waters, to all the gods, in order to obtain (for us) the distribution of wealth."[10]

(*k*) "O Father Heaven, O deceitless Mother Earth, O Brother Agni, O Vasus, be gracious to us. O Ādityas and Aditi, all unanimous, give us wide protection."[11]

(*l*) "O ye All-gods, hear my invocation, ye who are in the atmosphere, ye who are in the sky. Ye who have Agni as your tongue, ye who are worthy of sacrifice, sit on this sacrificial strew, and rejoice."[12]

(*m*) "I would, O Mitra and Varuṇa, by my worship, O gods, with your help, move you hither, for the enjoyment of the offerings. Let the holy power of our prayers be victorious in battles. Let a helpful rain be ours."[13]

(*n*) "You both put on fat garments (i.e., you both receive the clarified butter of the oblations). Of you both the uninterrupted intentions are gushes (of rain). You overcome everything that is unlawful. You both are devoted to the law (i.e., the Sacred Order), O Mitra and Varuṇa."[14]

(*o*) "This is your might, O Mitra and Varuṇa. Standing invisible, they (i.e., your milch-cows) give milk every day. You cause all milch-cows of the fold to swell (O Mitra and Varuṇa). According to you (i.e., according to your will) the single wheel (i.e., the sun) rolls hither."[15]

(*p*) "With that which is a very strong shelter, without defect, which cannot be broken, O liberal protectors of the world, do you both pro-

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[4] *Cf.* RV. 1.35.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] = RV. 1.35.7.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] *Cf.* RV. 2.38.10.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] RV. 1.186.2.—According to S., who quotes TS. 2.1.6.4, this stanza should be recited as invitation-verse for the oblation of the omentum of the many-colored beast offered to the Visve Devah, at the animal sacrifice performed for a man who desires food.

[8] = RV. 7.35.11.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = RV. 10.36.13.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] *Cf.* RV. 7.9.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] = RV. 6.51.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] = TS. 2.4.14.r = RV. 6.52.13 = VS. 33.53.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = RV. 1.152.7.—According to S., who quotes TS. 2.1.7.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a two-colored cow offered to Mitra and Varuṇa, at the animal sacrifice performed for a man who desires progeny.

[14] = RV. 1.152.1.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[15] *Cf.* RV. 5.62.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

tect us, O Mitra and Varuṇa. Desiring to conquer booty, may we be victorious."[16]

(*q*) "Come, O Mitra and Varuṇa, to our gift of offerings. Besprinkle the pasturage with melted butter, with refreshing food. To you both (I say) a wish for the people here. Give (them) abundantly of the dear heavenly water."[17]

(*r*) "Stretch out your arms to us for life. Besprinkle our pasturage with melted butter. Make us famous among the people, O ye young ones. Listen, O Mitra and Varuṇa, to these my supplications."[18]

(*s*) "Do ye offer these songs of praise to Rudra, the god who is armed with a strong bow, the god who has quick arrows, the god who is powerful by his own power, the unconquerable conqueror, the most bountiful one, who has sharp weapons. Let him listen to us."[19]

(*t*) "By the most salutary remedies given by thee, O Rudra, may I live a hundred winters. Do thou drive away from us enmity; do thou drive further away distress; do thou drive away the diseases (so that they will be) dispersed."[20]

(*u*) "As it is thy right, thou bearest [the arrows and the bow. As it is thy right, thou bearest the holy, many-colored golden ornament. As it is thy right, thou disposest of all this huge universe. There is nothing stronger than thou, O Rudra]."[21]

(*v*) "Do not harm us in our children, [our descendants, nor in our life, nor in our cattle, nor in our horses. Do not, in anger, smite our manly sons, O Rudra. With oblations let us worship thee with veneration]."[22]

(*w*) "Let thy good will, O Father of the Maruts, come (to us); sever us not from the sight of the sun. May the hero be merciful to us in regard to our steeds. May we be prolific, O Rudra, with offspring."[23]

(*x*) "(Let it be) so, O reddish-brown bull, that thou will not be angry, that thou wilt not harm (us). Do thou listen here to our invocation, O Rudra. We would speak loudly in the assembly, being accompanied by manly sons."[24]

(*y*) "May the missile of Rudra spare us [; may the wrath of the impetuous, ill-disposed one spare us. Do thou loosen the strong (missiles) away from the generous donors, O bounteous one; be merciful to our children and descendants]."[25]

(*z*) "Do thou praise (, O singer,) the famous [youth, who is seated on the chariot seat, the strong one, ready to attack, like a terrible wild beast. Being praised, O Rudra, be merciful to the singer. Let thy missiles smite down another than us]."[26]

(*aa*) "O most bounteous one [, most auspicious one, be auspicious and kind to us. Laying down thy weapon on the highest tree, clothed in a skin, come here, and approach us, bearing thy spear]."[27]

(*bb*) "As it is thy right, thou bearest [the arrows and the bow. As it is thy right, thou bearest the holy many-colored golden ornament. As it is thy right, thou disposest of this huge universe. There is nothing stronger than thou, O Rudra]."[28]

(*cc*) "Thou, O Agni, art Rudra [, the Asura of the great sky; thou art the host of the Maruts; thou disposest of the food. Beneficial to the

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[16] *Cf.* RV. 5.62.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[17] *Cf.* RV. 7.65.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[18] = TS. 1.8.22.3.i = RV. 7.62.5 = VS. 21.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[19] *Cf.* RV. 7.46.1.—According to S., who quotes TS. 2.1.7.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a red cow offered to Rudra, at the animal sacrifice performed for a man who practices witchcraft.

[20] = RV. 2.33.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[21] = RV. 2.33.10.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, or the same animal sacrifice.

[22] = TS. 3.4.11.2.h = RV. 1.114.8 = VS. 16.16.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[23] = RV. 2.33.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[24] *Cf.* RV. 2.33.15.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[25] = TS. 4.5.10.4.i.—According to S., this stanza and the five following ones, i.e., *z*, *aa*, *bb*, *cc*, *dd*, may be recited instead of *s*, *t*, *u*, *v*, *w*, *x*, as invitation-verses and offering-verses for the oblations, at the same animal sacrifice performed for a man who practices witchcraft.

[26] = TS. 4.5.10.3–4.h.

[27] = TS. 4.5.10.4.k.

[28] = RV. 2.33.10.

household, thou farest with the ruddy winds. Thou, as Pūṣan, protectest thy worshipers with thine own self]."[29]

(*dd*) "[Do ye win, for help, Rudra], the king [of the sacrifice, the priest of the two worlds, whose sacrifice is effective, Agni (the Fire) of golden color, (who appears) before the unexpected thunder]."[30]

2.8.7

(*a*) sūryo devím uṣásaṁ rócamānā máryaḥ, ná (*corr.*: rócamānām, máryo ná) yóṣām abhyèti paścât, yátrā náro devayánto yugáni, vitanváte práti bhadráya bhadrám.

(*b*) bhadrá áśvā harítaḥ sūryasya, citrá édagvā (*corr.*: étagvā) anumádyāsaḥ, namasyánto divá á pṛṣṭhám asthuḥ, pári dyávāpṛthivī yanti sadyáḥ.

(*c*) tát sūryasya devatvám tán mahitvám, madhyá kártor vítataṁ sámjabhāra [1], yadé 'd áyukta harítaḥ sadhásthāt, ád rátrī vásas tanute simásmai.

(*d*) tán mitrásya váruṇasyā 'bhicákṣe, sūryo rūpáṁ kṛṇute dyór upásthe, anantám anyád drúśad asya pājaḥ, kṛṣṇám anyád dharítaḥ sámbharanti.

(*e*) adyá devā úditā sūryasya, nír áṁhasaḥ pipṛtân nír avadyât, tán no mitró váruṇo māmahantām, áditiḥ síndhuḥ pṛthiví utá dyáuḥ [2].

(*f*) divó rukmá urucákṣā údeti, dūré-arthas taráṇir bhrājamānaḥ, nūnáṁ jánāḥ sūryena prásūtāḥ, áyann árthāni kṛṇávann ápāṁsi.

(*g*) śáṁ no bhava cákṣasā śáṁ no áhnā, śáṁ bhānúnā śáṁ himá śáṁ ghṛṇéna, yáthā śám asmái śám (*corr.*: ádhvañ chám) ásad duroṇé tát sūrya dráviṇaṁ dhehí citrám.

(*h*) citráṁ devánām údagād ánīkam, cákṣur mitrásya váruṇasya 'gnéḥ [3], áprā dyávāpṛthiví antárikṣam, sūrya ātmá jágatas tasthúṣaś ca.

(*i*) tváṣṭā dádhad [índrāya śúṣmam, ápāko 'ciṣṭur yaśáse purúṇi, vṛṣa yájan vṛṣaṇaṁ bhúriretāḥ, mūrdhán yajñásya sámanaktu devân].

(*j*) tán nas turípam [ádha poṣayitnú déva tvaṣṭar ví rarāṇáḥ syasva, yáto vīráḥ karmaṇyàḥ su-dákṣo yuktá-grāvā jáyate devákāmaḥ].

(*k*) tváṣṭā vīráṁ [devákāmaṁ jajāna tváṣṭur árvā jāyata āśúr áśvaḥ, tváṣṭe 'dáṁ víśvaṁ bhúvanaṁ jajāna bahóḥ kartâram ihá yakṣi hotaḥ].

(*l*) piśáṅgarūpaḥ [subháro vayodhâḥ śruṣṭí vīró jāyate devákāmaḥ, prajâṁ tváṣṭā viṣyatu nábhim asmé áthā devânām ápy etu páthaḥ].

(*m*) dáśe 'maṁ tváṣṭur janayanta gárbham, átandrāso yuvatáyo bíbhartram (*corr.*: víbhṛtram), tigmánīkaṁ sváyaśasam jáneṣu, virócamānaṁ pári ṣīṁ nayanti.

(*n*) áviṣṭyo vardhate cárur āsu, jihmánām ūrdhváḥ sváyaśā upásthe [4]. ubhé tváṣṭur bibhyatur jáyamānūt, pratīcī siṁháṁ prátijoṣayete.

(*o*) mitró jánān [yátayati projīnan mitró dādhāra pṛthivím utá dyâm, mitráḥ kṛṣṭír ánimisā 'bhí caṣṭe satyáya havyáṁ ghṛtávad vidhema].

(*p*) prá sá mitra [márto astu práyasvān yás ta āditya śíkṣati vraténa, ná hanyate ná jīyate tvóto nái 'nam áṁho aśnoty ántito ná dūrât].

(*q*) ayáṁ mitró namasyàḥ suśévaḥ, rājā sukṣatró ajaniṣṭa vedhâḥ, tásya vayáṁ sumatáu yajñíyasya, ápi bhadré saumanasé syāma.

(*r*) anamīvása íḍayā mádantaḥ, mitájñavo várimann á pṛthivyâḥ, ādityásya vratám upaksiyántaḥ [5], vayáṁ mitrásya sumatáu syāma.

(*s*) mitráṁ ná īṁ śímyā góṣu gavyávat (*corr.* gavyávaḥ) svādhíyo vidháte apsv ájījanan árejayataṁ (*vorr.*: árejetaṁ) ródasī pājasā girâ, práti priyáṁ yajatáṁ janúṣām ávaḥ.

(*t*) mahâṁ ādityó námaso 'pasadyaḥ, yātayájjano gṛṇate suśévaḥ, tásmā etát pányatamāya júṣṭam, agnáu mitrâya havír ājuhota.

(*u*) á vāṁ ratho ródasī badbadhānáḥ [6], hiraṇy áyo vṛṣabhir yātv áśvaiḥ, ghṛtávartaniḥ pavíbhī rucānáḥ, iṣáṁ voḍhâ nṛpátir vājínīvān.

(*v*) sá paprathānó abhí páñca bhûma, trivandhúro manasá "yātu yuktáḥ, víśo yéna gácchatho devayántīḥ, kútrācid yâmam áśvinā dádhānā.

(*w*) sváśvā yaśásā "yātam arvâk, dásrā nidhíṁ mádhumantaṁ pibāthaḥ, ví vāṁ rátho vadhvâ yádamānaḥ [7], ántān divó bādhate vartaníbhyām.

(*x*) yuvóḥ śríyaṁ pári yóṣā vṛṇīta, sūro duuitâ páritakmiyāyām (*corr.*: páritakmyāyām), yád devayántam ávathaḥ śácībhiḥ, parighraṁsá vāṁ mánā vāṁ váyo gām (*corr.*: pári ghraṁsám ománā vāṁ váyo gāt).

(*y*) yó ha syá vāṁ rathirā vásta usráḥ, rátho yujānáḥ pariyâti vartíḥ, téna naḥ śáṁ yór uṣáso vyùṣṭau, ny àśvinā vahataṁ yajñé asmín.

(*z*) yuvâṁ bhujyúm ávaviddhaṁ samudré [8], údūhathur árṇaso ásridhānaiḥ, patatríbhir aśramáir avyathíbhiḥ, daṁsánābhir aśvinā pāráyantām.

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[29] = TS. 1.3.14.1.a = RV. 2.1.6.
[30] = TS. 1.3.14.1.b = RV. 4.3.1.

(*aa*) ágnīṣomā yó adyá vām, idáṃ vácaḥ saparyáti, tásmai dhattaṁ suvíryam, gávāṃ póṣaṁ sváśviyam.

(*bb*) yó agnīṣómā havíṣā saparyát, devadrīcā mánasā yó ghṛténa, tásya vratáṁ rakṣatam pātám áṁhasaḥ [9], viśé jánāya máhi śárma yacchatam.

(*cc*) ágnīṣomā yá áhutim, yó vāṃ dáśād dhaviṣkṛtim, sá prajáyā suvíryam, víśvam áyur vyàśnavat.

(*dd*) ágnīṣomā céti tád vīryàṃ vām, yád ámuṣṇitam avasáṃ paníṃ góḥ, ávātirataṃ práthayasya śéṣaḥ, ávindataṃ jyótir ékaṃ bahúbhyaḥ.

(*ee*) ágnīṣomāv imáṁ sú me [śṛṇutáṃ vṛṣaṇā hávam, práti sūktáni haryataṃ bhávataṃ dāśuṣe máyaḥ].

(*ff*) ágnīṣomā havíṣaḥ prásthitasya [vītám, háryataṃ vṛṣaṇā juṣéthām, suṣármāṇā svávasā hi bhūtám átha dhattaṃ yájamānāya śáṃ yóḥ]. [10].

2.8.7

(*a*) "Just as a young man (follows) a girl, Sūrya (the sun god) follows the radiant goddess Dawn, at the time when pious men place the yoke (on the oxen), in each case an auspicious one (i.e., an auspicious yoke) for an auspicious work."[1]

(*b*) "The auspicious bay horses of Sūrya, the bright shining ones, who are to be greeted with acclamations, have ascended the top of the sky, paying homage (to it). In one day they go round the sky and the earth."[2]

(*c*) "This is the godhead of Sūrya (the sun god), this (is) his greatness: in the middle of his work (i.e., at sunset, for his work consists in going from east to west during the day, and from west to east during the night), he has withdrawn that which has been spread out (by him) (i.e., his light). When he has yoked his bay horses (in order to go) from the place, then the Night spreads out her garment on everything."[3]

(*d*) "In order that this (i.e., this greatness of his) may be seen, Sūrya (the sun god) assumes the form of Mitra (the deity of the day), (and the form) of Varuṇa (the deity of the night) in the lap of the sky. Eternally his bay horses prepare one of his appearances, the bright one (for driving during the day), and the other one, the black one (for driving during the night)."[4]

(*e*) "Today, O gods, when Sūrya has risen, deliver us from trouble and from blame. This boon may Mitra and Varuṇa grant us, and Aditi, and Sindhu, Earth and Heaven."[5]

(*f*) "The golden ornament of the sky, the far-seeing god (i.e., Sūrya) rises, he whose aim is far off, he who is penetrating, he who is shining. Now, impelled by Sūrya, the people shall go to their business, and shall perform their work."[6]

(*g*) "Be welfare to us with thy gaze, welfare to us with thy day, welfare with thy brightness, welfare with the (winter) cold, welfare with the (summer) heat. In order that there may be welfare on the way (of the journey), (and) welfare at home, do thou give us, O Sūrya, wonderful wealth."[7]

(*h*) "The radiant countenance of the gods has risen, the eye of Mitra, Varuṇa, and Agni. He has filled the sky and the earth, and the atmosphere, Sūrya (the sun god), the soul of all that moves and of all that stands."

(*i*) "Tvaṣṭar, who gives manly vigor to Indra, Tvaṣṭar the wise one, the firm one, who gives many gifts to the glorious one,—let him, the prolific bull (Tvaṣṭar) worshiping the bull (Indra) anoint the gods (with oblations) on the head of the sacrifice."[8]

(*j*) "And do thou, O god Tvaṣṭar, graciously let loose for us that procreative seminal fluid,

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[1] = RV. 1.115.2.—According to S., who quotes TS. 2.1.8.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a white cow offered to Sūrya at the animal sacrifice performed for a man who desires pre-eminence in sacred lore.

[2] *Cf.* RV. 1.115.3.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] = RV. 1.115.4 = VS. 33.37.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[4] *Cf.* RV. 1.115.5; VS. 33.38.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] *Cf.* RV. 1.115.6; VS. 33.42.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] = RV. 7.63.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] *Cf.* RV. 10.37.10.—According to S., this stanza and the following one (*h*) (= RV. 1.115.1) may be recited instead of *e* and *f* as invitation-verse and offering-verse for the oblation the sacrificial substance of the victim's body, at the same animal sacrifice.

[8] = Tait.-Br. 2.6.8.4; *cf.* VS. 20.44.—According to S., who quotes TS. 2.1.8.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a horse offered to Tvaṣṭar, at the animal sacrifice performed for a man who desires cattle.

whence is born a clever, skillful son who sets in motion the pressing stones, and loves the gods."[9]

(*k*) "Tvaṣṭar begot the manly son who loves the gods. From Tvaṣṭar is born the courser, the swift horse. Tvaṣṭar produced all this world. To the maker of much do thou offer the oblation, O hotar."[10]

(*l*) "A manly son of brownish complexion, strong, vigorous, obedient, and loving the gods is born. Let Tvaṣṭar let loose for us progeny, the origin of posterity; and may that (i.e., that progeny) go to the abode of the gods."[11]

(*m*) "The ten (i.e., the ten fingers) produced the offspring of Tvaṣṭar; the indefatigable girls (produced) the one who is to be born in various directions (i.e., Agni, the Fire). They lead around the sharp-pointed one (i.e., Agni), the radiant one, who, through his own power, is glorious among men."[12]

(*n*) "(Becoming) visible, the lovely one grows in the middle of them (i.e., in the middle of the indefatigable girls, i.e., of the fingers), standing erect in the lap of them who assume a transverse position,— he who is glorious through his own power. The two (worlds) (the sky and the earth) are afraid of the son of Tvaṣṭar (i.e., Agni). (But then) facing him, they both honor the lion (i.e., Agni, the son of Tvaṣṭar)."[13]

(*o*) "Mitra unites men, knowing (how to do it); Mitra supports the earth and the sky; Mitra surveys men with unwinking eyes. To the true one (i.e., Mitra), let us offer an oblation rich in melted butter."[14]

(*p*) "Let that mortal, rich in food, be eminent, O Mitra,—(that mortal) who, O Aditya, pays homage to thee with his religious vow. Aided by thee, he is not slain, nor oppressed. Affliction does not come to him neither from near nor from afar."[15]

(*q*) "This venerable, very gracious Mitra has been born as a well-ruling king, as a dispenser (of riches). May we be in the benevolence of this god worthy of worship, and in his auspicious favor."[16]

(*r*) "Free from disease, rejoicing in the offering, having the knees firm on the expanse of the earth, abiding by the law of the son of Aditi, may we be in the favor of Mitra."[17]

(*s*) "Just as, eagerly desirous of cows (they formerly generated) him, Mitra, for the conquest of cows,—just so pious men (now) have generated him in the religious assembly for the obtainment of waters. The two worlds (i.e., the earth and the sky) have trembled at his appearance, at his voice, in the face of the dear one, worthy of worship, (who is) the aid of men."[18]

(*t*) "The powerful son of Aditi is to be approached with reverence, he who unites men, he who is kind to the singer. To this most glorious Mitra do ye offer this agreeable oblation into the fire."[19]

(*u*) "Let your golden chariot, running against the two worlds (i.e., the earth and the sky), come here with its strong horses,—(that chariot) the tracks of which are brilliant with melted butter, (that chariot) which is bright with the tires of its wheels,—(let it come) carrying nourishment, (like) a king rich in the manifestations of invigorating food."[20]

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[9] = TS. 3.1.11.1.f = RV. 3.4.9.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[10] = TS. 5.1.11.3.i = VS. 29.9.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] = TS. 3.1.11.2.h = RV. 2.3.9.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[12] = RV. 1.95.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = RV. 1.95.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[14] = TS. 3.4.11.5.q = RV. 3.59.1.—According to S., who quotes TS. 2.1.8.4, this stanza should be recited as invitation-verse for the oblation of the omentum of a white beast offered to Mitra, at the animal sacrifice of a man who, when a contest is joined, desires an agreement.

[15] = TS. 3.4.11.5.r = RV. 3.59.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[16] RV. 3.59.4.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[17] = RV. 3.59.3.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[18] *Cf.* RV. 1.151.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[19] = RV. 3.59.5.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[20] *Cf.* RV. 7.69.1.—According to S., who quotes TS. 2.1.10.1, this stanza should be recited as invitation-verse for the oblation of the omentum of a dusty beast with spots on the forehead offered to the Aśvins, at the animal sacrifice performed for a man who, being a bad Brāhmaṇa, desires to drink Soma.

(*v*) "Extending over the five countries (of the earth), let that chariot that has three seats, come here, yoked by the mind,—(that chariot) on which you go to the people who serve the gods, directing your course wherever you want, O Aśvins."[21]

(*w*) "Having excellent horses, being honored, do ye come here (,O Aśvins); you who accomplish wonderful deeds, you shall drink the sweet drink that is offered to you. Your chariot, which is accompanied by a young girl, drives asunder the ends of the sky with the two felloes of its wheels."[22]

(*x*) "The young girl, the daughter of the Sun god, chose your beauty (,O Aśvins,) at the time of decision. When you two, with your mighty assistance, help the man who serves the gods, then, by your protection, his life escapes (the danger of) the heat (of the sun)."[23]

(*y*) "When this chariot of yours, O charioteers, puts on as a garment the rays of the morning light, and, being yoked, goes around in order to accomplish its circuit,—with that (chariot), O Aśvins, do ye bring us health and wealth, to this sacrifice, at the first gleam of the dawn."[24]

(*z*) "Bhujyu, who had been thrown down into the sea, you rescued from the waves with your unerring, indefatigable, sure-footed, winged (horses), saving (him), O Aśvins, by your wonderful powers."[25]

(*aa*) "O Agni and Soma, to him who today reverently dedicates his speech to you, do ye bring abundance of manly sons, increase of cowherds, and possession of good horses."[26]

(*bb*) "Do ye protect, O Agni and Soma, the religious vow of him who reverently offers the oblation, who, with his mind turned towards the gods, offers the melted butter, and do ye save him from distress. Do ye give to the clan, to the people, your mighty protection."[27]

(*cc*) "O Agni and Soma, he who will offer you the oblation, who will offer you the preparation of the sacrificial substance, he, with his progeny, will obtain abundance of manly sons and the complete extension of life."[28]

(*dd*) "O Agni and Soma, this heroic deed of yours is well known, that you robbed the Paṇi, taking away his provisions, the cows. (And) you overpowered the offspring of Prathaya, (and) you found the one light (that shines) for many."[29]

(*ee*) "O Agni and Soma, listen kindly to this invocation of mine, O mighty ones; do ye accept gladly my songs; be a refreshment to him who serves you."[30]

(*ff*) "O Agni and Soma, do ye eat the oblation which is set forth; gladly accept it, O mighty ones; rejoice in it; be of good protection, of good help, and give to the Sacrificer health and wealth."[31]

2.8.8

(*a*) ahám asmi prathamajā́ ṛtásya, pū́rvaṃ devébhyo amṛ́tasya nā́bhiḥ, yó mā dádāti sá íd evá mā ''vāḥ, ahám ánnam ánnam adántam admi.

(*b*) pū́rvam agnér ápi dahaty ánnam, yattáu há ''sāte ahám uttaréṣu, vyā́ttam asya paśávaḥ subjámbham, páśyanti dhī́rāḥ prácaranti pā́kāḥ.

(*c*) jáhāmy anyáṃ ná jahāmy anyám, ahám ánnam vā́śam íc carāmi [1], samānám árthaṃ páryemi bhuñját, kó mā́m ánnam manuṣyò dayeta.

(*d*) párkāke ánnam níhitaṃ loká etát, víśvair deváiḥ pitṛ́bhir guptám ánnam, yád adyáte lupyáte yát paropyáte, śatatamí sā́ tanū́r me babhūva.

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[21] = RV. 7.69.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[22] = RV. 7.69.3.—According to S., this stanza should be recited as an invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[23] *Cf.* RV. 7.69.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[24] = RV. 7.69.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[25] *Cf.* RV. 7.69.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[26] = RV. 1.93.2.—According to S., who quotes TS 3.4.3.3, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren goat offered to Agni and Soma at the animal sacrifice performed for a man who desires "May I be possessed of food, an eater of food!"

[27] = RV. 1.93.8.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[28] = RV. 1.93.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[29] *Cf.* RV. 1.93.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[30] = TS. 2.3.14.2.i = RV. 1.93.1.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[31] = TS. 2.3.14.2.1 = RV. 1.93.7.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

(*e*) mahántau carū sakṛddugdhéna paprau, dívaṃ ca pṛ́śni pṛthivíṃ ca sākám, tát saṃpíbanto ná minanti vedhásaḥ, nái 'tád bhūyo bhávati nó kánīyaḥ [2].

(*f*) ánnaṃ prāṇám ánnam apānám āhuḥ, ánnaṃ mṛtyúṃ tám u jīvátum āhuḥ, ánnaṃ brahmāṇo jarásaṃ vadanti, ánnam āhuḥ prajánananaṃ prajānām.

(*g*) mógham ánnam vindate ápracetāḥ, satyáṃ bravīmi vadhá ít sá tásya, nā 'ryamáṇaṃ púṣyati nó sákhāyam, kévalāgho bhavati kevalādī.

(*h*) aháṃ megháḥ stanáyan várṣann asmi, mā́m adanty ahám admy anyā́n [3], ahā́m sád ámṛto bhavāmi, mád ādityā́ ádhi sárve tapanti.

(*i*) devíṃ vā́cam ajanayanta [devā́ḥ, tā́m viśvárūpāḥ paśávo vadanti, sā́ no mandré sam ūrjaṃ dúhānā dhenúr vā́g asmā́n úpa súṣṭutai ''tu].

(*j*) yád vā́g vádanti [avicetanā́ni rā́ṣṭrī devā́nām niṣasā́da mandrā́, cátasra ūrjaṃ duduhe páyāṁ́si kvà asyāḥ paramā́ṃ jagāma].

(*k*) anantā́m ántād ádhi nírmitāṃ mahíṃ, yásyāṃ devā́ adadhur bhójanāni, ékākṣarāṃ dvipádāṁ́ ṣáṭpadāṃ ca, vā́cam devā́ úpajīvanti víśve.

(*l*) vā́caṃ devā́ úpajīvanti víśve, vā́caṃ gandharvā́ḥ paśávo manuṣyā́ḥ, vā́cí 'mā́ víśvā bhúvanāny árpitā [4], sā́ no hávaṃ juṣatām índrapatnī.

(*m*) vā́g akṣáram prathamajā́ ṛtásya, védānāṃ mātā́ 'mṛtasya nā́bhiḥ, sā́ no juṣāṇó 'pa yajñā́m ā́gat, ávantī devī́ suhávā me astu.

(*n*) yā́m ṛ́ṣayo mantrakṛ́to manīṣíṇaḥ, anvā́icchan devā́s tápasā śrámeṇa, tā́ṃ devíṃ vā́cam̃ havíṣā yajāmahe, sā́ no dadhātu sukṛtásya loké.

(*o*) catvā́ri vā́k párimitā padā́ni [5], tā́ni vidur brāhmaṇā́ yé manīṣíṇaḥ, gúhā tríṇi níhitā né 'ṅgayanti, turī́yaṃ vācó manuṣyā́ vadanti.

(*p*) śraddhā́yā 'gníḥ sámidhyate, śraddhā́yā vindate (*corr.*: hūyate) havíḥ, śraddhā́ṃ bhágasya mūrdhā́ni, vácasā́ ''vedayāmasi.

(*q*) priyā́m̃ śraddhe dádataḥ, priyā́m̃ śraddhe dídāsataḥ, priyáṃ bhojéṣu yájvasu [7], idáṃ ma uditā́ṃ kṛdhi.

(*r*) yáthā devā́ ásureṣu, śraddhā́m ugréṣu cakriré, evā́ṃ bhojéṣu yájvasu, asmā́kam uditā́ṃ kṛdhi.

(*s*) śraddhā́ṃ devā (*corr.*: devā́) yájamānaḥ, vāyúgopā úpāsate, śraddhā́m̃ hṛdayyàyā́ ''kūtyā, śraddhā́yā hūyate havíḥ (*corr.* vindate vasu).

(*t*) śraddhā́ṃ prātár havāmahe [7], śraddhā́ṃ madhyáṃdinaṃ pári, śraddhā́m̃ sūryasya nimrúci, śráddhe śrád dhāpaye 'há mā.

(*u*) śraddhā́ devā́n ádhivaste, śraddhā́ víśvam idáṃ jágat, śraddhā́ṃ kā́masya mātáram, havíṣā vardhayāmasi.

(*v*) bráhma jajñānáṃ prathamā́ṃ purástāt, ví sīmatáḥ surúco vená āvaḥ, sá budhníyā upamā́ asya viṣṭhā́ḥ [8], satáś ca yónim ásataś ca vívaḥ.

(*w*) pitā́ virā́jām ṛ́ṣabhó rayīṇā́m, antárikṣaṃ viśvárūpa āviveśa, tám arkáir abhyàrcanti vatsám, bráhmasántaṃ bráhmaṇā vardháyantaḥ.

(*x*) bráhma devā́n ajanayat, bráhma víśvam idáṃ jágat, bráhmaṇaḥ kṣatráṃ nírmitam, bráhma brāhmaṇā́ ātmánā.

(*y*) antár asmin imé lokā́ḥ [9], antár víśvam idáṃ jágat, bráhmai 'va bhūtā́nāṃ jyéṣṭham, téna kò 'rhati spárdhitum.

(*z*) bráhman devā́s tráyastriṁ́śat, bráhmann indraprajāpatī, bráhman ha víśvā bhūtā́ni, nāvī 'vā 'ntáḥ samā́hitā.

(*aa*) cátasra ā́śāḥ prácarantv agnáyaḥ, imáṃ no yajñáṃ nayatu projānán, ghṛtáṃ pínvann ajáraṁ́ suvíram [10], bráhma samíd bhavaty āhutīnām.

(*bb*) ā́ gā́vo agmann utá bhadrám akran, sídantu goṣṭhé raṇáyantv asme, prajā́vatīḥ pururū́pā ihá syuḥ, índrāya pūrvír uṣáso dúhānāḥ.

(*cc*) índro yájvane pṛṇaté ca śikṣati, úpé'd dadāti ná svā́ṃ muṣāyati, bhū́yobhūyo rayím íd asya vardháyan, ábhinne khillé nídadhāti devayúm.

(*dd*) ná tā́ naśanti [ná dabhati táskaraḥ, nái 'nā amitró vyáthir ā́ dadharṣati, devā́m̃ś ca yā́bhir yájate dádāti ca jyóg ít tā́bhiḥ sacate gópatiḥ sahá].

(*ee*) ná tā́ árvā [reṇúkakāṭo aśnute ná saṁ́skṛtatrám úpayanti tā́ abhí, urugāyám ábhayaṃ tásya tā́ ánu, gā́vo mártasya vícaranti yájvanaḥ].

(*ff*) gā́vo bhágo gā́va índro me acchāt (*corr.*: acchān), sómasya prathamā́sya bhakṣáḥ, imā́ yā́ gā́vaḥ sá janāsa índraḥ, icchā́mí 'd dhṛdā́ mánasā cid índram.

(*gg*) yūyáṃ gāvo medayathā kṛśā́ṃ cit, aślīlā́ṃ (*corr.*: aśrīrā́ṃ) cit kṛṇuthā suprátīkam, bhadrā́ṃ gṛhā́ṃ kṛṇutha bhadravācaḥ, brhád vo váya ucyate sabhā́su.

(*hh*) prajā́vatīḥ sūyávasaṁ́ ruśántīḥ (*corr.*: riśántīḥ), śuddhā́ apáḥ suprapāṇé píbanthīḥ, mā́ vaḥ stená īśata mā́ 'ghā́śaṁ́saḥ, pári vo hetí rudrásya vṛñjyāt (*corr.*: vṛjyāḥ).

(*ii*) úpe 'dám upapárcanam, āsú góṣū 'papṛcyatām, úpa ṛṣabhásya rétasi, úpe 'ndra táva vīryè [12].

2.8.8

(*a*) "I am the first offspring of the Sacred Order, (born) before the gods, (as) the navel (i.e., the origin) of the beverage of immortality. He who gives me, he indeed keeps me back, (but) I, the Food, eat him who (only) eats the food (and does not give food)."[1]

(*b*) "Even before Agni (the Fire god), Food (the Food god) burns (the man who eats the food and does not give food). Both (he who gives and he who does not give) are making efforts. I (am) among the better ones (i.e., among those who give food). The beasts (i.e., the living beings, and men among them) (move) towards the strong-toothed open mouth of that one (i.e., of the Food god). The wise ones look (at it); the ignorant ones enter it."[2]

(*c*) "I abandon the one, I do not abandon the other (i.e., I abandon the one who eats food and does not give food to others, but I do not abandon the man who gives food to others). I, the Food (god), I am acting according to my own will. If the object (of a man) is equitable (i.e., if the object of a man is equally to eat food and to give food to others) I surround it (i.e., I accept it), enjoying it. What man would dispose of me, the Food (god)?"[3]

(*d*) "This food (i.e., the food that is given to Brahmans or that is offered as an oblation) is placed in yonder world; it is kept by all the gods, (and) by the Fathers (the deceased ancestors). (But) that (food) which is eaten, which is spoiled, which is put aside, that food becomes my hundredfold body (i.e., the hundredfold body of the Food god)."[4]

(*e*) "With what has been milked out only once, the variegated one (i.e., the variegated food) has filled the two great cups, the sky and the earth together. Drinking that food together the worshipers of the gods do not diminish it. That (food) does not become greater or smaller."[5]

(*f*) "They say that food is the outbreath, and that food is the inbreath. They say that food is death, and that it is life. The Brahmans say that food is old age; they say that food is the generating power of living beings."[6]

(*g*) "He who has no understanding gets (only) useless food. I tell the truth. It is death for him. He does not further his friend nor his companion. He who eats by himself alone (excluding others), he has only guilt."[7]

(*h*) "I am the thundering raining cloud. Some people (i.e., the good ones) eat me, I eat the others (the bad ones). (As I am) the true being, I am immortal. It is because of me that all the Ādityas are shining."[8]

(*i*) "The gods generated the goddess Speech. The many-shaped animals (as they are speaking) proclaim her. Pleasantly sounding, giving food and strength, let this milch-cow, Speech, having been well praised (by us) come to us."[9]

(*j*) "When Speech, the sovereign of the gods, speaking unintelligible words, sat down pleasantly sounding, she gave, as invigorating power, four kinds of milk. Where did the best part of her go?"[10]

(*k*) "It is on the mighty one who, having been made out of Death, is immortal, it is on the one in whom the gods have placed all enjoyments, it is on (the goddess) Speech, who consists of one

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[1] According to S., who quotes Āp. 19.16.17, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice performed for the acquisition of food.—In the text of Sāyaṇa's commentary in the Ānandśārsma edition, we should read *annāya* instead of *sānnāyye*.

[2] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[3] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.—My interpretation of the difficult text of this stanza is uncertain.

[4] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[6] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[7] = RV. 10.117.6.—According to S., this stanza may be recited instead of *e*, as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[8] According to S., this stanza may be recited instead of *f*, as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[9] = RV. 8.100.11.—According to S., who quotes Āp. 19.16.17, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice performed for the acquisition of eloquence.

[10] = RV. 8.100.10.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

syllable, who consists of two *pādas*, who consists of six *pādas*, that all gods live."[11]

(*l*) "It is on (the goddess) Speech that all the gods live; it is on (the goddess) Speech that the Gandharvas, the animals, and men live. All beings here are fastened to (the goddess) Speech. Let her, the consort of Indra, be delighted in our invocation."[12]

(*m*) "The Speech is the imperishable one, the first offspring of the Sacred Order, the mother of the Vedas, the navel (i.e., the origin) of immortality. Being pleased let her come to our sacrifice. Let the helping goddess be easily invoked by me."[13]

(*n*) "To the goddess whom the wise Ṛṣis, the composers of the Vedic hymns, and the gods, searched with pain and fatigue, to that goddess Speech we offer the sacrificial substance. Let her establish us in the world of the virtuous deed."[14]

(*o*) "Speech is measured as (i.e., composed of) four portions. The Brāhmaṇas who are wise, know them. (Of these four portions) three, that are kept in secret, they do not set in motion. Men speak (only) the fourth portion of Speech."[15]

(*p*) "With Faith the (sacred) fire is kindled; with Faith the oblation is offered. On the top of good fortune, with our speech, we proclaim Faith."[16]

(*q*) "O Faith, make this speech of mine agreeable to him who gives, agreeable, O Faith, to him who intends to give, agreeable to the generous Sacrificers."[17]

(*r*) "Just as the gods made faith effective (i.e., obtained confidence) among the powerful Asuras, thus (, O Faith,) make our speech effective among the generous Sacrificers."[18]

(*s*) "Having Vāyu as their protector, the gods, offering the sacrifice, pay homage to Faith, Faith with an intention that comes from the heart. Through Faith one obtains wealth."[19]

(*t*) "We invoke Faith in the morning, Faith at midday, Faith at sunset. O Faith, make me obtain faith (i.e., obtain confidence)."[20]

(*u*) "Faith puts on the gods as her garment. Faith (put on) all this world (as her garment). With our oblation we gladden Faith, the mother (i.e., the cause) (of the obtainment) of the object of desire."[21]

(*v*) "Vena has discovered, from the bright boundary, the Bráhman (i.e., the holy power of the sacred word), born first in the east; he has discovered the lowest and the highest form of it, the womb of being and of not-being."[22]

(*w*) "The father of the shining ones, the bull (i.e., the generator) of wealth, the multiform one, has entered the atmosphere. They (i.e., the priests) priase the calf with songs of praise, strengthening him who is the Bráhman (i.e., the holy power of the sacred word) with the Bráhman (the holy power of the sacred word)."[23]

(*x*) "The Bráhman (the holy power of the sacred word) generated the gods; the Bráhman generated all this world. It is out of the Bráhman that the power of the Kṣatriyas has been made. The Bráhmaṇa (the priest) is the Bráhman by himself."[24]

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[11] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[12] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[13] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[14] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[15] = RV. 1.164.45.—According to S., this stanza may be recited instead of *n*, as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[16] *Cf.* RV. 10.151.1.—According to S., who quotes Āp. 19.16.17, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice performed for the acquisition of faith.

[17] = RV. 10.151.2.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[18] = RV. 10.151.3.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[19] *Cf.* RV. 10.151.4.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[20] *Cf.* RV. 10.151.5.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[21] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[22] = TS. 4.2.8.2.d = VS. 13.3.—According to S., who quotes Āp. 19.16.7, this stanza should be recited as invitation-verse for the oblation of the omentum of a bull, at the animal sacrifice performed for the acquisition of the Bráhman, i.e., the holy power of the sacred word.

[23] According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[24] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

(*y*) "In this (Bráhman) are these spaces; in this (Bráhman) is all this world. The Bráhman is the best of all beings. Who is capable of emulating it?"[25]

(*z*) "In the Bráhman are the thirty-three gods; in the Bráhman are Indra and Prajāpati. In the Bráhman are all beings, placed within as in a boat."[26]

(*aa*) "Let the (sacred) fires advance to the four quarters. Let him (Agni, the Fire god,) lead this sacrifice of ours, well knowing (the way), making rich the clarified butter, granting manly sons. The Bráhman (the holy power of the sacred word) is the kindling-stick of the libations."[27]

(*bb*) "The cows have come and have brought welfare. Let them lie down in the cowpen, let them be pleased with us. Let the many-colored ones be prolific here, and let them give milk for Indra, many mornings."[28]

(*cc*) "Indra is willing to help the man who worships and gives abundantly; he gives him additional gifts; he does not take away his property. Increasing his wealth more and more, he establishes the man who serves the gods in a large (undivided) uncultivated piece of land."[29]

(*dd*) "They (i.e., the cows) are not lost; the thief does not injure them; the enemy does not attack their wavering course. He who offers them as an oblation to the gods and gives them as a sacrificial gift (to the priests), will stay with them a long time as their lord."[30]

(*ee*) "The quick horse who has the back of his neck covered with dust, does not overtake them. They do not come to the slaughtering bench. The cows of the mortal who sacrifices, graze upon a safe wide space (of land)."[31]

(*ff*) "The cows appeared to me like (the god) Bhaga (the Dispenser), like Indra, like the drinking of the first (pressed) Soma. The cows, O men, are Indra. With my heart, with my mind, I long for Indra."[32]

(*gg*) "You make fat even the lean one, O cows; you make handsome even the ugly one. You make the home auspicious, O you who speak auspiciously. Your great energy is proclaimed in the assemblies."[33]

(*hh*) "Prolific, grazing upon a good pasturage, drinking pure waters in a good drinking-place, let no thief, no evil-wishing man, be master of you. Let the missile of Rudra spare you."[34]

(*ii*) "Let the means of impregnation be infused in these cows, let it be infused in the seminal fluid of the bull, let it be infused in thy manly vigor, O Indra."[35]

2.8.9

(*a*) tā́ sūryācandramásā viśvabhṛ́ttamā mahát, (*corr.*: viśvabhṛttamā, mahát) téjo vásumad rājato diví, sámātmānā caratáḥ sāmacāriṇā, yáyor vratáṃ ná mamé jātu deváyoḥ.

(*b*) ubhā́v ántau páriyāta ármyā (*corr.*: ūrmyā?), divó na raśmíṁs tanutó vy arṇavé, ubhā́ bhuvantī́ bhúvanā kavíkratū, sū́ryā ná candrā́ carato hatā́matī.

(*c*) pátī dyumád viśvavídā ubhā́ diváḥ, sū́ryā ubhā́ candrámasā vicakṣaṇā́ [1], viśvávārā varivo—bhā́ váreṇyau, tā́ no 'vataṃ matimántā máhivratā.

(*d*) viśvaváparī pratáraṇā tarantā́, suvarvídā dṛśáye bhūriraśmī́, sū́rya hí candrā́ vásu tveṣá darśatā́, manasvíno 'bhā́ 'nucarató nu sáṇ dívam.

(*e*) asyá śrávo nadyàḥ saptá bibhrati, dyā́vākṣā́mā pṛthivī́ darśatáṃ vápuh, asmé sū́ryācandramásā 'bhicákṣe, śraddhé kám indra carato vitarturám [2].

(*f*) pūrvāparáṃ carato māyáyai 'táu, śíśū krī́dantau páriyāto adhvarám, víśvāny anyó bhúvanā 'bhicáṣṭe, ṛtū́n anyó vidádhaj jāyate púnaḥ.

(*g*) híraṇyavarṇāḥ śúcayaḥ pāvaká [yā́su jātáḥ kaśyápo yā́sv índraḥ, agníṃ gárbhaṃ dadhire vírūpāḥ, tā́ nu ápaḥ śáṁ syoná bhavantu].

(*h*) yā́sāṁ rā́jā [váruṇo yā́ti mádhye, satyā́-'nṛté avapáśyañ jánānām, madhu-ścútaḥ śúcayo yā́ḥ pāvakā́ḥ, tā́ no ápaḥ śáṁ syoná bhavantu].

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[25] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[26] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[27] = TS. 5.7.8.2.b; *cf.* Āp. 16.25.2.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[28] = RV. 6.28.1.—According to S., who quotes Āp. 19.16.18, this stanza and the seven following ones should be recited for the eight *upahomas*, i.e., additional oblations, at the same animal sacrifice.

[29] = RV. 6.28.2.

[30] = RV. 6.28.3.

[31] = RV. 6.28.4.

[32] = RV. 6.28.5.

[33] = RV. 6.28.6.

[34] = RV. 6.28.7.

[35] = RV. 6.28.8.

(*i*) yâsāṃ devá [diví kṛṇvánti bhakṣám, yá antárikṣe bahudhá bhávanti, yâḥ pṛthivíṃ páyaso 'ndánti śukráḥ, tá na ápaḥ śáṁ syoná bhavantu].

(*j*) śivéna mā cákṣuṣā paśyatā ["'paḥ, śiváyā tanúvó 'pa spṛśata tvúcaṃ me, sárvāṁ agnīṁr apsuṣádo huve vaḥ, máyi várco bálam ójo ní-dhatta].

(*k*) ápo bhadrá [ghṛtám íd ápa āsuḥ, agní-ṣómau bibhraty ápa ít tâḥ, tīvró ráso madhupṛ-cām araṃgamá á mā prāṇéna sahá varcasá gan].

(*l*) ád ít paśyāmi [utá vā śṛṇomi, á mā ghóṣo gacchati vâṅ na āsām, mánye bhejānó amṛtasya tárhi, hiraṇyavarṇā átṛpam yád vaḥ].

(*m*) ná 'sad āsīn nó sád āsīt tadánīm, ná 'sīd rájo nó vyòmā 'paró yát, kím ávarīvaḥ kúha kásya śarman [3], ámbaḥ kím āsīd gáhanaṃ gabhīrám.

(*n*) ná mṛtyúr amṛtam tárhi ná, râtriyā (*corr.*: ná mṛtyúr āsīd amṛtam ná tárhi, ná râtriyā) áhna āsīt praketáḥ, ânīd avātáṁ svadháyā tád ékam, tásmād dhā 'nyáṃ ná paráḥ kíṃ canâ "sa.

(*o*) táma ásīt támasā gūḍhám ágre praketám, (*corr.*: ágre, apraketáṁ) salilâṁ sárvam ā idám; tucchéna bhv (*corr.*: tuchyéna bhv) áphitiam yád âsīt, támasas (*corr.*: tápasas) tán mahinâ 'jāyatái 'kam.

(*p*) kâmas tád ágre sám avartatâ 'dhi, mánaso rétaḥ prathamáṃ yád âsīt. sató bándhum ásati nír avindan, hṛdí pratíṣyā kaváyo manīṣâ.

(*q*) tiraścíno vítato raśmír eṣām, adásvid (*corr.*: adáḥ svid) āsí3d, upári svid āsī3t, retodhâ āsan mahimâna āsan, svadhâ avástāt práyatiḥ parástāt.

(*r*) kó addhâ veda, ká ihá právocat, kúta âjātā, kúta iyáṃ vísṛṣṭiḥ, arvâg devâ asyá visárjanāya (*corr.*: visárjanena) [5], áthā kó veda yáta ābabhûva.

(*s*) iyáṃ vísṛṣṭir yáta ābabhūva, yádi vā dadhé yádi vā ná, yó asyâ 'dhyakṣaḥ paramé vyòman, só aṅgá veda, yádi vā ná veda.

(*t*) kíṁ svid vánaṃ ká u sá vṛkṣá āsīt, yáto dyávāpṛthivī niṣṭatakṣúḥ, mánīṣiṇo mánasā pṛcchátē 'd u tát, yád adhyátiṣṭhad bhúvanāni dhāráyan.

(*u*) bráhma vánaṃ bráhma sá vṛkṣá āsīt [6], yáto dyávāpṛthivī niṣṭatakṣúḥ, mánīṣiṇo manasā víbravīmi vaḥ, bráhmā 'dhyátiṣṭhad bhúvanāni dhāráyan.

(*v*) prātár agníṃ prātár índraṁ havāmahe, prātár mitrâváruṇā prātár aśvínā, prātár bhágaṃ pūṣáṇaṃ bráhmaṇaspátim, prātáḥ sómam utá rudráṁ huvema.

(*w*) prātár jítaṃ bhágam ugráṁ huvema, vayáṃ putrám áditer yó vidhartâ, ádhrāś cid yáṃ mányamānas turáś cit [7], rájā cid yáṃ bhágaṃ bhakṣī 'ty âha.

(*x*) bhága práṇetar bhága sátyarādhaḥ, bháge 'māṃ dhíyam údava dádan naḥ, bhága prá ṇo janaya góbhir áśvaiḥ, bhága prá nṛbhir nṛvántaḥ syāma.

(*y*) uté dânīm bhágavantaḥ syāma, utá prapitvá utá mádhye áhnām, utó 'ditā maghavan sûryasya, vayáṃ devânāṁ sumatáu syāma.

(*z*) bhága evá bhágavāṁ astu devāḥ [8], téna vayáṃ bhágavantaḥ syāma, táṃ tvā bhaga sárva íj johavīmi (*corr.*: johavīti), sá no bhága pura etâ bhave 'há.

(*aa*) sám adhvarâyo 'ṣáso namanta, dadhikrâve 'va śúcaye padâya, arvācīnáṃ vasuvídaṃ bhágaṃ naḥ, rátham ivâ 'śvā vājīna âvahantu.

(*bb*) áśvāvatīr gómatīr na uṣásaḥ, vīrávatīḥ sádam ucchantu bhadráḥ, ghṛtáṃ dúhānā viśvátaḥ prápīnāḥ, yūyáṃ pàta svastíbhiḥ sádā naḥ [9].

2.8.9

(*a*) "The Sun and the Moon, who support the universe, reign as a great, rich splendor in the sky. Having the same nature, proceeding in the same way, they move, those two whose dominion one cannot measure."[1]

(*b*) "Both (the Sun and the Moon) go around the two ends (of the earth), with a wave (*ūrmyâ*) (?). Like the rays of the sky, they spread out (their rays) in an ocean of air. Both, having the insight of sages, enlivening the beings, bright like two suns, destroying poverty, wander (in the sky)."[2]

(*c*) "Both, the Sun and the Moon, brightly (shining), knowing everything, are the two lords of the sky. Both, the Sun and the Moon, are radiant. Bestowing goods, shining in the space, they are desirable. As such let them both help

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[1] According to S., who quotes Āp. 19.16.21, this stanza should be recited as invitation-verse for the oblation of the omenta of two twins, a white he-goat and a black he-goat, tied to a single sacrificial post, at the animal sacrifice offered to the Sun and the Moon. According to the commentary of Sat. Śr. S., the purpose of this animal sacrifice is the attainment of heaven.

[2] According to S., this stanza should be recited as offering-verse for the oblation of the omenta of the same two victims, at the same animal sacrifice.—It seems impossible to maintain the reading *armyâ*. The reading *ūrmyâ* (with a wave) seems to be an acceptable conjecture if we consider the fact that the sky, where the sun and the moon are wandering, is called *arṇava*, "an ocean of air."

us, they who are wise, they who have a great dominion."[3]

(*d*) "Spreading (their rays) in the whole world(?), furthering, going across (the ocean of the air), bestowing light for seeing, having many rays, the Sun and the Moon, (who are) wealth, beautiful with brilliancy, the two wise ones, move across the sky."[4]

(*e*) "The seven rivers support his glory. The sky and the earth, the broad one, (support) his beautiful body. For us, for seeing (i.e., in order that we may see), the Sun and the Moon, for faith indeed (i.e., in order that we may have faith in thee), O Indra, wander alternately."[5]

(*f*) "These two (the Sun and the Moon) go in the east and in the west by their wonderful divine power. (Like) playing children, they go around the sacrifice. One of them (i.e., the Sun) beholds the beings; the other one (i.e., the Moon), establishing the (different) periods of time, is born again (and again)."[6]

(*g*) "Of golden color, pure and purifying, those ones in which Kaśyapa was born, in which Indra (was born), have conceived, being of various forms, Agni (the fire god) as a germ. May those Waters be propitious and kindly to us."[7]

(*h*) "Those ones in the midst of which Varuṇa goes gazing on the truth and falsehood of men, those ones which are dripping honey, which are pure and purifying, may those Waters be propitious and kindly to us."[8]

(*i*) "Those ones of which, in the sky, the gods make their food, those ones that are in many places in the atmosphere, those ones that wet the earth with their sap, the pure ones, may those Waters be propitious and kindly to us."[9]

(*j*) "With auspicious eyes do ye gaze on me, O Waters; with auspicious body do ye touch my skin; I invoke you all, (you) the fires that sit in the Waters. Do ye put in me vital power, force, and might."[10]

(*k*) "The Waters are kindly, the Waters are clarified butter. The Waters bear Agni and Soma. May the pungent sap of the ones which are dripping sweetness, come to me with life breath and vital power, ready to help."[11]

(*l*) "Then I see or I hear. A noise comes to me; the voice of those ones (comes) to us. I think that I have enjoyed the beverage of immortality then when I delighted you, O ye of golden color."[12]

(*m*) "There was not the not-being nor the being then; there was not the atmosphere nor the sky which is beyond. What was violently moving? Where? In whose protection? Was there water, deep, unfathomable?"[13]

(*n*) "There was not death nor immortality then. There was no apparition of night, nor of the day. Windless, by its own power, breathed the only one. Other than that there was not anything beyond."

(*o*) "There was darkness hidden by darkness in the beginning; indistinguishable, this all was water. That which, coming into being, was covered with the void, that one arose through the power of heat."

(*p*) "Desire, that was the first seed of the mind, came upon that in the beginning. Seeking in their hearts with wisdom, sages found out the bond of being in not-being."

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[3] According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[4] According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[5] = RV. 1.102.2.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the bodies of the two victims, at the same animal sacrifice.

[6] = RV. 10.85.18.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the bodies of the two victims, at the same animal sacrifice.

[7] = TS. 5.6.1.1.a; *cf.* Āp. 10.6.1.1.—According to S., who quotes Āp. 19.16.22, this stanza should be recited as invitation-verse for the oblation of the omentum of a barren cow, at the animal sacrifice offered to the Waters. According to the commentary of Sat. Śr. S., the purpose of this animal sacrifice is the attainment of heaven.

[8] = TS. 5.6.1.1.b = RV. 7.49.3.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[9] = TS. 5.6.1.1c.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[10] = TS. 5.6.1.2.d.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[11] = TS. 5.6.1.3–4.i.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[12] = TS. 5.6.1.4.k.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[13] = RV. 10.129.1.—According to S., who quotes Āp. 19.16.23, this stanza and the eight following ones should be recited for the nine *upahomas*, i.e., additional oblations, at the same animal sacrifice. The nine stanzas (RV. 10.129.1-7 + Tait.-Br. 2.8.9.t–u) constitute, according to Āpastamba the *salila-sūkta*.

(*q*) "Their cord was extended across. Was there (something) below? Was there (something above?—There were impregnators; there were powers; there was self-power below; there was impulse above."

(*r*) "Who truly knows? Who shall here declare? Whence was it produced? Whence (came) this creation? The gods (came) after this creation. Who then knows whence it has arisen?"

(*s*) "Whence this creation has arisen, whether he founded it or not, he who, in the highest heaven, is its surveyor, he only knows, or he knows not."

(*t*) What was the wood, and what was the tree, whence they fashioned out the sky and the earth? O ye wise ones, do you inquire with your minds on what he stood as he supported the worlds."[14]

(*u*) "The Bráhman (the holy power of the sacred word) was the wood, the Bráhman was the tree whence they fashioned out the sky and the earth. O wise ones, I declare it to you with intention: it was on the Bráhman that he stood as he supported the worlds."

(*v*) "At dawn, we invoke Agni; at dawn, Indra; at dawn, Mitra and Varuṇa; at dawn, the two Aśvins; at dawn, Bhaga, Pūṣan and Brahmaṇaspati; at dawn, we would invoke Soma and Rudra."[15]

(*w*) "At dawn we would invoke the victorious Bhaga, the mighty one, the son of Aditi who is the distributer (of goods), thinking of whom the weak, and even the mighty, and even the king says: 'May I obtain Bhaga (i.e., good luck) as my share.'"[16]

(*x*) "O Bhaga, the leader, O Bhaga, thou the bestower of real blessings, O Bhaga, do thou favor this prayer, and give us (wealth). O Bhaga, increase our cattle and our horses. O Bhaga, may we be rich in men, with manly sons."[17]

(*y*) "May we be happy now, and in the evening, and in the middle of the days. And also when the sun rises, O bounteous one, may we be in the benevolence of the gods."[18]

(*z*) "Let Bhaga alone be our bliss-bestower, O gods. Through him may we be happy. As such, O Bhaga, every man invokes thee. As such, O Bhaga, be here our leader."[19]

(*aa*) "Let the Dawns bow to the sacrifice, (coming) to the pure place (of the sacrifice) like Dadhikrāvan. Let them bring us hitherward Bhaga, the discoverer of treasures, just as strong horses draw a chariot."[20]

(*bb*) "Rich in horses, rich in cattle, rich in manly sons, let the friendly Dawns always shine upon us, yielding clarified butter as milk, swollen up (with that) everywhere. Do you protect us always with your blessings (,O Dawns)."[21]

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[14] = TS. 4.6.2.5.m = RV. 10.31.7 = VS. 17.20.

[15] = RV. 7.41.1 = VS. 34.34.—According to S., who quotes Āp. 19.16.24, this stanza should be recited as invitation-verse for the oblation of the omentum of a cow who desires the bull, at the animal sacrifice offered to Bhaga. According to the commentary of Sat. Śr. S. 22.1. the purpose of this animal sacrifice is the attainment of heaven.

[16] = RV. 7.41.1 = VS. 34.35.—According to S., this stanza should be recited as offering-verse for the oblation of the omentum of the same victim, at the same animal sacrifice.

[17] = RV. 7.41.3 = VS. 34.36.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[18] = RV. 7.41.4 = VS. 34.37.—According to S., this stanza should be recited as offering-verse for the oblation of the sacrificial cake, at the same animal sacrifice.

[19] = RV. 7.41.5 = VS. 34.38.—According to S., this stanza should be recited as invitation-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[20] = RV. 7.41.6 = VS. 34.39.—According to S., this stanza sbould be recited as offering-verse for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

[21] = RV. 7.41.7 = VS. 34.40.—According to S., this stanza may be recited instead of *aa* for the oblation of the sacrificial substance of the victim's body, at the same animal sacrifice.

THE IṢṬIS TO THE NAKṢATRAS (OR OBLATIONS TO THE LUNAR MANSIONS) IN THE TAITTIRĪYA-BRĀHMAṆA

The First Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFACE

THE First Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa, the translation of which I am now publishing, is the only Brāhmaṇa text that deals with the *iṣṭis* offered to the Nakṣatras, i.e. with the oblations to the Lunar Mansions, and our only other sources of information about these *iṣṭis* are the short commentary of Sāyaṇa on that text, and two chapters of the Baudhāyana-Śrautasūtra (Baudh. 28.3 and 4). Unfortunately some passages of these two chapters of Baudhāyana are not quite clear because the manuscript tradition is defective.

In 1847, A. Weber published, in the *Indische Studien* (1, 90–97), a German translation of Tait.-Br. 3.1.1 and 2, but the rest of the Prapāṭhaka has never been translated.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the ceremonies.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

ABBREVIATIONS

Baudh. = Baudhāyana-Śrautasūtra.
RV. = Ṛgveda-Saṃhitā.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.

INTRODUCTION

According to the author of Tait.-Br. 3.1.1–6, there are 28 Nakṣatras, namely: 1. the Kṛttikās (fem. plur.), who are sacred to Agni; 2. Rohiṇī (the ruddy one), who is sacred to Prajāpati; 3. Mṛgaśīrṣa (the antelope's head?), which is sacred to Soma; 4. Ārdrā (the moist one), who is sacred to Rudra; 5. the two Punarvasus (the two who give wealth again), who are sacred to Aditi; 6. Tiṣya (masc.), who is sacred to Bṛhaspati; 7. the Āśreṣās (fem. plur.) (the embracers), who are sacred to the Serpents; 8. the Maghās (fem. plur.) (the bounties), who are sacred to the Fathers (the deceased ancestors); 9. the (First) Phalgunīs (the red ones), who are sacred to Aryaman; 10. the (Second) Phalgunīs, who are sacred to Bhaga; 11. Hasta (the hand), which is sacred to Savitar; 12. Citrā (the bright one), who is sacred to Tvaṣṭar; 13. Niṣṭyā (the external one), who is sacred to Vāyu; 14. the two Viśākhās (the two forked ones?), who are sacred to Indra and Agni; 15. the Anūrādhas (the propitious ones), who are sacred to Mitra; 16. Jyeṣṭhā (the chief one), who is sacred to Indra; 17. Mūla (the root), which is sacred to Nirṛti; 18. the (First) Aṣāḍhās (fem. plur.) (the unconquered ones), who are sacred to the Waters; 19. the (Second) Aṣāḍhās, who are sacred to the Viśve Devāḥ; 20. Abhijit (the victorious one), who is sacred to the Bráhman; 21. Śroṇā (the limping one?), who is sacred to Viṣṇu; 22. the Śraviṣṭhās (fem. plur.) (the most famous ones), who are sacred to the Vasus; 23. Śatabhiṣaj (the one who has a hundred physicians), who is sacred to Varuṇa; 24. the (First) Proṣṭhapadas (masc. plur.) (the feet of a stool), who are sacred to Aja Ekapād; 25. the (Second) Proṣṭhapadas, who are sacred to Ahi Budhniya; 26. Revatī (the wealthy one) who is sacred to Pūṣan; 27. the two Aśvayujes (*aśvayujau*) (the two horse-harnessers), who are sacred to the two Aśvins; 28. the Bharaṇīs (fem. plur.) (the bearers), who are sacred to Yama.

This list of the Nakṣatras differs from the certainly older list given in the Taittirīya-Saṃhitā (TS. 4.4.10.1–3) by the fact that it contains 28 Nakṣatras instead of 27, Abhijit having been inserted between the Second Aṣāḍhās and Śroṇā. Furthermore the 13th Nakṣatra is called Niṣṭyā instead of Svātī, the 16th is called Jyeṣṭhā instead of Rohiṇī, and the last one is called the Bharaṇīs instead of the Apabharaṇīs.

The 28 Nakṣatras enumerated in Tait.-Br. 3.1.1–2 are divided into two sets: the Deva-Nakṣatras (1–14) and the Yama-Nakṣatras (15–28). In the list, the full moon has been inserted after the 14th Nakṣatra, and the new moon after the 28th. These additions were possibly made as an attempt to bring the lunar month into accordance with the solar month of 30 days (*cf.* Macdonell and Keith, *Vedic Index of Names and Subjects* 1: 414, London, John Murray, 1912).

According to Baudhāyana (Baudh. 28.3), it seems—the text is not quite clear—that, normally, one should begin the series of the *iṣṭis* offered to the Nakṣatras on that new moon's day that precedes the full moon's day of the month Vaiśākha (April–May).

On the eve of that new moon's day, the Adhvaryu, acting for the Sacrificer, symbolically deposits the sacred fires in the two *araṇis* (the two pieces of wood used for kindling fire by attrition); he then produces fire by means of the two *araṇis*, and disposes the three sacred fires. The Sacrificer then spends the night fasting.

On the next day, for the *iṣṭi* to the first Nakṣatra, the Adhvaryu, acting for the Sacrificer, prepares the chief oblation, saying: "I prepare the oblation agreeable to Agni, to the Kṛttikās." But he adds, as supplementary oblations, to be offered in the middle of the chief oblation to the Nakṣatra, a cake prepared on eight potsherds for Agni, and a pap for Anumati. Having heated the oblations, he puts them down. For the *iṣṭi* to the Nakṣatra, the sāmidhenī-verses (i.e. the verses recited while the sacrificial fire is caused to flame) are seventeen; (for) between the verses recited for the sticks that are being kindled and the verses recited for the sticks that have been kindled, two additional verses called *śrīmatyau* (fortunate) are inserted, namely: *svāruhā yasya śriyo dṛśe*, etc. (Tait.-Br. 2.4.8.1) and *adābhyaḥ puraeta*, etc. (Tait.-Br. 2.4.8.1; *cf.* RV. 3.11.5). The Adhvaryu offers the two portions of clarified butter that are called *rayimantau* (full of riches) or *puṣṭimantau* (full of prosperity) with the formulas: *agninā rayim aśnavat*, etc. (TS. 4.3.13.5.p = RV. 1.1.3) and *gayasphāno amīvahā*, etc. (TS. 4.3.13.5.q = RV. 1.91.12). Then he offers the supplementary oblations and the chief oblation. For the supplementary oblations (i.e. the cake

offered to Agni and the pap offered to Anumati), the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (oblation-verses) are: *agnir mūrdhā*, etc. (TS. 4.4.4.1.a = RV. 8.44.16), *bhuvaḥ*, etc. (TS. 4.4.4.1.d = RV. 10.8.6), *anu no 'dyā 'numatiḥ*, etc. (TS. 3.3.11.l), and *anv id anumate tvam*, etc. (TS. 3.3.11.m). For the chief oblation to the Nakṣatra, the *puro 'nuvākyā* is *agnir naḥ pātu kṛttikāḥ*, etc. (Tait.-Br. 3.1.1) and the *yājyā* is *yasya bhānti raśmayaḥ*, etc. (*ibidem*). Then, before the usual oblation to Agni Sviṣṭakṛt (Agni who makes the sacrifice correct), the Adhvaryu, acting for the Sacrificer, offers additional oblations with the sruva-spoon, saying: "To Agni, svāhā!—To the Kṛttikās, svāhā!" The two *saṃyājyās* (i.e. the *puro 'nuvākyā* and the *yājyā*) recited for the oblation to Agni Sviṣṭakṛt are: *havyavāham*, etc. (Tait.-Br. 2.4.1.4.a) and *sviṣṭam*, etc. (Tait.-Br. 2.4.1.4.b). The *iṣṭi* ends with the rites called *pūrṇapātra* and *viṣṇukrama*.

In the same manner, on each following day, one should offer an *iṣṭi* to each following Nakṣatra. Of course, the *puro 'nuvākyās* and the *yājyās* used for the chief oblations, and the formulas used for the additional oblations, are different for each Nakṣatra; but most of the rites of the *iṣṭi*, and especially the supplementary oblations of a cake to Agni and a pap to Anumati, and the oblation to Agni Sviṣṭakṛt, are the same.

Baudhāyana (Baudh. 28.4) notes the following peculiarities: 1. (On the second day,) the name of Prajāpati, and (on the eleventh day,) the name of Savitar should be pronounced in a low voice.—2. (On the seventh day,) to the Serpents and the Āśreṣās, who are their Nakṣatra, one should offer a *karambha* (a porridge) in clarified butter. This *karambha*, like all *karambhas*, is made of barley.—3. (On the eighth day,) to the Fathers and the Maghās, who are their Nakṣatra, one should offer a sacrificial cake, served on six potsherds. The different acts of preparation for the oblation (pouring out, sprinkling, mixing, etc.) are explained by the ritual of the sacrifice to the Fathers; and the rule concerning the proceeding is explained by the ritual of the third *savana* of the Soma-sacrifice.—4. (On the thirteenth day,) to Vāyu and Niṣṭyā, who is his Nakṣatra, one should offer the milk of a cow who has given birth to only one calf. The preparation of this oblation is made according to the rite of morning-milking.—5. (On the fourteenth day,) after having offered the *iṣṭi* to Agni and Indra, and the two Viśākhās, who are their Nakṣatra, one should offer, on the same day, an oblation of clarified butter to the Full Moon; and then, on the following day (i.e. on the fifteenth day), one should offer a sacrificial pap to Mitra and the Anūrādhas, who are his Nakṣatra.—6. (On the nineteenth day,) after having offered the *iṣṭi* to the Viśve Devāḥ and the Second Aṣāḍhās, who are their Nakṣatra, one should offer, on the same day, the *iṣṭi* to (the Bráhman and) Abhijit (who is the Nakṣatra sacred to the Bráhman); and then, on the next day (i.e. on the twentieth day), one should offer to Viṣṇu and Śroṇā, who is his Nakṣatra, a sacrificial cake served on three potsherds.—7. (On the twenty-fourth day,) when one has to offer the *iṣṭi* to Ahi Budhniya and the Second Proṣṭhapadas, who are his Nakṣatra, one should offer, as oblation, a sacrificial cake that has the earth as sacrificial vessel. Having drawn on the earth a circle of the size of the usual sacrificial potsherd, one moves over it a heated charcoal; and the preparation for this oblation is just as for an oblation served on one potsherd. —8. (On the twenty-seventh day,) after having offered the *iṣṭi* to Yama and the Apabharaṇīs (= Bharaṇīs), who are his Nakṣatra, one should offer, on the same day, an oblation of clarified butter to the New Moon.

Then, on the next day (i.e. on the twenty-eighth day), one offers a sacrificial cake, served on fifteen potsherds, to the Moon and the Reflection of the Moon. Having fetched the necessary material, one should prepare the oblation during the day, and perform it when the moon has risen.—Then the oblation to Day and Night takes place. In conformity with the text of the Brāhmaṇa (3.1.6.2), one should offer to Day and Night a sacrificial pap made of two kinds of rice grains, white ones and black ones, in the milk of two cows born from one and the same mother, and one of which is white and the other black. Having fetched the necessary material, one should prepare the oblation during the day, and perform it after sunset. Or one should prepare the oblation at twilight, and one should perform it also at twilight.—Then one offers a sacrificial pap to the Dawn. Having fetched the necessary material for that oblation, one should prepare the oblation at night, and one should perform it at dawn.—Then, according to the text of the Brāhmaṇa, one offers a sacrificial pap to "this Nakṣatra."[1] On this occasion, sitting on the

[1] This expression *etasmai nakṣatrāya* "to this Nakṣatra," which is used in Tait.-Br. 3.1.6 and in Baudh. 28.3, is not clear. According to the commentary of Sāyaṇa, it desig-

seat which is the regular Sacrificer's seat, the Sacrificer, at the time of the preparation of the oblation, whispers: "Just as thou art among the gods, so may I be among men." Having fetched the necessary material for the oblation, one should prepare the oblation during the day, and one should perform it (in the evening) when the Nakṣatras have risen.—Then, according to the text of the Brāhmaṇa, one offers a sacrificial pap to Sūrya and the Nakṣatras. Having fetched the necessary material for the oblation, one should prepare the oblation during the night, and one should perform it when the sun rises.—Then one offers a sacrificial pap to Aditi.—Then one offers a sacrificial pap to Viṣṇu. Viṣṇu is the sacrifice, indeed. So, at the end of the sacrificial performance, i.e. at the end of the whole series of *iṣṭis*, the Sacrificer establishes himself firmly in the sacrifice. This is the explanation.

The sacrificial gift (for the *iṣṭis* to the Nakṣatras) is a boon: thus it is prescribed by the authorities. Or it is just as in the case of the *iṣṭis* called *apāghās* (*cf.* Tait.-Br. 3.12.4 in fine).

It is for the eternity of light that, after having performed an *iṣṭi* to Agni Pathikṛt, one should offer, along with the Full and New Moon sacrifice, the sacrifice to the Nakṣatras.

"Having sacrificed to the course of the heavenly bodies,[2] driving evil away, one produces luminousness, and conquers repeated dying." Thus spoke Baudhāyana (Baudh. 28.4).

From the text of Baudhāyana it does not appear clearly on what days the oblation to Day and Night, the oblation to the Dawn, the oblation to "this Nakṣatra," and the oblation to Sūrya and the Nakṣatras take place. I believe, however, that the oblation to Day and Night takes place after the oblation to the Moon and the Reflection of the Moon, but on the same day, i.e. on the twenty-eighth; that the oblation to the Dawn and the oblation to "this Nakṣatra" take place on the twenty-ninth; and that the oblation to Sūrya and the Nakṣatras, with the following oblations to Aditi and to Viṣṇu, takes place on the thirtieth day.

3.1.1

(1.*a*) agnír naḥ pātu kṛttikāḥ, nákṣatraṃ devám indriyám, idám āsāṃ vicakṣaṇám, havír āsáṃ juhotana.

(1.*b*) yásya bhānti raśmáyo yásya ketávaḥ, yásye 'má víśvā bhúvanāni sárvā, sá kṛttikābhir abhí saṃvásānaḥ, agnír no devấḥ suvité dadhātu.

(2.*a*) prajấpate rohiṇí vetu pátnī, viśvárūpā bṛhatí citrábhānuḥ [1], sá no yajñásya suvité dadhātu, yáthā jívema śarádaḥ sávīrāḥ.

(2.*b*) rohiṇí devy údagāt purástāt, víśvā rūpấṇi pratimódamānā, prajấpatiṁ̃ havíṣā vardháyantī, priyấ devấnām úpayātu yajñám.

(3.*a*) sómo rấjā mṛgaśīrṣéṇa ấgan, śivấṃ nákṣatraṃ priyám asya dhấma, āpyấyamāno bahudhấ jáneṣu, rétaḥ prajấṃ yájamāne dadhātu [2].

(3.*b*) yát te nákṣatraṃ mṛgaśīrṣám ásti, priyáṁ̃ rājan priyátamaṃ priyấṇām, tásmai te soma havíṣā vidhema, śáṃ na edhi dvipáde śáṃ cátuṣpade.

(4.*a*) ārdráyā rudráḥ práthamāna eti, śréṣṭho devấnāṃ pátir aghniyấnām, nákṣatram asya havíṣā vidhema, má naḥ prajấṁ̃ rīriṣan mó 'tá vīrán.

(4.*b*) hetí rudrásya pári ṇo vṛṇaktu, ārdrá nákṣatraṃ juṣatāṁ̃ havír naḥ [3], pramuñcámānau durităni víśvā, ápā 'ghấśaṁ̃saṃ nudatām árātim.

(5.*a*) púnar no devy áditiḥ spṛṇotu, púnarvasū naḥ púnar étāṃ yajñám, púnar no devấ abhíyantu sárve, púnaḥ-punar vo havíṣā yajāmaḥ.

(5.*b*) evấ ná (*corr.*: évā ná) devy áditir anarvấ, víśvasya bhartrí jágataḥ pratiṣṭhấ, púnarvasū havíṣā vardháyantī, priyáṃ devấnām ápyetu páthaḥ [4].

(6.*a*) bṛhaspátiḥ prathamáṃ jấyamānaḥ, tiṣyàṃ nákṣatram abhí sáṃbabhūva, śréṣṭho devấnāṃ pṛtanāsu jiṣṇúḥ, díśó 'nu sárvā ábhayaṃ no astu.

(6.*b*) tiṣyàḥ purástād utá madhyató naḥ, bṛhaspátir naḥ páripātu paścất, bấdhetāṃ dvéṣo ábhayaṃ kṛṇutām, suvíryasya pátayaḥ syāma.

(7.*a*) idáṁ̃ sarpébhyo havír astu júṣṭam, āśreṣấ yéṣām anuyánti cétaḥ [5], yé antárikṣaṃ pṛthivíṃ ksiyánti, té naḥ sarpáso hávam ấgamiṣṭhāḥ.

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nates the deity of the Nakṣatras (*nakṣatradevatā*) or the god of the Nakṣatras (*nakṣatradeva*). If we accept this interpretation, this god of the Nakṣatras is perhaps to be identified with Indra, for the *yājyā* used for the chief oblation "to this Nakṣatra" begins with "*pra nakṣatrāya devāya, indrāye 'nduṁ̃ havāmahe*" (Tait.-Br. 3.1.3.3). I am however inclined to believe that "to this Nakṣatra" is simply the natural expression used by the Adhvaryu pointing out a certain Nakṣatra in the sky. On the other hand, since the words pronounced by the Sacrificer on the occasion of this *iṣṭi* seem to indicate that there is a special connection existing between "this Nakṣatra" and the Sacrificer, it is possible that "this Nakṣatra," the Nakṣatra that is pointed out in the sky, is the *janmanakṣatra* of the Sacrificer, i.e. the Nakṣatra under which the Sacrificer was born. *Cf.* Śāṅkhāyana Gṛhyasūtra 1.25.5 and 6.

[2] *jyotiṣām ayene 'ṣṭvā:* "having offered worship with (the oblation to) the course of the heavenly bodies." *Cf. uttarābhir aṣāḍhābhir iṣṭvā* and *abhijitā yajeta* in the same chapter of Baudhāyana.

(7.*b*) yé rocané sū́ryasyā́ 'pi sarpā́ḥ, yé dívaṃ devím ánu saṃcáranti, yéṣām āśreṣā́ anuyánti kā́mam, tébhyaḥ sarpébhyo mádhumaj juhomi.

(8.*a*) úpahūtāḥ pitáro yé maghā́su, mánojavasaḥ sukr̥taḥ sukr̥tyā́ḥ, té no nákṣatre hávam ā́gamiṣṭhāḥ, svadhā́bhir yajñáṃ práyataṃ juṣantām [6].

(8.*b*) yé agnidagdhā́ yé 'nagnidagdhāḥ, yè 'múṃ lokáṃ pitáraḥ kṣiyánti, yā́ṁś ca vidmá yā́ṁ u ca ná pravidmá, maghā́su yajñā́ṁ súkr̥taṃ juṣantām.

(9.*a*) gávāṃ pátiḥ phálgunīnām asi tvám, tád aryaman varuṇa mitra cā́ru, táṃ tvā vayā́ṁ sanitā́raṁ sanīnā́m, jīvā́ jī́vantam úpa sā́ṃviśema.

(9.*b*) yéne 'mā́ víśvā bhúvanāni sā́ṃjitā, yásya devā́ anusaṃyánti cétaḥ [7], aryamā́ rā́jā 'járas túviṣmān, phálgunīnām r̥ṣabhó roravīti.

(10.*a*) śréṣṭho devā́nāṃ bhagavo bhagā́ 'si, tát tvā viduḥ phálgunīs tásya vittā́t, asmábhyaṃ kṣattrám (*corr.*: kṣatrám) ajáraṁ suvī́ryam, gómad áśvavad úpa sā́ṃnude 'há.

(10.*b*) bhágo ha dātā́ bhā́ga ít pradātā́, bhágo devī́ḥ phálgunīr áviveśa, bhágasyé 't táṃ prasavā́ṃ gamema, yátra devā́iḥ sadhamā́daṃ madema [8].

(11.*a*) ā́yātu devā́ḥ savitó 'payātu, hiraṇyáyena suvr̥tā́ ráthena, váhan hástaṁ subhágaṃ vidmanā́pasam, prayácchantaṃ pápurim pū́ṇyam áccha.

(11.*b*) hástaḥ práyacchatv amr̥taṃ vásīyaḥ, dákṣiṇena prátigr̥bhṇīma enat, dātā́ram adyá savitā́ videya, yó no hástāya prasuvā́ti yajñám.

(12.*a*) tváṣṭā nákṣatram abhyèti citrā́m, subhā́ṁsasam yuvatī́ṁ rócamānām [9], niveśáyann amr̥tā́n mártyāṁś ca, rūpā́ṇi piṁśán bhúvanāni víśvā.

(12.*b*) tán nas tváṣṭā tád u citrā́ vícaṣṭām, tán nákṣatraṃ bhūridā́ astu máhyam, tán naḥ prajā́ṃ vīrávatīṁ sanotu, góbhir no áśvaiḥ sámanaktu yajñám.

(13.*a*) vāyúr nákṣatram abhyèti níṣṭyām, tigmáśr̥ṅgo vr̥ṣabhó róruvāṇaḥ, samīráyan bhúvanā mātaríśvā, ápa dvéṣāṁsi nudatām árātīḥ [10].

(13.*b*) tán no vāyús tád u níṣṭyā śr̥ṇotu, tán nákṣatraṃ bhūridā́ astu máhyam, tán no devā́so ánujānantu kā́mam, yáthā tárema duritā́ni víśvā.

(14.*a*) dūrám asmác chátravo yantu bhītā́ḥ, tád indrāgnī́ kr̥ṇutāṃ tád víśākhe, tán no devā́ ánumadantu yajñám, paścā́t purástād ábhayaṃ no astu.

(14.*b*) nákṣatrāṇām ádhipatnī víśākhe, śréṣṭhāv indrāgnī́ bhúvanasya gopáu [11], víṣūcaḥ śátrūn apabā́dhamānau, ápa kṣúdhaṃ nudatām árātim.

(15.*a*) pūrṇā́ paścā́d utá pūrṇā́ purástāt, ún madhyatā́ḥ paurṇamāsī́ jigāya, tásyāṃ devā́ ádhi saṃvásantaḥ, uttamé nā́ka ihá mādayantām.

(15.*b*) pr̥thvī́ suvárcā yuvatī́ḥ sajóṣāḥ, paurṇamā́sy údagāc chóbhamānā, āpyāyáyantī duritā́ni víśvā, urúṃ dúhāṃ (*corr.*: duhāṃ) yájamānāya yajñám [12].

[This chapter contains the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (oblation-verses) used for the 14 *iṣṭis* offered to the 14 Nakṣatras that are called the Deva-Nakṣatras, and, finally, the *puro 'nuvākyā* and the *yājyā* used for the oblation to the Full Moon. In each case, the *puro 'nuvākyā* is indicated by *a*, and the *yājyā* by *b*. The first *iṣṭi* takes place on the first day, the second, on the second day, and so on. According to Baudh., however, the oblation to the Full Moon takes place after the *iṣṭi* offered to the two Viśākhās, but on the same day, i.e. the fourteenth.]

(The *puro 'nuvākyās* and *yājyās* used for the 14 *iṣṭis* to the 14 Deva-Nakṣatras are:)

(1.*a*) Let Agni protect us, (let) the Kr̥ttikās, the Nakṣatra (of Agni), the divine manly power (protect us). Pour (O priests) this radiant oblation into their mouth.

(1.*b*) Let him, whose rays, whose banners, shine, to whom all these beings, all, belong, who wraps himself in the Kr̥ttikās,—let god Agni establish us in welfare.

(2.*a*) Let Prajāpati's wife, Rohiṇī (who is his Nakṣatra), the many-colored one, the great one, of bright appearance, enjoy (this oblation). Let her establish us in the welfare of the sacrifice, that we may live (many) autumns, with manly sons.

(2.*b*) The divine Rohiṇī has come in the east, greeting with joy all appearances. Gladdening Prajāpati with the oblation, let her, who is dear to the gods, come to the sacrifice.

(3.*a*) King Soma has come with Mr̥gaśīrṣa (his Nakṣatra). The auspicious Nakṣatra is his beloved dwelling place. Becoming strong in many ways among the creatures, let him give seed and offspring to the Sacrificer.

(3.*b*) To that one which is thy Nakṣatra, Mr̥gaśīrṣa, the dear one, O king, the dearest of the dear ones,—to that (Nakṣatra) of thee, O Soma, we would offer worship with oblation. Be beneficent to our biped (i.e. our men), beneficent to our quadruped (i.e. our animals).

(4.*a*) Along with Ārdrā (his Nakṣatra), Rudra, spreading himself, goes,—the best of the gods, the lord of cows. To his Naksatra we would

offer worship with oblation. May he not harm our offspring, may he not harm our men.

(4.*b*) Let the dart of Rudra pass us by. Let Ārdrā, the Nakṣatra (of Rudra), enjoy our oblation. Shaking off all evils, let them both (Rudra and Ārdrā) drive away the wicked, the enemy.

(5.*a*) Again (*punar*) let the goddess Aditi deliver us (from evil); again (*punar*) let the two Punarvasus (who are her Nakṣatra) come to our sacrifice. Again let all the gods come to us. Again and again we honor you (O gods) with oblation.

(5.*b*) Like a swift mare (?),[3] let the goddess Aditi, the irresistible one, the supporter of the universe, the foundation of the world,—gladdening the two Punarvasus with the oblation—come to the place that is dear to the gods.

(6.*a*) Bṛhaspati, when first born, went to Tiṣya, his Nakṣatra, he, the best of the gods, the one who is victorious in battles. Let it be security for us in all quarters.

(6.*b*) Let Tiṣya protect us in front, and also in the middle; let Bṛhaspati protect us in the rear. Let them both (Bṛhaspati and Tiṣya) drive away hostility. Let them give us security. May we become lords of a host of brave men.

(7.*a*) Let this oblation be agreeable to the Serpents, whose will the Āśreṣās (who are their Nakṣatra) obey. Let the Serpents who inhabit the atmosphere, (and) the earth, come quickly at our invitation.

(7.*b*) And to the Serpents who are in the luminous sphere of the sun, to those who follow the goddess Sky, to those whose desire the Āśreṣās (their Nakṣatra) obey,—to those Serpents I offer a sweet oblation.

(8.*a*) Let the Fathers who are invoked beside the Maghās (their Nakṣatra),—(the Fathers) who are as swift as thought, doing good, and performing their duties,—let them, beside their Nakṣatra, quickly come at our invitation; let them freely enjoy the well-prepared sacrifice.

(8.*b*) Let the Fathers who are burnt by the (funeral) fire, and those who are not burnt by the (funeral) fire, those who inhabit yonder (heavenly) world, those whom we know and those we do not know,—let them, beside the Maghās (their Nakṣatra), enjoy the well-prepared sacrifice.

(9.*a*) Thou art the lord of cows, (the lord of) the Phalgunīs (the red ones) (i.e. the First Phalgunīs, who are thy Nakṣatra). That, O Aryaman, O Varuṇa, O Mitra, is dear (to thee). May we, alive, sit down near thee, the living one, the bestower of gifts.

(9.*b*) He by whom all these beings have been conquered, whose will the gods obey,—Aryaman, the king, the undecaying one, the powerful one, the bull of the Phalgunīs, bellows loudly.

(10.*a*) Thou art the best of the gods, O blessed Bhaga. So the Phalgunīs (i.e. the Second Phalgunīs, who are thy Nakṣatra) know thee. Do thou know it. Bring us here undecaying kṣatriya-power, and a host of brave men, with cows, and with horses.

(10.*b*) Bhaga is the giver, Bhaga is the bestower; Bhaga has taken possession of the divine Phalgunīs (who are his Nakṣatra). May we obtain the impulse of Bhaga, so that we may feast with the gods.

(11.*a*) Let the god come, let Savitar approach with his golden, well-rolling, chariot, carrying hither Hasta (his Nakṣatra), the lovely one, who works skilfully, who liberally gives, and is holy.

(11.*b*) Let Hasta give us immortal, excellent, wealth. We take it with the right hand. May I reach today the giver Savitar, who will further our sacrifice for the benefit of Hasta (his Nakṣatra).

(12.*a*) Tvaṣṭar unites with Citrā, his Nakṣatra,

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[3] The meaning of *evā* is doubtful. Although the two Indian editions of the Tait.-Br. have *evâ*, it is certain that we have to read *évā*, as in the quotation of this passage in the dictionary of Böhtlingk and Roth. According to the dictionary of Grassmann, *éva* means: 1. "eilend, rasch"; 2. "Ross"; 3. "Lauf, Gang"; 4. "Handlungsweise, Gewohnheit, Sitte, Weise"; and *évaiḥ* means "in gewohnter Weise." But Neisser, in his work "Zum Wörterbuch des Ṛgveda," denies that *éva* may mean "eilend, rasch," or "Ross." According to him, *éva*, in the Ṛgveda, has only the meaning of an abstract noun. It seems to me, however, that in two passages of the Ṛgveda, namely: 1.158.3 and 1.66.4, *éva* probably means "horse" or "swift horse." Moreover, since we have the compound *eva-yā́* "swift-going" (*cf.* āśu-gá "swift-going"), and since it is more natural to consider the first element of this compound as an adjective used adverbially than to consider it as an abstract noun meaning "haste," the meaning "swift," for *éva*, seems also probable. In our stanza of the Tait.-Br., *évā* is undoubtedly a feminine noun or a feminine adjective used as a noun. Since *nā́* cannot be the negative particle, and certainly is the particle of comparison, it seems impossible to consider *evā* as an adverb or as an abstract noun. Consequently I think that *évā nā́* must be translated by "like a swift mare," or, possibly, by "like one who is swift," or "like one who is in haste." But, in a comparison, the noun is more probable than the adjective. According to Sāyaṇa's commentary on this passage, *évā* means *āgamana-śīlā* "one who is accustomed to come." Although this interpretation may fit the context, it is very improbable, for the corresponding masculine *éva* never has that meaning in the passages where it occurs. Weber translated *évā* by "Stute," i.e. "mare."

the splendid young woman with beautiful hips,—he (Tvaṣṭar) who brings to rest immortals and mortals, and fashions all beings into shapes.

(12.*b*) So let Tvaṣṭar, and so let Citrā (his Nakṣatra), look at us. So let this Nakṣatra be liberal to me. So let it procure us a progeny abounding in manly sons. Let it beautify our sacrifice with cows and horses.

(13.*a*) Vāyu unites with Niṣṭyā, his Nakṣatra,—he, the sharp-horned bull, loudly bellowing. Shaking the worlds, let Mātariśvan (i.e. Vāyu) drive away hatreds and hostilities.

(13.*b*) So let Vāyu, and so let Niṣṭyā (his Nakṣatra), hear us. So let this Nakṣatra be liberal to me. So let the gods grant us the object of our desire, that we may overcome all miseries.

(14.*a*) Let our enemies, terrified, flee far away from us. Let Indra and Agni, let the two Viśākhās (who are their Nakṣatra), accomplish that (for us). So let the gods rejoice over our sacrifice. Let security be ours in the rear and in front.

(14.*b*) The two Viśākhās are the sovereign queens of the Nakṣatras; the most excellent Indra and Agni are the protectors of the world. Driving away the enemies in all directions, let them expel hunger, the foe.

(The *puro 'nuvākyā* and the *yājyā* used for the oblation offered to the Full Moon are:)

(15.*a*) Full in the west (i.e. in the western part of her body), and full in the east (i.e. in the eastern part of her body) (full on both sides), Paurṇamāsī (the Full Moon) has risen in the middle (of the sky). Dwelling together with her, let the gods rejoice in the highest heaven, and here (at our sacrifice).

(15.*b*) Broad, glorious, the young girl, in harmony (with us and with the gods), Paurṇamāsī (the Full Moon) has risen, lovely, bringing strength in all miseries. Let her give to the Sacrificer a broad sacrifice.

3.1.2

(1.*a*) ṛdhyásma havyáir námaso 'pasádya, mitráṃ deváṃ mitradhéyaṃ no astu, anūrādhán havíṣā vardháyantaḥ, sátáṃ jīvema śarádaḥ sávīrāḥ.

(1.*b*) citráṃ nákṣatram údagāt purástāt, anūrādhása íti yád vádanti, tán mitrá eti pathíbhir devayánaiḥ, hiraṇyáyair vítatair antárikṣe.

(2.*a*) índro jyeṣṭhám ánu nákṣatram eti, yásmin vṛtráṃ vṛtratū́rye tatā́ra [1], tásmin vayám amṛ́taṃ dúhānāḥ, kṣúdhaṃ tarema dúritiṃ dúriṣṭim.

(2.*b*) puraṃdarā́ya vṛ́ṣabhāya dhṛṣṇáve, áṣāḍhāya sáhamānāya mīḍhúṣe, índrāya jyeṣṭhā́ mádhumad dúhānā, urúṃ kṛṇotu yájamānāya lokám.

(3.*a*) mū́laṃ prajā́ṃ vīrávatīṃ videya, párācy etu nírṛtiḥ parācā́, góbhir nákṣatraṃ paśúbhiḥ sámaktam, áhar bhūyād yájamānāya máhyam [2].

(3.*b*) áhar no adyá suvité dadhātu, mū́laṃ nákṣatram íti yád vádanti, párācīṃ vācā́ nírṛtiṃ nudāmi, śivā́ṃ prajā́yai śivám astu máhyam.

(4.*a*) yā́ divyā́ ā́paḥ páyasā saṃbabhūvúḥ, yā́ antáriksa utá pā́rthivīr yā́ḥ, yā́sām aṣāḍhā́ anuyánti kā́mam, tā́ na ā́paḥ śáṁ syonā́ bhavantu.

(4.*b*) yā́ś ca kū́pyā yā́ś ca nādyā̀ḥ samudríyāḥ, yā́ś ca vaiśantír utá prāsacír yā́ḥ [3], yā́sām aṣāḍhā́ mádhu bhakṣáyanti, tā́ na ā́paḥ śáṁ syonā́ bhavantu.

(5.*a*) tán no víśve úpaśṛṇvantu devā́ḥ, tád aṣāḍhā́ abhí sáṃyantu yajñám, tán nákṣatraṃ prathatāṃ paśúbhyaḥ, kṛṣír vṛṣṭír yájamānāya kalpatām.

(5.*b*) śubhrā́ḥ kanyā̀ yuvatáyaḥ supéśasaḥ, karmakṛtaḥ sukṛ́to víryāvatīḥ, víśvān devā́n havíṣā vardháyantīḥ, aṣāḍhā́ḥ kā́mam úpayāntu yajñám [4].

(6.*a*) yásmin bráhmā 'bhyájayat sárvam etát, amúṃ ca lokám idám ū ca sárvam, tán no nákṣatram abhijíd vijítya, śríyaṃ dadhātv áhṛṇīyamānam.

(6.*b*) ubháu lokáu bráhmaṇā sáṃjite 'máu, tán no nákṣatram abhijíd vícaṣṭām, tásmin vayáṃ pṛtanāḥ sáṃjayema, táṃ no devā́so ánujānantu kā́mam.

(7.*a*) śṛṇvánti śroṇā́m amṛtasya gopā́m, púṇyām asyā úpaśṛṇomi vā́cam [5], mahíṃ devíṃ víśṇupatnīm ajūryā́m, pratícīm enā́ṁ havíṣā yajāmahe.

(7.*b*) tredhā́ víṣṇur urugāyó vícakrame, mahíṃ dívaṃ pṛthivíṃ antárikṣam, tác chroṇái 'ti śráva icchámānā, púṇyaṁ ślókaṃ yájamānāya kṛṇvatí.

(8.*a*) aṣṭáu devā́ vásavaḥ somyā́saḥ, cátasro devír ajárāḥ śráviṣṭhāḥ, té yajñáṃ pāntu rájasaḥ parástāt, saṃvatsaríṇam amṛtáṁ svastí [6].

(8.*b*) yajñáṃ naḥ pāntu vásavaḥ purástāt, dakṣinatò 'bhíyantu śráviṣṭhāḥ, púṇyaṃ nákṣatram abhí sáṃviśāma, mā́ no árātir aghāśáṁsā "gan.

(9.*a*) kṣattrásya (*corr.*: kṣatrásya) rā́jā váruṇo 'dhirā́jāḥ, nákṣatrāṇā́ṁ śatábhiṣag vásiṣṭhaḥ, táu devébhyaḥ kṛṇuto dīrghám āyuḥ, śatáṁ sahásrā bheṣajā́ni dhattaḥ.

(9.*b*) yajñáṃ no rā́jā váruṇa úpayātu, táṃ no víśve abhí sáṃyantu devā́ḥ [7], tán no nákṣatraṁ

śatábhiṣag juṣāṇám, dīrghám áyuḥ prátirad bheṣajáni.

(10.*a*) ajá ékapād údagāt purástād, víśvā bhūtáni pratimódamānaḥ, tásya devāḥ prasavám yanti sárve, proṣṭhapadáso amṛtasya gopáḥ.

(10.*b*) vibhrājamānaḥ samidhāná ugráḥ, á 'ntárikṣam aruhad ágaṃ dyám, táṁ sūryaṃ devám ajám ékapādam, proṣṭhapadáso ánuyanti sárve [8].

(11.*a*) áhir budhníyaḥ práthamāna eti, śréṣṭho devánām utá mánuṣānām, táṃ brāhmaṇáḥ somapāḥ somyásaḥ, proṣṭhapadáso abhírakṣanti sárve.

(11.*b*) catvára ékam abhí kárma devāḥ proṣṭhapadása íti yán vádanti, té budhníyaṃ pariśádyaṁ stuvántaḥ, áhiṁ rakṣanti námaso 'pasádya.

(12.*a*) pūṣā reváty ánveti pánthām, puṣṭipátī paśupá vájabastyau [9], imáni havyá práyatā juṣāṇá, sugáir no yánair úpayātāṃ yajñám.

(12.*b*) kṣudrán paśún rakṣatu revátī naḥ, gávo no áśvāṁ ánvetu pūṣā, ánnaṁ rákṣantau bahudhā vírūpam, vájaṁ sanutāṃ yájamānāya yajñám.

(13.*a*) tád aśvínāv aśvayújó 'payātām, śúbhaṃ gámiṣṭhau suyámebhir áśvaiḥ, svāṃ nákṣatraṁ havíṣā yájantau, mádhvā sámpṛktau yájuṣā sámaktau [10].

(13.*b*) yáu devánāṃ bhiṣájau havyavāháu, víśvasya dūtáv amṛtasya gopáu, táu nákṣatraṃ jujuṣānó 'payātām, námo 'śvíbhyāṃ kṛṇumo 'śvayúgbhyām.

(14.*a*) ápa pāpmánaṃ bháraṇīr bharantu, tád yamó rājā bhágavān vícaṣṭām, lokásya rājā maható mahán hí, sugáṃ naḥ pánthām ábhayaṃ kṛṇotu.

(14.*b*) yásmin nákṣatre yamá éti rājā, yásminn enam abhyáṣiñcanta devāḥ, tád asya citráṁ haviṣā yajāma, ápa pāpmánaṃ bháraṇīr bharantu.

(15.*a*) nivéśanī.

(15.*b*) yát te devá ádadhuḥ [11].

[This chapter contains the *puro 'nuvākyās* and the *yājyās* used for the 14 *iṣṭis* offered to the 14 Nakṣatras that are called the Yama-Nakṣatras, and, finally, the *puro 'nuvākyā* and the *yājyā* used for the oblation to the New Moon. The first *iṣṭi* of this second series takes place on the fifteenth day, the second on the sixteenth, and so on. According to Baudh., however, the *iṣṭi* to Abhijit takes place, not on the twentieth day, but on the same day as the *iṣṭi* to the Second Aṣāḍhās is offered, i.e. on the nineteenth day, and the oblation to the New Moon takes place after the *iṣṭi* offered to the Apabharaṇīs (= Bharaṇīs), but on the same day, i.e. on the twenty-seventh.]

(The *puro 'nuvākyās* and the *yājyās* used for the 14 *iṣṭis* offered to the 14 Yama-Nakṣatras are:)

(1.*a*) May we prosper, respectfully approaching god Mitra with oblations, with homage. Let a covenant of friendship (with him) be ours. Gladdening the Anūrādhās (who are Mitra's Nakṣatra) with our oblation, may we live a hundred autumns with manly sons.

(1.*b*) The bright Nakṣatra which they call the Anūrādhās, has risen in the east. Mitra goes to it by the ways that are the ways of the gods, the golden ways, extended in the atmosphere.

(2.*a*) Indra follows Jyeṣṭhā, the Nakṣatra. Under this Nakṣatra (this constellation), under which, in his fight with Vṛtra, he overcame Vṛtra, may we, milking the beverage of immortality, overcome hunger, misery, and failure in the sacrifice.

(2.*b*) Let Jyeṣṭhā, who is milking the sweet oblation for Indra, the destroyer of strongholds, the fierce bull, the invincible one, the victorious one, the bountiful one,—give broad free space to the Sacrificer.

(3.*a*) May I obtain (the favor of) Mūla (Root) (the Nakṣatra of Nirṛti), (and) a progeny abounding in manly sons. Let Nirṛti (the goddess of destruction) go away by a far away path. May the Nakṣatra, united with cows and (other) domestic animals, be day (i.e. as bright as day light) for me, the Sacrificer.

(3.*b*) (Being) day (i.e. as bright as day light), let the Nakṣatra which they call Mūla, establish us today in welfare. With my voice, I drive away Nirṛti. Let prosperity be for my progeny, let prosperity be for me.

(4.*a*) Let the heavenly Waters, who have united with milk (i.e. with invigorating sap), those who are in the atmosphere, and those who are coming from the earth, let those Waters whose wish the Aṣāḍhās (i.e. the First Aṣāḍhās, their Nakṣatra) obey, be pleasant, agreeable, to us.

(4.*b*) The Waters of the wells, and of the rivers, and of the sea, and of the ponds, and those Waters which are congealed,—let those Waters, whose sweetness the Aṣāḍhās (i.e. the First Aṣāḍhās, their Nakṣatra) enjoy, be pleasant, agreeable, to us.

(5.*a*) So let the Viśve Devāḥ listen to us. So let the Aṣāḍhās (i.e. the Second Aṣāḍhās, who are their Nakṣatra) come to our sacrifice. So let the Nakṣatra spread itself (i.e. spread its light) for the benefit of the domestic animals.

Let agriculture and rain be favorable to the Sacrificer.

(5.*b*) Let the beautiful girls, the well-shaped young women, the powerful ones, who perform their work, and skilfully perform their work, let the Aṣāḍhās (i.e. the Second Aṣāḍhās), gladdening the Viśve Devāḥ with the oblation, come to the object of their desire, the sacrifice.

(6.*a*) Let the Nakṣatra (the constellation) under which the Bráhman (the Holy Power of the Sacred Word, the Divine Essence) conquered all this (universe): yonder world and all this world,—let this Nakṣatra, Abhijit, having conquered, give us prosperity ungrudgingly.

(6.*b*) The two worlds (heaven and earth) have been conquered by the Bráhman (the Holy Power of the Sacred Word, the Divine Essence). Let the Nakṣatra (Bráhman's Nakṣatra) Abhijit proclaim it to us. Under this (Nakṣatra) may we conquer in battles. Let the gods grant us this wish.

(7.*a*) They (the people, or the holy men) hear Śroṇā,[4] the guardian of the beverage of immortality. I hear her holy voice. To the great goddess (Śroṇā), Viṣṇu's wife, who is not subject to old age, we offer the oblation, as she is turned towards us.

(7.*b*) Triply wide-paced Viṣṇu strode through the great sky, the earth, and the atmosphere. So Śroṇā (who is his wife and his Nakṣatra) goes, wishing for fame, creating pure glory for the Sacrificer.

(8.*a*) Let the eight divine, soma-loving, Vasus, and the four divine, undecaying, Śraviṣṭhās (who are their Nakṣatra) protect, far away from dust, the sacrifice, (that is) yearly, imperishable prosperity.

(8.*b*) Let the Vasus protect our sacrifice in the east; let the Śraviṣṭhās (who are their Nakṣatra) come from the south. Let us meet the pure Nakṣatra. May wicked hostility not reach us.

(9.*a*) The king of the Kṣatriyas, the sovereign king Varuṇa, and Śatabhiṣaj (who is his Nakṣatra), the best of the Nakṣatras,—these two create long life for the gods; (for) they give (them) one hundred thousand medicines.

(9.*b*) Let the king Varuṇa come to our sacrifice; let all the gods come together to our sacrifice. May the Nakṣatra Śatabhiṣaj, pleased with it, give us long life and medicines.

(10.*a*) Aja Ekapād (the one-footed he-goat, i.e. the Sun) has risen in the east, greeting with joy all beings. All the gods, (and) the Proṣṭhapadas (i.e. the First Proṣṭhapadas, who are his Nakṣatra), the guardians of the beverage of immortality, follow his impulse.

(10.*b*) Shining, flaming, powerful, he has mounted the atmosphere, and has reached the sky. All the Proṣṭhapadas (i.e. the First Proṣṭhapadas, who are his Nakṣatra) follow him, the Sun god, Aja Ekapād.

(11.*a*) Ahi Budhniya (the Serpent of the depth) wanders, spreading himself, he, the best of the gods and of men. The Brahmans, who drink the soma and who love the soma, and all the Proṣṭhapadas (i.e. the Second Proṣṭhapadas, who are Ahi Budhniya's Nakṣatra) protect him.

(11.*b*) The four gods, whom the people call the Proṣṭhapadas (i.e. the Second Proṣṭhapadas), go to one and the same work. Praising Ahi Budhniya, who is worthy of worship, they protect him, reverently approaching him with homage.

(12.*a*) Pūṣan and Revatī (who is his Nakṣatra) follow the path (leading to our sacrifice),—(they are) the two sovereigns of prosperity, the protectors of domestic animals, the possessors of dwellings full of wealth. Pleased with these offered oblations, let them come to our sacrifice by easy ways.

(12.*b*) Let Revatī protect our small domestic animals; let Pūṣan follow (i.e. look after) our cows and horses. Protecting food, which is various in many ways, let them both grant to the Sacrificer wealth, and the sacrifice.

(13.*a*) So, along with Aśvayuj (i.e. with the two Aśvayujes, who are their Nakṣatra), let the two Aśvins, swiftly driving on their shining path, come (to us) with their tractable horses,—(let them come) offering the oblation to their Nakṣatra, after having been satiated with honey, and adorned with the sacrificial formula.

(13.*b*) Those two who are the physicians of the gods, the bearers of the oblation, the messengers of the universe, and the protectors of the beverage of immortality,—let them both, delighted in their Nakṣatra, come (to us). We pay homage to the two Aśvins, (and) to the Aśvayujes (their Nakṣatra).

(14.*a*) Let the Bharaṇīs (who are the Nakṣatra of Yama) take away our evil; let the blessed king Yama look after that, for he is the great king of the great world. Let him make our way easy and safe.

(14.*b*) To that Nakṣatra under which king Yama wanders, to that Nakṣatra under which the gods did consecrate him, to that bright Nak-

[4] See the note 16 on page 220.

ṣatra of him, let us offer the oblation. Let the Bharaṇīs take away our evil.

(The *puro 'nuvākyā* used for the oblation offered to the New Moon is the stanza beginning with) *nivéśanī* (= TS. 3.5.1.1.c: *nivéśanī saṃgámanī vásūnāṃ víśvā rūpáṇi vásūny āveśáyantī, sahasrapoṣáṁ subhágā rárāṇā sá na á gan várcasā saṃvidānáḥ:* "A provider and gatherer of riches, bringing all the forms that are riches, the fortunate one, granting a thousandfold prosperity, has come to us, united with splendor.")

(The *yājyā* used for the oblation to the New Moon is the stanza beginning with) *yát te devá ádadhur* (= TS. 3.5.1.1.b: *yát te devá ádadhur bhāgadhéyam ámāvāsye saṃvásanto mahitvá, sá no yajñáṃ piprihi viśvavāre rayíṃ no dhehi subhage suvíram:* "The share that the gods, dwelling together with greatness, bestowed on thee, O New Moon,—[with that share] do thou fill our sacrifice, O thou bestower of all boons; give us, O fortunate one, wealth rich in manly sons.")

3.1.3

návo-navo bhavati jáyamāno.—yám ādityá aṁśúm āpyāyáyanti.—yé vírūpe sámanasā saṃvyáyantī, samānáṃ tántuṃ paritātanáte, vibhū prabhū anubhū viśváto huve, té no nákṣatre hávam ágametam.—vayáṃ devī bráhmaṇā saṃvidānāḥ, surátnāso devávītiṃ dádhānāḥ, ahorātré havíṣā vardháyantaḥ, áti pāpmānam átimuktyā gamema.—práty uv adṛśy āyatī [1], vyucchántī duhitā diváḥ, apó mahí vṛṇute cákṣuṣā.—támo jyótiṣ-kṛṇoti sūnárī, úd usríyāḥ sacate sūryaḥ, sácā udyán nákṣatram arcimát, távé 'd uṣo vyúṣi sūryasya ca.—sáṃ bhakténa gamemahi, tán no nákṣatram arcimát, bhānumát téja uccárat, úpa yajñám ihā "gamat [2].—prá nákṣatrāya devāya, índrāyé 'nduṁ havāmahe, sá naḥ savitā suvat saním, puṣṭidám vīrávattamam.—úd u tyaṃ.—citrám.—áditir na uruṣyatu.—mahím ū ṣú mātáram.—idáṃ víṣṇuḥ.—prá tád víṣṇuḥ.—agnír mūrdhā.—bhúvaḥ.—ánu no 'dyā 'numatir.—ánv íd anumate tvám.—havyavāhaṁ.—svìṣṭam [3].

[This chapter contains the *puro 'nuvākyās* and the *yājyās* used for the seven oblations that take place after the 14 *iṣṭis* to the Deva-Nakṣatras, the oblation to the Full Moon, the 14 *iṣṭis* to the Yama-Nakṣatras, and the oblation to the New Moon have been performed, namely: an oblation to the Moon and the Reflection of the Moon; an oblation to Day and Night; an oblation to the Dawn; an oblation to "this Nakṣatra"; an oblation to Sūrya (the Sun); an oblation to Aditi; and an oblation to Viṣṇu.—At the end of the chapter, the author gives us the *pratīkas* of the *puro 'nuvākyās* and *yājyās* that are to be recited for the supplementary oblations (i.e. for the oblation of a cake to Agni and the oblation of a pap to Anumati, on the occasion of each *iṣṭi*). Finally he gives us the *pratīkas* of the stanzas to be recited for the usual oblation to Agni Sviṣṭakṛt.]

(The *puro 'nuvākyā* used for the oblation to the Moon and the Reflection of the Moon is the stanza beginning with) *návo-navo bhavati jáyamānaḥ* (= TS. 2.4.14.a: *návo-navo bhavati jáyamānó 'hnāṃ ketúr uṣásām ety ágre, bhāgáṃ devébhyo ví dadhāty áyan prá candrámās tirati dīrghám áyuḥ:* "Being born [again and again] he [the Moon] is ever new; the banner of the days, he goes in front of the dawns; he appoints their share to the gods, as he comes; the Moon extends a long life-time.")

(The *yājyā* used for that oblation is the stanza beginning with) *yám ādityá aṁśúm āpyāyáyanti* (= TS. 2.4.14.b: *yám ādityá aṁśúm āpyāyáyanti yámákṣitam ákṣitayaḥ píbanti, téna no rājā váruṇo bṛhaspátir á pyāyayantu bhúvanasya gopáḥ:* "The Soma [i.e. the Moon] which the Ādityas make swell, the imperishable [Soma] which the imperishable ones drink,—therewith let the King [i.e. Indra], Varuṇa, Bṛhaspati, the guardians of the world, make us swell.")

(The *puro 'nuvākyā* used for the oblation to Day and Night is the stanza:) "You two who, being of different color but of the same mind, clothing yourselves (in white and black), spin out, all around, one and the same warp (i.e. the warp of the year), you two who are (all-) pervading, powerful, and (all-) perceiving, you two I invoke everywhere. So may you (O Day and Night), under our Nakṣatra, come at our invocation."

(The *yājyā* used for that oblation is the stanza:) "United with the Bráhman (i.e. the holy power of the sacred word), provided with rich treasures, presenting a feast to the gods, gladdening the two goddesses Day and Night with the oblation, may we overcome evil by final liberation."

(The *puro 'nuvākyā* used for the oblation to the Dawn is the stanza:) "Coming,[5] shining, the daughter of the Sky has been seen. The mighty one covers (i.e. protects) the work (i.e. our work, our sacrifice) with her gaze."[6]

(The *yājyā* used for that oblation is the stanza:)

[5] *Cf.* RV. 7.81.1.a, b, c.
[6] *Cf.* RV. 10.87.9.

"The beautiful woman illumines the darkness. The Sun, ascending, accompanies the red cows.[7] Along (with them), ascending, the Nakṣatra (is) shining, at the shining forth of thee, O Dawn, and of the Sun."[8]

(The *puro 'nuvākyā* used for the oblation to "this Nakṣatra" is the stanza:) "May we obtain our share.[9] This (is) our shining Nakṣatra; the radiant light, rising, has come here to our sacrifice."

(The *yājyā* used for that oblation is the stanza:) "For the benefit of the divine Nakṣatra, for the benefit of Indra, we invoke Indu (the Moon). May he, the impeller, bring forth for us acquisition that will give us prosperity, and will be very rich in manly sons."

(The *puro 'nuvākyā* used for the oblation to Sūrya is the stanza beginning with) *úd u tyám* (= TS. 1.2.8.2: *úd u tyáṃ jātavedasaṃ deváṃ vahanti ketávaḥ, dṛśé víśvasya súryam:* "His rays bear him upwards, the all-knowing god, Sūrya [the Sun], that all may look at him.")

(The *yājyā* used for that oblation is the stanza beginning with) *citrám* (= TS. 1.4.43.1: *citráṃ devānām úd agād ánīkaṃ cákṣur mitrásya váruṇasyā 'gneḥ, ā 'prā dyāvā-pṛthivī antárikṣaṁ súrya ātmā jágatas tasthúṣaś ca:* "The radiant face of the gods has risen, the eye of Mitra, Varuṇa, and Agni. He has filled the sky and the earth, and the atmosphere,—Sūrya [the Sun], the soul of all that moves and stands.")

(The *puro 'nuvākyā* used for the oblation to Aditi is the stanza beginning with) *áditir na uruṣyatu* (= TS. 1.5.11.r: *áditir na uruṣyatv áditiḥ śárma yacchatu, áditiḥ pātv áṁhasaḥ:* "Let Aditi save us, let Aditi give us protection, let Aditi guard us from distress.")

(The *yājyā* used for that oblation is the stanza beginning with) *mahím ū ṣú mātáram* (= TS. 1.5.11.s: *mahím ū ṣú mātáraṁ suvratānām ṛtásya pátnīm ávase huvema, tuvikṣatrām ajárantīm urūcīṁ suśarmāṇam áditiṁ supránītim:* "Let us invoke to aid us the great mother of those who are righteous, the spouse of Holy Order, the powerful one, who does not grow old, the wide-spreading Aditi, who gives good protection and good guidance.")

(The *puro 'nuvākyā* used for the oblation to Viṣṇu is the stanza beginning with) *idáṃ víṣṇuḥ* (= TS. 1.2.13.1 = RV. 1.22.17: *idáṃ víṣṇur ví cakrama, tredhā ní dadhe padám, sámūḍham asya pāṁsuré:* "Viṣṇu strode through this [i.e. this world]; thrice he has made a footstep. In the dust of it [i.e. in the dust of these three footsteps], this [i.e. all this world] is gathered together.")

(The *yājyā* used for that oblation is the stanza beginning with) *prá tád víṣṇuḥ* (= RV. 1.154.2: *prá tád víṣṇuḥ stavate vīryèṇa, mṛgó ná bhīmáḥ kucaró giriṣṭhāḥ, yásyo 'rúṣu triṣú vikrámaṇeṣu, adhikṣiyánti bhúvanāni víśvā:* "So, by reason of his heroism, Viṣṇu is praised, he who, like a dread beast, wanders at will, haunting the mountains, he in whose three wide strides all beings dwell.")

(The *puro 'nuvākyā* used for the supplementary oblation of a cake to Agni, on the occasion of each *iṣṭi*, is the stanza beginning with) *agnír mūrdhā* (= TS. 4.4.4.1.a = RV. 8.44.16: *agnír mūrdhā divāḥ kakút patíḥ pṛthivyā ayám, apāṁ rétāṁsi jinvati:* "Agni is the head, the summit of the sky; here, he is the lord of the earth; he quickens the seeds of the waters.")

(The *yājyā* used for that supplementary oblation is the stanza beginning with) *bhúvaḥ* (= TS. 4.4.4.1.d = RV. 10.8.6: *bhúvo yajñásya rájasaś ca netā yátrā niyúdbhiḥ sácase śivābhiḥ, divi mūrdhānaṃ dadhiṣe suvarṣāṃ jihvām agne cakṛṣe havyavāham:* "Thou hast become the leader of the sacrifice and of the region where thou art accompanied by thy auspicious teams of horses; thou hast placed thy light-winning head in the sky, and thou hast made, O Agni, thy tongue to be the bearer of the oblation.")

(The *puro 'nuvākyā* used for the supplementary oblation of a pap to Anumati, on the occasion of each *iṣṭi*, is the stanza beginning with) *ánu no 'dyā 'numatiḥ* (= TS. 3.3.11.l: *ánu no 'dyā 'numatir yajñáṃ devéṣu manyatām, agníś ca havyavāhano bhávatām dāśúṣe māyaḥ:* "May Anumati today, among the gods, be pleased with our sacrifice; may she and Agni, the bearer of the oblation, be a joy to the pious man.")

(The *yājyā* used for that supplementary oblation is the stanza beginning with) *ánv íd anumate tvám* (= TS. 3.3.11.m: *ánv íd anumate tvám mányāsai śáṃ ca naḥ kṛdhi, krátve dákṣāya no hinu prá ṇa āyūṁṣi tārīṣaḥ:* "Be pleased [with us], O Anumati, and grant us prosperity; for inspiration, for insight, impel us; lengthen our lives.")

(The *puro 'nuvākyā* used for the oblation to Agni Sviṣṭakṛt at the end of each *iṣṭi* is the stanza beginning with) *havyavāham* (= Tait.-Br. 2.4.1.4.a: *havyavāham abhimatiṣāham, rakṣohāṇaṃ pṛtanāsu jiṣṇúm, jyótiṣmantaṃ dīdyataṃ púran-*

[7] Possibly the rays of the dawn.
[8] *Cf.* RV. 7.81.1.d and 7.81.2.a, b, c.
[9] *Cf.* RV. 7.81.2.d.

dhim, agníṁ sviṣṭakṛtam ȧhuvema: "We would invoke the god who conveys the oblation, who subdues the enemies, who kills the demons, who is victorious in battles; the bright, the shining, the bountiful Agni who makes the sacrifice correct.")

(The *yājyā* used for that oblation is the stanza beginning with) *svìṣṭam* (= Tait.-Br. 2.4.1.4.b: *svìṣṭam agne abhí tát pṛṇāhi, víśvā deva pṛtanā abhíṣya, urúṃ naḥ pánthāṃ pradiśán víbhāhi, jyótiṣmad dhehy ajáraṃ na ȧyuḥ:* "Make full, O Agni, that which has been correctly offered; fetter, O god, all hostile armies; do thou shine, showing us a broad way; give us a bright, undecaying life.")

3.1.4

agnír vá akāmayata, annādó devánāṁ syām íti, sá etám agnáye kṛttikābhyaḥ puroḍáśam aṣṭákapālaṃ níravapat, táto vái sò 'nnādó devánām abhavat, agnír vái devánām annādáḥ.—yáthā ha vá agnír devánām annādáḥ, eváṁ ha vá eṣá manuṣyāṇāṃ bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, agnáye svāhā kṛttikābhyaḥ svāhā, ambáyai svāhā dulāyai svāhā, nitatnyái svāhā 'bhrāyantyai svāhā, megháyantyai svāhā varṣāyantyai svāhā, cupunīkāyai svāhé 'ti [1].

prajāpatiḥ prajā́ asṛjata, tā́ asmāt sṛṣṭáḥ párācīr āyan, tā́sāṁ rohiṇíṁ abhyàdhyāyat, sò 'kāmayata, úpa mā́ "varteta, sám enayā́ gaccheyé 'ti, sá etáṃ prajāpataye rohiṇyái carúṃ níravapat, táto vái sā́ tám upā́vartata, sám enayā́ 'gacchata.—úpa ha vá enaṃ priyám ā́vartate, sáṃ priyéṇa gacchate, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, prajāpataye svāhā rohiṇyái svāhā, rócamānāyai svāhā prajā́bhyaḥ svāhé 'ti [2].

sómo vá akāmayata, óṣadhīnāṁ rājyám abhíjayeyam íti, sá etáṁ sómāya mṛgaśīrṣā́ya śyāmākáṃ carúṃ páyasi níravapat, táto vái sá óṣadhīnāṁ rājyám abhyàjayat.—sámānānāṁ ha vái rājyám abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, sómāya svāhā mṛgaśīrṣā́ya svāhā, invakā́bhyaḥ svāháu 'ṣadhībhyaḥ svāhā, rājyā́ya svāhā 'bhíjityai svāhé 'ti [3].

rudró vá akāmayata, paśumánt syām íti, sá etáṁ rudrā́yā "rdrā́yai práiyaṃgavaṃ carúṃ páyasi níravapat, táto vái sá paśumán abhavat.—paśumán ha vái bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, rudrā́ya svāhā "rdrā́yai svāhā, pínvamānāyai svāhā paśúbhyaḥ svāhé 'ti [4].

ṛkṣā́ vá iyám alomákā "sīt, sā́ 'kāmayata, óṣadhībhir vánaspátibhiḥ prájayeyé 'ti, sái 'tám ádityai púnarvasubhyāṃ carúṃ níravapat, táto vá iyám óṣadhībhir vánaspátibhiḥ prájāyata.—prájāyate ha vái prajáyā paśúbhiḥ, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, ádityai svāhā púnarvasubhyām, svāhā (*corr.:* púnarvasubhyāṁ svāhā) "bhūtyai svāhā prájātyai svāhé 'ti [5].

bṛhaspátir vá akāmayata, brahmavarcasí syām íti, sá etáṃ bṛhaspátaye tiṣyā́ya naivāráṃ carúṃ páyasi níravapat, táto vái sá brahmavarcasy àbhavat.—brahmavarcasí ha vái bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, bṛhaspátaye svāhā tiṣyā́ya svāhā, brahmavarcasā́ya svāhé 'ti [6].

devāsurā́ḥ sáṃyattā āsan, té devā́ḥ sarpébhya āśreṣā́bhya ā́jye karambháṃ níravapan, tā́n etā́bhir evá devátābhir úpānayan.—etā́bhir ha vái devátābhir dviṣántaṃ bhrā́tṛvyam úpanayati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, sarpébhyaḥ svāhā "śreṣā́bhyaḥ svāhā, dandaśūkebhyaḥ svāhé 'ti [7].

pitáro vá akāmayanta, pitṛloká ṛdhnuyāmé 'ti, tá etáṃ pitṛbhyo maghā́bhyaḥ puroḍā́śaṁ ṣā́ṭkapālaṃ níravapan, táto vái té pitṛloká ārdhnuvan.—pitṛloké ha vá ṛdhnoti, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, pitṛbhyaḥ svāhā maghā́bhyaḥ svāhā 'naghā́bhyaḥ svāhā 'gadā́bhyaḥ svāhā 'rundhatībhyaḥ svāhé 'ti [8].

aryamā́ vá akāmayata, paśumánt syām íti, sá etám aryamṇé phálgunībhyāṃ carúṃ níravapat, táto vái sá paśumán abhavat.—paśumán ha vái bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, aryamṇé svāhā phálgunībhyāṁ svāhā, paśúbhyaḥ svāhé 'ti [9].

bhágo vá akāmayata, bhagí śreṣṭhí devánāṁ syām íti, sá etáṃ bhágāya phálgunībhyāṃ carúṃ níravapat, táto vái sá bhagí śreṣṭhí devánām abhavat.—bhagí ha vái śreṣṭhí samānánāṃ bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, bhágāya svāhā phálgunībhyāṁ svāhā, śráiṣṭhyāya svāhé 'ti [10].

savitā́ vá akāmayata, śrán me devā́ dádhīran, savitā́ syām íti, sá etáṁ savitré hástāya puroḍā́śaṃ dvādaśakapālaṃ níravapad āśūnāṁ vrīhīṇā́m, táto vái tásmai śrád devā́ ádadhata, savitā́ 'bhavat.—śrád dha vá asmai manuṣyā̀ dadhate, savitā́ samānánāṃ bhavati, yá eténa havíṣā yájate, yá u cai 'nad evám véda.—só 'tra juhoti, savitré svāhā hástāya, svāhā (*corr.:* hástāya svāhā,) dadaté svāhā (*corr.:* dádate svāhā)

pṛṇaté, svâhā (*corr.*: pṛṇaté svâhā,) prayácchate svâhā pratigṛbhṇaté svâhé 'ti [11].

tváṣṭā vâ akāmayata, citráṃ prajâṃ vindeyé 'ti, sá etáṃ tváṣṭre citrâyai puroḍâśam aṣṭâkapālaṃ níravapat, táto vái sá citráṃ prajâm avindata.—citráṁ ha vái prajâṃ vindate, yá eténa havíṣā yájate, yá u cai 'nad evâṃ véda.—só 'tra juhoti, tváṣṭre svâhā citrâyai svâhā, cáitrāya svâhā, prajâyai svâhé 'ti [12].

vāyúr vâ akāmayata, kāmacâram eṣú lokéṣv abhíjayeyam íti, sá etád vāyáve níṣṭyāyai gṛṣṭyài dugdhâṃ páyo níravapat, táto vái sá kāmacâram eṣú lokéṣv abhyàjayat.—kāmacâraṁ ha vâ eṣú lokéṣv abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad evâṃ véda.—só 'tra juhoti, vāyáve svâhā níṣṭyāyai svâhā, kāmacârāya svâhā 'bhíjityai svâhé 'ti [13].

indrāgní vâ akāmayetām, śráiṣṭhyaṃ devânām abhíjayevé 'ti, tâv etám indrāgníbhyāṃ víśākhābhyāṃ puroḍâśam ékādaśakapālaṃ níravapatām, táto vái táu śráiṣṭhyaṃ devânām abhyàjayatām.—śráiṣṭhyaṁ ha vái samānânām abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad evâṃ véda.—só 'tra juhoti, indrāgníbhyāṁ svâhā víśākhābhyāṁ svâhā, śráiṣṭhyāya svâhā 'bhíjityai svâhé 'ti [14].

áthai 'tát paurṇamāsyâ âjyaṃ nírvapati.—kâmo vái paurṇamāsí, kâma âjyam, kâmenai 'vá kâmaṁ sámardhayati.—kṣiprám enaṁ sá kâma úpanamati, yéna kâmena yájate.—só 'tra juhoti, paurṇamāsyái svâhā kâmāya svâhâ "gatyai svâhé 'ti [15].

[This chapter contains: 1. theological explanations of the origin of each of the 14 *iṣṭis* offered to the 14 Deva-Nakṣatras; 2. prescriptions concerning the sacrificial substance to be offered for each of these 14 *iṣṭis*, and for the oblation to the Full Moon; 3. the sacrificial formulas to be used, in each case, for the additional oblations.]

1. Agni desired: "May I be an eater of food among the gods." He offered that well known sacrificial cake, served on eight potsherds, to Agni (i.e. to himself) and to the Kṛttikās (who are his Nakṣatra). Consequently he became an eater of food among the gods. Agni indeed is an eater of food among the gods. And just as Agni became an eater of food among the gods, so he becomes an eater of food among men, he who offers that oblation, and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Agni, svāhā!—To the Kṛttikās, svāhā!—To Ambā, svāhā!—To Dulā, svāhā! —To Nitatnī, svāhā!—To Abhrayantī, svāhā!—To Meghayantī, svāhā!—To Varṣayantī, svāhā! —To Cupuṇīkā, svāhā!" [10]

2. Prajāpati emitted from himself the creatures. Having been emitted from him, they went away. Among them he longed for Rohiṇī. He desired: "May she come back to me. May I unite with her." He offered that well known sacrificial pap to Prajāpati (i.e. to himself) and to Rohiṇī (who is his Nakṣatra). Consequently she came back to him, and he united with her. What is dear to one, that comes back to him, and with what is dear to him, he unites, he who offers that oblation, and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Prajāpati, svāhā! To Rohiṇī, svāhā! To the bright one, svāhā! To the creatures, svāhā!"

3. Soma desired: "May I conquer sovereignty over the plants." He offered, in milk, that well known sacrificial pap, made of *śyāmāka* (i.e. millet), to Soma (i.e. to himself) and to Mṛgaśīrṣa (who is his Nakṣatra). Consequently he conquered sovereignty over the plants. He conquers sovereignty over his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Soma, svāhā!—To Mṛgaśīrṣa, svāhā!—To the Invakās,[11] svāhā!—To the Plants, svāhā! —To Sovereignty, svāhā!—To Conquest, svāhā!"

4. Rudra desired: "May I be rich in cattle." He offered, in milk, that well known sacrificial pap, prepared from *priyaṃgu* (i.e. panic grass), to Rudra (i.e. to himself) and to Ārdrā (who is his Nakṣatra). Consequently he became rich in cattle. He indeed becomes rich in cattle, he who offers that oblation and who thus knows it. So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Rudra, svāhā!—To Ārdrā, svāhā!—To the swelling one, svāhā!—To Cattle, svāhā!"

5. This (Earth) (formerly) was bald, hairless. She desired: "May I produce plants and trees." She offered that well known sacrificial pap to Aditi (i.e. to the Earth, to herself) and to the

[10] Ambā (the mother), Dulā (the shaking one), Nitatnī (the penetrating one), Abhrayantī (the one who forms clouds), Meghayantī (the one that makes the weather cloudy), Varṣayantī (the one that causes rain), and Cupunīkā (?) are the names of the seven stars of the constellation that is called the Kṛttikās (i.e. the Pleiades).

[11] This name of the stars of the constellation Mṛgaśīrṣa probably means "the invigorating ones."

two Punarvasus (who are her Nakṣatra). Consequently this (Earth) produced plants and trees. He indeed will have offspring and cattle, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aditi, svāhā!—To the two Punarvasus, svāhā!—To Power, svāhā!—To Generating Power, svāhā!"

6. Bṛhaspati desired: "May I be eminent in sacred lore." He offered, in milk, that well known sacrificial pap, made of wild rice, to Bṛhaspati (i.e. to himself) and to Tiṣya (who is his Nakṣatra). Consequently he became eminent in sacred lore. He indeed becomes eminent in sacred lore, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Bṛhaspati, svāhā!—To Tiṣya, svāhā! To Pre-eminence in Sacred Lore, svāhā!"

7. The gods and the Asuras were engaged in contest. The gods offered, in clarified butter, a *karambha* (i.e. a porridge of barley) to the Serpents and to the Āśreṣās (who are their Nakṣatra). With (the help of) those deities (i.e. the Serpents and the Āśreṣās), they (the gods) brought them (i.e. the Asuras) into subjection.[12] He indeed, with (the help of) those deities, brings the rival who hates him into subjection, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Serpents, svāhā!—To the Āśreṣās, svāhā! To the Dandaśūkas (the mordacious serpents), svāhā!"

8. The Fathers (i.e. the deceased ancestors) desired: "May we prosper in the world of the Fathers." They offered that well known sacrificial cake, served on six potsherds, to the Fathers (i.e. to themselves) and to the Maghās (who are their Nakṣatra). Consequently they prospered in the world of the Fathers. He indeed will prosper in the world of the Fathers, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Fathers, svāhā!—To the Maghās, svāhā!—To the sinless ones, svāhā!—To the ones who are free from disease, svāhā!—To the ones who do not obstruct, svāhā!"

[12] *tān upānayan = tān svaṃ vaśam upānayan;* and *bhrātṛvyam upanayati = bhrātṛvyaṃ svaṃ vaśam upanayati. Cf.* Śat.-Br. 1.5.4.5.

9. Aryaman desired: "May I be rich in cattle." He offered that well known sacrificial pap to Aryaman (i.e. to himself) and to the two Phalgunīs (i.e. the First Phalgunīs, who are his Nakṣatra). Consequently he became rich in cattle. He indeed becomes rich in cattle, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aryaman, svāhā!—To the two Phalgunīs, svāhā!—To Cattle, svāhā!"

10. Bhaga desired: "May I be fortunate (*bhagin*) and most eminent among the gods." He offered that well known sacrificial pap to Bhaga (i.e. to himself) and to the two Phalgunīs (i.e. the Second Phalgunīs, who are his Nakṣatra). Consequently he became fortunate and most eminent among the gods. He indeed becomes fortunate and most eminent among his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Bhaga, svāhā!—To the two Phalgunīs, svāhā!—To Pre-eminence, svāhā!"

11. Savitar desired: "May the gods have faith in me, and may I be the impeller (of them)." He offered that well known sacrificial cake, served on twelve potsherds, and made of rice grains that are ripening quickly in the rainy season, to Savitar (i.e. to himself) and to Hasta (who is his Nakṣatra). Consequently the gods had faith in him, and he became the impeller (of them). In him men have faith indeed, and he becomes the impeller of his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Savitar, svāhā!—To Hasta,[13] svāhā!—To the one who gives, svāhā!—To the one who fills, svāhā!—To the one who bestows, svāhā!—To the one who takes, svāhā!"

12. Tvaṣṭar desired: "May I obtain an offspring (that would be) a thing of brightness (a marvel)." He offered that well known sacrificial cake, served on eight potsherds, to Tvaṣṭar (i.e. to himself) and to Citrā (the bright one) (who is his Nakṣatra). Consequently he obtained an offspring (that was) a thing of brightness. He indeed obtains an offspring (that is) a thing of brightness, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (ad-

[13] This name of the Nakṣatra means "the Hand."

ditional) oblations, saying: "To Tvaṣṭar, svāhā! —To Citrā (the bright one), svāhā!—To Brightness, svāhā!—To Offspring, svāhā!"

13. Vāyu (the Wind) desired: "May I acquire the faculty of moving at will in these worlds." He offered that well known oblation of the milk of a cow which has had only one calf, to Vāyu (i.e. to himself) and to Niṣṭyā (who is also called Svāti, and who is his Nakṣatra). Consequently he acquired the faculty of moving at will in these worlds. He indeed acquires the faculty of moving at will in these worlds, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Vāyu, svāhā!—To Niṣṭyā, svāhā!—To the faculty of moving at will, svāhā!—To Conquest, svāhā!"

14. Indra and Agni desired: "May we both conquer pre-eminence among the gods." They offered that well known sacrificial cake, served on eleven potsherds, to Indra and Agni (i.e. to themselves) and to the two Viśākhās (who are their Nakṣatra). Consequently they conquered pre-eminence among the gods. He indeed conquers pre-eminence among his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Indra and Agni, svāhā!—To the two Viśākhās, svāhā!—To Pre-eminence, svāhā!—To Conquest, svāhā!"

15. Then he (the Sacrificer) offers that well known oblation of clarified butter to the Full Moon. The Full Moon is object of desire; clarified butter is object of desire. (Consequently) he (the Sacrificer) causes the object of his desire to succeed by the object of his desire (i.e. fulfills his desire by the object of his desire). With whatever desire he offers the oblation, the object of that desire quickly comes to him.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Full Moon, svāhā!—To Desire, svāhā!—To Coming, svāhā!"

3.1.5

mitró vá akāmayata, mitradhéyam eṣú lokéṣv abhíjayeyam íti, sá etáṃ mitráya 'nūrādhébhyaś carúṃ níravapat, táto vái sá mitradhéyam eṣú lokéṣv abhyàjayat.—mitradhéyaṁ ha vá eṣú lokéṣv abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, mitráya svâhā 'nūrādhébhyaḥ svâhā, mitradhéyāya svâhā 'bhíjityai svâhé 'ti [1].

índro vá akāmayata, jyáiṣṭhyaṃ devánām abhíjayeyam íti, sá etám índrāya jyeṣṭhâyai puroḍâśam ékādaśakapālaṃ níravapan mahávrīhīṇām, táto vái sá jyáiṣṭhyaṃ devânām abhyàjayat.—jyáiṣṭhyaṁ ha vái samānânām abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, índrāya svâhā jyeṣṭhâyai svâhā jyáiṣṭhyāya svâhā 'bhíjityai svâhé 'ti [2].

prajâpatir vâ akāmayata, mûlaṃ prajâṃ vindeyé 'ti, sá etáṃ prajâpataye mûlāya carúṃ níravapat, táto vái sá mûlaṃ prajâm avindata.—mûlaṁ ha vái prajâṃ vindate, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, prajâpataye svâhā, mûlāya svâhā, prajâyai svâhé 'ti [3].

âpo vâ akāmayanta, samudráṃ kâmam abhíjayemé 'ti, tâ etám adbhyò 'ṣāḍhâbhyaś carúṃ níravapan, táto vái tâḥ samudráṃ kâmam abhyàjayan.—samudráṁ ha vái kâmam abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, adbhyáḥ svâhā 'ṣāḍhâbhyaḥ svâhā, samudrâya svâhā kâmāya svâhā, abhíjityai svâhé 'ti [4].

víśve vái devâ akāmayanta, anapajayyáṃ jayemé 'ti, tá etáṃ víśvebhyo devébhyo 'ṣāḍhâbhyaś carúṃ níravapan, táto vái tè 'napajayyám ajayan.—anapajayyáṁ ha vái jayati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, víśvebhyo devébhyaḥ svâhā 'ṣāḍhâbhyaḥ svâhā, anapajayyâya svâhā jítyai svâhé 'ti [5].

bráhma vâ akāmayata, brahmalokám abhíjayeyam íti, tád etáṃ bráhmaṇe 'bhijíte carúṃ níravapat, táto vái tád brahmalokám abhyàjayat.—brahmalokáṁ ha vâ abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, bráhmaṇe svâhā 'bhijíte svâhā, brahmalokâya svâhā 'bhíjityai svâhé 'ti [6].

víṣṇur vâ akāmayata, púṇyaṁ ślókaṁ śṛṇvīya, ná mā pāpí kīrtír ágacched íti, sá etáṃ víṣṇave śroṇâyai puroḍâśaṃ trikapālám níravapat, táto vái sá púṇyaṁ ślókam aśṛṇuta, nái 'naṃ pāpí kīrtír ágacchat.—púṇyaṁ ha vái ślókaṁ śṛṇute, nái 'naṃ pāpí kīrtír ágacchati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, víṣṇave svâhā śroṇâyai svâhā, ślókāya svâhā śrutâya svâhé 'ti [7].

vásavo vâ akāmayanta, ágraṃ devátānāṃ párīyāmé 'ti, tá etáṃ vásubhyaḥ śráviṣṭhābhyaḥ puroḍâśam aṣṭâkapālaṃ níravapan, táto vái té 'graṃ devátānāṃ páryāyan.—ágraṁ ha vái samānânāṃ páryeti, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, vásubhyaḥ

svâhā śrávişṭhābhyaḥ svâhā, ágrāya svâhā párītyai svâhé 'ti [8].

índro vá akāmayata, dṛḍhó 'śithilaḥ syām íti, sá etáṃ váruṇāya śatábhiṣaje bheṣajébhyaḥ puroḍáśaṃ dáśakapālaṃ níravapat kṛṣṇánāṃ vrīhīṇắm, táto vái sá dṛḍhó 'śithilo 'bhavat.—dṛḍhó ha vá áśithilo bhavati, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, váruṇāya svâhā śatábhiṣaje svâhā, bheṣajébhyaḥ svâhé 'ti [9].

ajó vá ékapād akāmayata, tejasví brahmavarcasí syām íti, sá etám ajâyái 'kapade proṣṭhapadébhyaś carúṃ níravapat, táto vái sá tejasví brahmavarcasy àbhavat.—tejasví ha vái brahmavarcasí bhavati, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, ajâyái 'kapade svâhā proṣṭhapadébhyaḥ svâhā, téjase svâhā brahmavarcasâya svâhé 'ti [10].

áhir vái budhníyo 'kāmayata, imắṃ pratiṣṭhắṃ vindeyé 'ti, sá etám áhaye budhníyāya proṣṭhapadébhyaḥ puroḍáśaṃ bhûmikapālaṃ níravapat, táto vái sá imắṃ pratiṣṭhắm avindata.—imắṁ ha vái pratiṣṭhắṃ vindate, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, áhaye budhníyāya svâhā proṣṭhapadébhyaḥ svâhā, pratiṣṭhâyai svâhé 'ti [11].

pūṣâ vá akāmayata, paśumánt syām íti, sá etáṃ pūṣṇé revátyai carúṃ níravapat, táto vái sá paśumán abhavat.—paśumán ha vái bhavati, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, pūṣṇé svâhā revátyai svâhā, paśúbhyaḥ svâhé 'ti [12].

aśvínau vá akāmayetām, śrotrasvínāv ábadhirau syāvé 'ti, tâv etám aśvíbhyām aśvayúgbhyām puroḍáśaṃ dvikapālắṃ níravapatām, táto vái táu śrotrasvínāv ábadhirāv abhavatām.—śrotrasví ha vá ábadhiro bhavati, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, aśvíbhyāṁ svâhā 'śvayúgbhyāṁ svâhā, śrótrāya svâhā śrútyai svâhé 'ti [13].

yamó vá akāmayata, pitṛṇắṁ[14] rājyám abhíjayeyam íti, sá etáṃ yamâyā 'pabhāraṇībhyaś carúṃ níravapat, táto vái sá pitṛṇắṁ rājyám abhyàjayat.—samānánāṁ ha vái rājyám abhíjayati, yá eténa havíṣā yájate, yá u cai 'nad evắṃ véda.—só 'tra juhoti, yamâya svâhā 'pabhāraṇībhyaḥ svâhā, rājyâya svâhā 'bhíjityai svâhé 'ti [14].

áthai 'tád amāvāsyâyā ájyaṃ nírvapati.—kámo vá amāvāsyâ, káma ájyam, kámenai 'vá kámaṁ sámardhayati.—kṣiprám enaṁ sá káma úpanamati, yéna kámena yájate.—só 'tra juhoti, amāvāsyâyai svâhā, kámāya svâhâ "gatyai svâhé 'ti [15].

[This chapter contains: 1. theological explanations of the origin of each of the 14 *iṣṭis* offered to the 14 Yama-Nakṣatras; 2. prescriptions concerning the sacrificial substance to be offered for each of these 14 *iṣṭis*, and for the oblation to the New Moon; 3. the sacrificial formulas to be used, in each case, for the additional oblations.]

1. Mitra desired: "May I conquer the establishment of friendship in these worlds." He offered that well known sacrificial pap to Mitra (i.e. to himself) and to the Anūrādhas (who are his Nakṣatra). Consequently he conquered the establishment of friendship in these worlds. He indeed conquers the establishment of friendship in these worlds, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Mitra, svâhā!—To the Anūrādhas, svāhā!—To the Establishment of Friendship, svāhā!—To Conquest, svāhā!"

2. Intra desired: "May I conquer pre-eminence among the gods." He offered that well known sacrificial cake, served on eleven potsherds, and made of great rice grains, to Indra (i.e. to himself) and to Jyeṣṭhā (the pre-eminent one) (who is his Nakṣatra). Consequently he conquered pre-eminence among the gods. He indeed conquers pre-eminence among his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Indra, svāhā!—To Jyeṣṭhā, svāhā!—To Pre-eminence, svāhā!—To Conquest, svāhā!"

3. Prajāpati desired: "May I obtain an offspring (that would be) a root (i.e. as firmly fixed and as productive as a root). He offered that well known sacrificial pap to Prajāpati (i.e. to himself) and to Mūla (Root) (who is his Nakṣatra). Consequently he obtained an offspring (that was) a root. He indeed obtains an offspring (that is) a root, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Prajāpati, svāhā!—To Mūla, svāhā!—To Offspring, svāhā!"[15]

[14] The *ṛ* of *pitṛṇắm* is short. *Cf. bhrắtṛṇām* (TS. 2.6.6.2), and *udgātṛṇắm* (TS. 3.2.9.5).

[15] In this passage, Nirṛti, the goddess of destruction, who is the deity to whom the Nakṣatra called Mūla is sacred (*cf.* Tait.-Br. 3.1.2.2), has been replaced by, or

4. The Waters desired: "May we conquer the object of our desire, the ocean." They offered that well known sacrificial pap to the Waters (i.e. to themselves) and to the Aṣāḍhās (i.e. to the First Aṣāḍhās, who are their Nakṣatra). Consequently they conquered the object of their desire, the ocean. He indeed conquers the object of his desire, (even if it is as great as) the ocean, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Waters, svāhā! —To the Ocean, svāhā!—To Desire, svāhā!—To Conquest, svāhā!"

5. The Viśve Devāḥ desired: "May we conquer invincibility." They offered that well known sacrificial pap to the Viśve Devāḥ (i.e. to themselves) and to the Aṣāḍhās (i.e. to the Second Aṣāḍhās, who are their Nakṣatra). Consequently they conquered invincibility. He indeed conquers invincibility, he who offers that oblation and who thus knows it. So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Viśve Devāḥ, svāhā!—To the Aṣāḍhās, svāhā:—To Invincibility, svāhā!—To Victory, svāhā!"

6. The Bráhman (the Holy Power of the Sacred Word, the Divine Essence) desired: "May I conquer the world of the Bráhman." It offered that well known sacrificial pap to the Bráhman (i.e. to itself) and to Abhijit (who is its Nakṣatra). Consequently it conquered the world of the Bráhman. He indeed conquers the world of the Bráhman, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Bráhman, svāhā!—To Abhijit, svāhā!—To the World of the Bráhman, svāhā!—To Conquest, svāhā!"

7. Viṣṇu desired: "May I hear good praise. May bad fame not reach me." He offered that well known sacrificial cake, served on three potsherds, to Viṣṇu (i.e. to himself) and to Śroṇā[16] (who is his Nakṣatra). Consequently he heard good praise, and bad fame did not reach him. He indeed hears good praise, and bad fame does not reach him, who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Viṣṇu, svāhā! —To Śroṇā, svāhā!—To Fame, svāhā!—To that which has been heard, svāhā!"

8. The Vasus desired: "May we attain supremacy among the deities." They offered that well known sacrificial cake, served on eight potsherds, to the Vasus (i.e. to themselves) and to the Śraviṣṭhās (who are their Nakṣatra). Consequently they attained supremacy among the deities. He indeed attains supremacy among his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Vasus, svāhā! —To the Śraviṣṭhās, svāhā!—To Supremacy, svāhā!—To Attainment, svāhā!"

9. Indra desired: "May I be strong and firm." He offered that well known sacrificial cake, served on ten potsherds, and made of black rice grains, to Varuṇa, to Śatabhiṣaj (who is Varuṇa's Nakṣatra), and to the Medicines. Consequently he became strong and firm. He indeed becomes strong and firm, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Varuṇa, svāhā!—To Śatabhiṣaj, svāhā!—To the Medicines, svāhā!"

10. Aja Ekapād desired: "May I be splendid, and eminent in sacred lore." He offered that well known sacrificial pap to Aja Ekapād (i.e. to himself) and to the Proṣṭhapadas (i.e. to the First Proṣṭhapadas, who are his Nakṣatra). Consequently he became splendid, and eminent in sacred lore. He indeed becomes splendid, and eminent in sacred lore, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aja Ekapād, svāhā!—To the Proṣṭhapadas, svāhā!—To Splendor, svāhā!—To Pre-eminence in Sacred Lore, svāhā!"

11. Ahi Budhniya desired: "May I obtain this

identified with, Prajāpati, the lord of creatures, the god who presides over procreation. This substitution or identification was probably made because of the terrible and ominous character of Nirṛti, and in order to avoid the utterance of the formula: "To Nirṛti, svāhā!" (i.e. "To Destruction, svāhā!") which would have been inauspicious. The identification of Nirṛti with Prajāpati does not seem strange, if we remember the passage of the Bṛhadāraṇyaka-Upaniṣad (1.2), where Mṛtyu (Death) is identified with the Creator (i.e. Prajāpati). The identification of the deity presiding over destruction with the deity presiding over procreation found its final expression in Śiva, the great god of Hinduism.

[16] Although Śroṇā means "the limping one" or "the lame one," the author of the Tait.-Br. evidently thinks that this name is related with the root *śru* "to hear," and that it is the equivalent of *śravaṇa* "fame" or "good reputation."

(earth) as a firm foundation." He offered that well known sacrificial cake, that has the earth for vessel (i.e. that is served on the earth instead of being served on a potsherd), to Ahi Budhniya (i.e. to himself) and to the Proṣṭhapadas (i.e. to the Second Proṣṭhapadas, who are his Nakṣatra). Consequently he obtained this (earth) as a firm foundation. He indeed obtains this (earth) as a firm foundation, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Ahi Budhniya, svāhā!—To the Proṣṭhapadas, svāhā!—To Firm Foundation, svāhā!"

12. Pūṣan desired: "May I be rich in cattle." He offered that well known sacrificial pap to Pūṣan (i.e. to himself) and to Revatī (who is his Nakṣatra). Consequently he became rich in cattle. He indeed becomes rich in cattle, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Pūṣan, svāhā!—To Revatī, svāhā!—To Cattle, svāhā!"

13. The two Aśvins desired: "May we be endowed with good ear and not deaf." They offered that well known sacrificial cake, served on two potsherds, to the two Aśvins (i.e. to themselves) and to the two Aśvayujes (who are their Nakṣatra). Consequently they became endowed with good ear, and were not deaf. He indeed becomes endowed with good ear, and is not deaf, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the two Aśvins, svāhā!—To the two Aśvayujes, svāhā!—To the Ear, svāhā!—To Hearing, svāhā!"

14. Yama desired: "May I conquer sovereignty over the Fathers (the deceased ancestors)." He offered that well known sacrificial pap to Yama (i.e. to himself) and to the Apabharaṇīs (who are his Nakṣatra). Consequently he conquered sovereignty over the Fathers. He indeed conquers sovereignty over his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Yama, svāhā!—To the Apabharaṇīs, svāhā!—To Sovereignty, svāhā!—To Conquest, svāhā!"

15. Then he (the Sacrificer) offers that well known oblation of clarified butter to the New Moon. The New Moon is object of desire; clarified butter is object of desire. Thus he (the Sacrificer) causes the object of his desire to succeed by the object of his desire (i.e. fulfills his desire by the object of his desire). With whatever desire he offers the oblation, the object of that desire quickly comes to him.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the New Moon, svāhā!—To Desire, svāhā!—To Coming, svāhā!"

3.1.6

candrámā vá akāmayata, ahorātrán ardhamāsán māsān ṛtúnt saṃvatsarám āptvá, candrámasaḥ sáyujyaṁ salokátām āpnuyām íti, sá etáṃ candrámase pratīdṛśyāyai puroḍáśaṃ páñcadaśakapālaṃ níravapat, táto vái sò 'horātrán ardhamāsán māsān ṛtúnt saṃvatsarám āptvá, candrámasaḥ sáyujyaṁ salokátām āpnot.—ahorātrán ha vá ardhamāsán māsān ṛtúnt saṃvatsarám āptvá, candrámasaḥ sáyujyaṁ salokátām āpnoti, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, candrámase svāhā pratīdṛśyāyai svāhā, ahorātrébhyaḥ svāhā 'rdhamāsébhyaḥ svāhā, māsebhyaḥ svāha rtúbhyaḥ svāhā, saṃvatsaráya svāhé 'ti [1].

ahorātré vá akāmayetām, áty ahorātré mucyevahi, ná nāv ahorātré āpnuyātām íti, té etám ahorātrābhyāṃ carúṃ níravapatām, dvayánāṃ vrīhīṇám, śuklánāṃ ca kṛṣṇánāṃ ca, savātyór dugdhé, śvetáyai ca kṛṣṇáyai ca, táto vái té áty ahorātré amucyete, nái 'ne ahorātré āpnutām.—áti ha vá ahorātré mucyate, nái 'nam ahorātré āpnutaḥ, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, áhne svāhā rātriyai svāhā, átimuktyai svāhé 'ti [2].

uṣá vā akāmayata, priyá "dityásya subhágā syām íti, sái 'tám uṣáse carúṃ níravapat, táto vái sá priyá "dityásya subhágā 'bhavat.—priyó ha vái samānánāṁ subhágo bhavati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, uṣáse svāhā vyùṣṭyai svāhā, vyuṣúṣyai svāhā vyucchántyai svāhā, vyùṣṭāyai svāhé 'ti [3].

áthai 'tásmai nákṣatrāya carúṃ nírvapati, yáthā tváṃ devánām ási, evám aháṃ manuṣyāṇāṃ bhūyāsam íti.—yáthā ha vá etád devānām, eváṁ ha vá eṣá manuṣyāṇāṃ bhavati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda.—só 'tra juhoti, nákṣatrāya svāho 'deṣyaté svāhā, udyaté svāhó 'ditāya svāhā, hárase svāhā bhárase svāhā, bhrājase svāhā téjase svāhā, tápase svāhā, brahmavarcasāya svāhé 'ti [4].

sûryo vâ akāmayata, nákṣatrāṇāṃ pratiṣṭhâ syām íti, sá etâṁ sûryāya nákṣatrebhyaś carúṃ níravapat, táto vái sá nákṣatrāṇāṃ pratiṣṭhâ 'bhavat.—pratiṣṭhâ ha vái samānânāṃ bhavati, yá eténa haviṣā yájate, yá u cai 'nad evâṃ véda. —só 'tra juhoti, sûryāya svâhā nákṣatrebhyaḥ svâhā, pratiṣṭhâyai svâhé 'ti [5].

áthai 'tám ádityai carúṃ nírvapati, iyáṃ vâ áditiḥ, asyâm evá prátitiṣṭhati.—só 'tra juhoti, ádityai svâhā pratiṣṭhâyai svâhé 'ti [6].

áthai 'táṃ víṣṇave carúṃ nírvapati; yajñó vái víṣṇuḥ, yajñá evâ 'ntatáḥ prátitiṣṭhati.—só 'tra juhoti, víṣṇave svâhā yajñáya svâhā, pratiṣṭhâyai svâhé 'tī [7].

[This chapter deals with the seven oblations that take place after the 14 *iṣṭis* to the Deva-Nakṣatras, the oblation to the Full Moon, the 14 *iṣṭis* to the Yama-Nakṣatras, and the oblation to the New Moon have been performed, namely: the oblation to the Moon and the Reflection of the Moon; the oblation to Day and Night; the oblation to the Dawn; the oblation to "this Nakṣatra"; the oblation to Sūrya; the oblation to Aditi; and the oblation to Viṣṇu. It contains: 1. theological explanations of the origin of four of these seven oblations; 2. prescriptions concerning the sacrificial substance to be offered for each of these seven oblations; 3. the sacrificial formulas to be used, in each case, for the additional oblations.]

1. The Moon desired: "May I, after having taken possession of the days and nights, the half months, the months, the seasons, and the year, (still) obtain intimate union and residence in the same world with the Moon (i.e. with myself)." He offered that well known sacrificial cake, served on fifteen potsherds, to the Moon (i.e. to himself) and to the Reflection (of the Moon). Consequently, after having taken possession of the days and nights, the half months, the months, the seasons, and the year, he (still) obtained intimate union and residence in the same world with the Moon (i.e. with himself).—He indeed takes possession of the days and nights, the half months, the months, the seasons, and the year, and obtains intimate union and residence in the same world with the Moon, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Moon, svāhā!—To the Reflection (of the Moon), svāhā!—To the Days and Nights, svāhā!—To the Half Months, svāhā!—To the Months, svāhā!—To the Seasons, svāhā!—To the Year, svāhā!"

2. Day and Night desired: "May we be released from Day and Night (i.e. from ourselves, i.e. from that power of ourselves that gradually destroys everything). May Day and Night (i.e. that power) not take possession of us." They offered to Day and Night (i.e. to themselves) that well known sacrificial pap, made of two kinds of rice grains, white ones and black ones, in the milk of two cows that were born from one and the same mother, and one of which was white and the other black. Consequently they were released from Day and Night (i.e. from that power of themselves that gradually destroys everything). Day and Night (i.e. that power), did not take possession of them.—He indeed is released from Day and Night (i.e. from that power), and Day and Night do not take possession of him, who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Day, svāhā! —To Night, svāhā!—To Release, svāhā!"

3. The Dawn desired: "May I be the happy beloved of the Sun." She offered that well known sacrificial pap to the Dawn (i.e. to herself). Consequently she became the happy beloved of the Sun. He indeed becomes the happy beloved of his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Dawn, svāhā!—To the first gleam of the dawn, svāhā!—To her who has shone forth, svāhā!—To her who is shining, svāhā!—To her who is alight, svāha!"

4. Then he (the Sacrificer) offers a sacrificial pap to "this Nakṣatra," (muttering:) "Just as thou art among the gods, so may I be among men."—(And) just as this (Nakṣatra) is among the gods, so he becomes among men, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To the Nakṣatra, svāhā!—To this (Nakṣatra) which is about to rise, svāhā!—To this (Nakṣatra) which is rising, svāhā!—To this (Nakṣatra) which has risen, svāhā!—To the seizing force (of it), svāhā!—To the holding force (of it), svāhā!—To the brilliance (of it), svāhā!—To the fiery energy (of it), svāhā!—To Tapas, (i.e. to the heat of it, or to Asceticism), svāhā!—To Brahmavarcas (i.e. to the splendor of the

Bráhman, or to pre-eminence in sacred lore), svāhā!"

5. Sūrya (the Sun) desired: "May I be the support of the Nakṣatras." He offered that well known sacrificial pap to Sūrya (i.e. to himself) and to the Nakṣatras. Consequently he became the support of the Nakṣatras. He indeed becomes the support of his equals, he who offers that oblation and who thus knows it.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Sūrya, svāhā!—To the Nakṣatras, svāhā!—To Support, svāhā!"

6. Then he (the Sacrificer) offers that well known sacrificial pap to Aditi. Aditi indeed is this (earth). (Consequently, by offering this sacrificial pap to Aditi,) he (the Sacrificer) establishes himself firmly on this (earth).—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Aditi, svāhā!—To Support, svāhā!"

7. Then he (the Sacrificer) offers that well known sacrificial pap to Viṣṇu. Viṣṇu indeed is the Sacrifice. (Consequently, by offering this sacrificial pap to Viṣṇu,) he (the Sacrificer) finally (at the end of the whole series of oblations) establishes himself firmly on the Sacrifice.—So, on this occasion, (after the chief oblation,) he (the Sacrificer) offers the (additional) oblations, saying: "To Viṣṇu, svāhā!—To the Sacrifice, svāhā!—To Support, svāhā!"

THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA

(FIRST PART)

The Second Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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has been dug up by the sword, he carries it away, and throws it on the *utkara*. This rite is repeated three times.—The two enclosing lines of the *vedi* are drawn; the *vedi* is dug out, and smoothed with the wooden sword.—The Adhvaryu orders the Āgnīdhra to put down sprinkling water, fuel and sacrificial grass on the *vedi*, to wipe the sacrificial spoons, to gird the Sacrificer's wife, and to bring clarified butter. He throws the wooden sword on the *utkara* 238

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PREFACE

THE full-moon and new-moon sacrifices are of great importance for the study of the Vedic ritual because they form the model of all sacrifices called *iṣṭis*. The Taittirīya-Saṃhitā contains the *mantras* (verses and formulas) to be used at the full-moon and new-moon sacrifices, and also some *brāhmaṇas* (ritual and theological explanations) referring to those ceremonies, namely: TS. 1.6.7–11; 1.7.1–6; 2.5.1–11; 2.6.1–10; 3.5.1. But the most important ritual and theological explanations of the full-moon and new-moon sacrifices according to the Taittirīya school are contained in the second, third, and seventh Prapāṭhakas of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa.

I am now publishing the translation of the first of these three Prapāṭhakas, which have never been translated before. My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also a short explanation; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the ceremonies. In these introductory notes and in these remarks, the rites are described according to the Śrautasūtra of Āpastamba, although it is probable, that, in some details, the description given by Āpastamba does not exactly correspond to the rites commented upon by the author of the Brāhmaṇa.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). Only in a few instances have I corrected an evident misprint or ventured a conjecture. I hope that very soon I shall be able to publish the third Prapāṭhaka of this Kāṇḍa.

ABBREVIATIONS

Āp.	= Āpastamba-Śrautasūtra.
RV.	= Ṛgveda-Saṃhitā.
Tait.-Br.	= Taittirīya-Brāhmaṇa.
TS.	= Taittirīya-Saṃhitā.
Śat.-Br.	= Śatapatha-Brāhmaṇa.
JAOS.	= Journal of the American Oriental Society.

INTRODUCTION

The essential act of the full-moon sacrifice is the offering of a cake for Agni and Soma; and the essential act of the new-moon sacrifice is the offering of a cake for Agni and Indra; but at the new-moon sacrifice, if the Sacrificer is a Soma Sacrificer, the *sāṃnāyya* (i.e. a mixture made of sweet and sour milk) is offered to Indra or Mahendra.

Here is a summary of the ceremonies according to Āpastamba (Āp. 1–3).

On the day before the day of the chief offerings, some preparatory rites are performed. Fuel is put on the three sacred fires; sacrificial grass is cut off and deposited inside the place where the *vedi*[1] is to be prepared; the Adhvaryu makes the *veda* (i.e. the bunch of strong grass that is used for sweeping the sacred fires, etc.), and the *upaveṣa* (i.e. the poking stick); then, the sacred fires are enclosed with sacrificial grass. But, if the *sāṃnāyya* is to be offered, a branch of Palāśa wood is cut to drive the calves from the three cows that will furnish the milk for that offering, and these three cows are milked.

On the next day, other preparatory rites are performed. The various implements to be used for the sacrifice are put together and arranged; the *praṇīta* waters are brought forward; the sacrificial substance, i.e. the rice, is prepared: it is sprinkled with water, threshed, husked, winnowed, and ground; the potsherds for the sacrificial cakes are arranged, and the sacrificial cakes

[1] The *vedi* or sacrificial bed is a spot of ground excavated two, three or four inches deep and covered with sacrificial grass.

are cooked. The *vedi* is prepared; the sacrificial spoons are cleaned; the Sacrificer's wife is girded; the butter to be used for the sacrifice is prepared and clarified; the fuel, the *vedi*, and the sacrificial grass are sprinkled with water; the *vedi* is covered with sacrificial grass; the three *paridhis* (i.e. the three enclosing sticks) are placed around the Āhavanīya fire; the sacrificial spoons, which have been filled with clarified butter, are placed on the *prastara* (i.e. the bunch of sacrificial grass that represents the Sacrificer); the cakes of rice are anointed with clarified butter, and placed on the *vedi*.

After these preliminaries, the real sacrifice begins. Fifteen *sāmidhenī* stanzas accompanying the laying on of kindling wood are recited. Two libations of clarified butter are poured into the fire. Then comes the choosing of the Hotar by the Adhvaryu. Then come the five fore-offerings, which consist in five libations of clarified butter offered to the kindling-sticks, the god Tanūnapāt, the sacrificial food, the sacrificial grass, and the gods who have been invited to the sacrifice. Then come the two *ājyabhāgas*, i.e. the two butter-portions, offered to Agni and Soma. Then the chief offerings take place, namely: the oblation of a cake for Agni, a libation of clarified butter, made in low tone, either for Viṣṇu, or Agni and Soma, or Prajāpati, and the oblation of a cake for Agni and Soma at the full moon, for Agni and Indra, with or without the *sāṃnāyya*-offering for Indra, at the new moon. After that, at the full moon, comes an oblation to the Full Moon, but at the new moon, an oblation to the New Moon. And the chief offerings conclude with the oblation to Agni Sviṣṭakṛt, i.e. Agni who makes the sacrifice correct.

Then the *prāśitra*, i.e. the fore-portion that belongs to the Brahman priest, is cut off from the two cakes, of which only some parts have been offered; and the four or five portions that constitute the *iḍā*, are cut off from all the offerings that have been prepared. The *iḍā* is invoked; and the four priests (i.e. the Hotar, the Adhvaryu, the Brahman, and the Āgnīdhra), together with the Sacrificer, eat it. The Adhvaryu then divides the first cake, i.e. the cake that had been prepared for Agni, into four parts, and lays it on the sacrificial grass that covers the *vedi*; and each of the priests eats his quarter of the cake. The Adhvaryu then cooks the *anvāhārya* porridge on the Dakṣiṇāgni (the southern fire), and the Sacrificer gives it as sacrificial fee to the four priests. Then come the three *anuyājas* or after-offerings, i.e. an offering to the Barhis, the sacrificial grass strewed over the *vedi*, an offering to Narāśaṃsa, and an offering to Agni Sviṣṭakṛt. The Hotar recites the *sūktavāka*, "the good words"; and while he is reciting, the Adhvaryu throws the *prastara*, i.e. the bunch of grass that represents the Sacrificer, into the Āhavanīya fire.

The Hotar then recites the *śaṃyuvāka*, i.e. the invocation of prosperity, and the Adhvaryu throws the enclosing sticks into the Āhavanīya fire. The remains of the offerings are then put into the fire. After that, the *patnīsaṃyājas* take place. They consist in four offerings: an offering to Soma, an offering to Tvaṣṭar, an offering to the wives of the gods, and an offering to Agni Gṛhapati. They are all offerings of clarified butter and made in the Gārhapatya fire. Then the chaff produced in the husking of the rice is offered in the Dakṣiṇāgni, and a libation of clarified butter is offered to Sarasvatī in the same fire. The *veda* (the bunch of strong grass) is untied, and the Hotar strews it from the Gārhapatya fire as far as the Āhavanīya. The wife of the Sacrificer loosens her girdle. The Adhvaryu then performs the offerings, the object of which is to make good the defects of the sacrifice. The oblation that is called *samiṣṭayajus* and is offered to Vāta (the Wind), may be considered as the conclusive ceremony. After that, the potsherds are separated and put aside; and the poking stick is thrown away.

3.2.1

(*a*) tṛtíyasyām itó diví sóma āsīt, táṃ gāyatry áharat, tásya parṇám acchidyata, tát parṇò 'bhavat, tát parṇásya parṇatvám; bráhma vái parṇáḥ, yát parṇaśākháyā vatsán apākaróti, bráhmaṇai 'vái 'nān apákaroti; gāyatró vái parṇáḥ, gāyatráḥ paśávaḥ [1], tásmāt tríṇi-trīṇi parṇásya palāśáni, tripádā gāyatrí; yát parṇaśākháyā gáḥ prārpáyati, sváyai 'vái 'nā devátayā prárpayati.

(*b*) yáṃ kāmáyetā 'paśúḥ syād íti, aparṇáṃ tásmai śúṣkāgrām áharet, apaśúr evá bhavati; yáṃ kāmáyeta paśumánt syād íti, bahuparṇáṃ tásmai bahuśākhám áharet, paśumántam evái 'naṃ karoti [2]; yát prácīm āháret, devalokám abhíjayet; yád údīcīṃ manuṣyalokám; prácīm údīcīm áharati, ubháyor lokáyor abhíjityai.

(*c*) iṣé tvo 'rjé tvé 'ty āha, íṣam evó 'rjaṃ yájamāne dadhāti; vāyávaḥ sthé 'ty āha, vāyúr vá antárikṣasyā 'dhyakṣāḥ, antarikṣadevatyāḥ khálu vái paśávaḥ [3], vāyáva evái 'nān páridadāti, prá vá enān etád ákaroti, yád āha,

vāyávaḥ sthé 'ty; upāyávaḥ sthé 'ty āha, yájamānāyai 'vá paśū́n úpahvayate; devó vaḥ savitā́ prárpayatv íty āha prásūtyai; śréṣṭhamāya kármaṇa íty āha, yajñó hí śréṣṭhatamaṃ kárma; tásmād evám āha.

(*d*) ā́pyāyadhvam aghniyā devabhāgám íty āha [4], vatsébhyaś ca vā́ etā́ḥ purā́ manuṣyèbhyaś cā́ "pyāyanta; devébhya evái 'nā índrāyā́ "pyāyayati; ū́rjasvatīḥ páyasvatīr íty āha; ū́rjaṁ hí páyaḥ saṃbhárānti; prajā́vatīr anamīvā́ ayakṣmā́ íty āha prájātyai; mā́ va stená īśata mā́ 'ghaśáṁsa íty āha gúptyai; rudrásya hetíḥ pári vo vṛṇaktv íty āha, rudrā́d evái 'nās trāyate; dhruvā́ asmín gópatau syāta bahvír íty āha; dhruvā́ evā́ 'smín bahvíḥ karoti; yájamānasya paśū́n pāhí 'ty āha, paśūnā́ṃ gopīthā́ya; tásmāt sāyáṃ paśáva úpa samā́vartante.

(*e*) ánadhaḥ sādayati, gárbhāṇāṃ dhṛ́tyā áprapādāya; tásmād gárbhāḥ prajā́nām áprapādukāḥ; upárī 'va nídadhāti; upárī 'va hí suvargó lokáḥ; suvargásya lokásya sámaṣṭyai [5].

[This chapter contains ritual and theological explanations referring to the cutting of the branch of *parṇa* (= *palāśa*) to drive the calves from the cows that will furnish the milk for the *sāṃnāyya*-offering, and also ritual and theological explanations referring to the driving of the calves and the driving of the cows with that branch.]

(*a*) The soma (i.e. the soma plant) was in the third heaven from here. The Gāyatrī stanza (in the form of an eagle) seized it. A leaf (*parṇa*) of it (i.e. of the soma plant) was cut off.[2] That (leaf) became the *parṇa* tree. That is the reason why the *parṇa* tree is called *parṇa*. The *parṇa* tree is the Bráhman (the holy power of the sacred word). Inasmuch as he (the Adhvaryu) drives the calves away (from the cows) by means of a branch of *parṇa* tree, he drives them away by means of the Bráhman.—Verily the *parṇa* tree is connected with the Gāyatrī stanza (since the leaf that became the *parṇa* tree was cut off when the Gāyatrī stanza seized the soma), and cattle are connected with the Gāyatrī stanza. Therefore, the leaves of the *parṇa* tree are in groups of three, and the Gāyatrī stanza is composed of three verses. Inasmuch as he (the Adhvaryu) sets the cows in motion (toward the pasture ground) by means of a branch of *parṇa* tree, he sets them in motion by means of their own deity (i.e. the Gāyatrī stanza).

(*b*) If he (the Adhvaryu) should wish that he (the Sacrificer) should be deprived of cattle, he should fetch for him a branch without leaves and with a dry tip; and he (the Sacrificer) will be deprived of cattle. If he (the Adhvaryu) should wish that he (the Sacrificer) should be rich in cattle, he should fetch for him a branch furnished with many leaves and many twigs. (Thus) he makes him rich in cattle.—If he should fetch a branch with the point turned eastward, he would conquer (for the Sacrificer) the world of the gods; if he should fetch a branch with the point turned northward, he would conquer (for him) the world of men. He fetches a branch the point of which is turned toward northeast, for the conquest of both worlds.

(*c*) (Cutting the branch) he (the Adhvaryu) says: "For sap, thee; for strength, thee."[3] (Thus) he gives sap and strength to the Sacrificer.—(Driving the calves away from the cows) he says: "You are winds."[4] Vāyu (the Wind) verily is the overseer of the atmosphere; and cattle have the atmosphere as their deity. He (the Adhvaryu) gives them (i.e. the calves) to Vāyu, (and) he drives them away, by the fact that he says: "You are winds."—(Then) he says: "You are approaching."[5] Thus he invites the cows to come to the Sacrificer.—(Driving the cows to the pasture ground,) he says (to them): "Let the god Savitar impel you."[6] (Thus he says) for impulsion. He says: "to the most excellent work."[7] Verily the most excellent work is the sacrifice. That is the reason why he thus says.

(*d*) He says: "Make, O cows, the share of the gods to swell."[8] Formerly, they (i.e. the cows) did swell for the benefit of their calves and for the benefit of men. (With that formula) he (the Adhvaryu) makes them swell for the benefit of the gods, for the benefit of Indra. He says: "(for you are) rich in strength, rich in milk,"[9] for, indeed, they produce strength, milk. He

[2] In a note on Āp. 1.1.8, Caland has translated this passage of the Tait.-Br.: "Ihn holte die (als Adler gedachte) Gāyatrī. Von ihr wurde (von den Wächtern des Soma) ein Fittig (*parṇa*) abgebrochen." This translation is inadmissible, for *tásya* (gen. masc. sing.) certainly means "of the soma." And therefore I think that Sāyaṇa is right in explaining *somaḥ* by *somalatā* (the soma plant), and that *tásya parṇám* means "a leaf of the soma plant."

[3] TS. 1.1.1.a.
[4] TS. 1.1.1.b.
[5] TS. 1.1.1.b.
[6] TS. 1.1.1.c.
[7] TS. *ibidem*.
[8] TS. 1.1.1.d.
[9] TS. *ibidem*.

says: "rich in offspring, free from sickness, free from disease."[10] (Thus he says) for the production of offspring. He says: "May no thief, no evil worker, have control over you."[11] (Thus he says) for their protection. He says: "May Rudra's dart avoid you."[12] (Thus) he protects them from Rudra.—(Turning to the right, in the direction of the house of the Sacrificer,) he says: "May you be staying numerous with this lord of cattle."[13] (Thus saying) he makes them stay numerous with him.—(When he hides the branch of *parṇa* tree in the west, either in the cart that is there, or in the little house where the sacred fires are kept,) he says (addressing the branch): "Do thou protect the cattle of the Sacrificer."[14] (Thus he says) for the protection of the cattle. That is the reason why, in the evening, cattle come back (to the stable).

(*e*) He places it (i.e. the branch) in a place that is not low. (This is done) for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer's) children will not be abortive. He (the Adhvaryu) places it (i.e. the branch) above as it were. The heavenly world is above as it were. (This is done) in order to obtain the heavenly world (for the Sacrificer).

3.2.2

(*a*) devásya tvā savitúḥ prasavá íty aśvaparśúm ádatte prásūtyai; aśvínor bāhúbhyām íty āha, aśvínau hí devánām adhvaryú ástām; pūṣṇó hástābhyām íty āha yátyai; yó vá óṣadhīḥ parvaśó véda, nái 'nāḥ sá hinasti; prajápatir vá óṣadhīḥ parvaśó veda, sá enā ná hinasti; aśvaparśvá barhír ácchaiti; prājāpatyó vá áśvaḥ sayonitvāya [1]; óṣadhīnām áhiṁsāyai.

(*b*) yajñásya ghoṣád así 'ty āha, yájamāna evá rayím dadhāti; prátyuṣṭaṁ rákṣaḥ prátyuṣṭā árātaya íty āha, rákṣasām ápahatyai; pré 'yám agād dhiṣáṇā barhír ácché 'ty āha; vidyá vái dhiṣáṇā, vidyáyai 'vái 'nad ácchaiti; mánunā kṛtá svadháyā vítaṣṭhé 'ty āha; mānaví hí párśuḥ svadhá-kṛtā [2].

(*c*) tá ávahanti kaváyaḥ purástād íty āha; śuśruvámso vái kaváyaḥ; yajñáḥ purástāt, mukhatá evá yajñám árabhate; átho yád etád uktvá yátaḥ kútaś cā "hárati, tát prácyā evá diśó bhavati; devébhyo júṣṭam ihá barhír āsáda íty āha, barhíṣaḥ sámṛddhyai, kármaṇó 'naparādhāya; devánāṁ pariṣūtám así 'ty āha [3]; yád vá idáṁ kíṁ ca, tád devánāṁ pariṣūtám; átho yáthā vásyase pratiprócyā "he 'dáṁ kariṣyāmí 'ti, evám evá tád adhvaryúr devébhyaḥ pratiprócya barhír dāti, ātmánó 'hiṁsāyai.

(*d*) yávataḥ stambán paridiśét, yát téṣām ucchiṁṣyāt, áti tád yajñásya recayet; ékaṁ stambáṁ páridiśet, táṁ sárvaṁ dāyāt [4], yajñásyā 'natirekāya; varṣávṛddham así 'ty āha; varṣávṛddhā vá óṣadhayaḥ; déva barhir íty āha, devébhya evái 'nat karoti; má tvā 'nvánn má tiryág íty āhā 'hiṁsāyai; párva te rādhyāsam íty āhá 'rdhyai; ācchettá te má 'riṣam íty āha; ná 'syā "tmáno mīyate, yá eváṁ véda [5].

(*e*) déva barhiḥ śatávalśaṁ vírohé 'ty āha; prajá vái barhíḥ, prajánām prajánanāya; sahásravalśā ví váyaṁ ruhemé 'ty āha; āśíṣam evái 'tám áśāste; pṛthivyáḥ saṁpṛcaḥ pāhí 'ty āha prátiṣṭhityai, áyuṁ gāyuṁ gān (*corr.*: áyuṅgāyuṅgān) muṣṭíl lunotu, mithunatvāya prájātyai.

(*f*) susaṁbhṛtā tvā sáṁbharāmí 'ty āha; bráhmaṇai 'vái 'nat sáṁbharati [6]; ádityai rásnā 'sí 'ty āha; iyáṁ vá áditiḥ; asyá evái 'nad rásnām karoti; indrāṇyái saṁnáhanam íty āha; indrāṇí vá ágre devátānāṁ sámanahyata, sá 'rdhnot; ṛddhyai sáṁnahyati; prajá vái barhíḥ; prajánām áparāvāpāya; tásmāt snávasaṁtatāḥ prajá jāyante [7].

(*g*) puṣá te granthíṁ grathnātv íty āha, púṣṭim evá yájamāne dadhāti; sá te má "sthād íty āhá 'hiṁsāyai; paścát prāñcam úpagūhati, paścád vái prācínaṁ réto dhīyate, paścád evá 'smai prācínaṁ réto dadhāti.—índrasya tvā bāhúbhyām údyaccha íty āha, indriyám evá yájamāne dadhāti; bṛhaspáter mūrdhnā harāmí 'ty āha, bráhma vái devánāṁ bṛhaspátiḥ [8]. bráhmaṇai 'vái 'nad dharati; urv àntárikṣam ánvihí 'ty āha gátyai; devaṁgamám así 'ty āha, devān evái 'nad gamayati.

(*h*) ánadhaḥ sādayati, gárbhāṇāṁ dhṛtyā áprapādāya; tásmād gárbhāḥ prajánām áprapādukāḥ; upárī 'va nídadhāti, upárī 'va hí suvargó lokáḥ, suvargásya lokásya sámaṣṭyai [9].

[This chapter contains ritual and theological explanations referring to the following rites which the Adhvaryu performs. He takes the horse's rib in order to cut the sacrificial grass; he addresses the Gārhapatya fire; he heats the horse's rib on the Āhavanīya fire; he grasps the sacrificial grass; he cuts it, he gathers it, he ties it, he puts

[10] TS. *ibidem*.
[11] TS. 1.1.1.e.
[12] TS. 1.1.1.f.
[13] TS. 1.1.1.g.
[14] TS. 1.1.1.h.

it on his head, he carries it, and places it in a place that is not low.]

(*a*) He (the Adhvaryu) (in order to cut the sacrificial grass) takes a horse's rib, saying: "At the impulse of the god Savitar." (He says that) in order to give impulse (to his action). He says: "With the arms of the two Aśvins." The two Aśvins, indeed, were the two Adhvaryus of the gods. He says: "With the hands of Pūṣan." (He says that) for the guidance (of his action).—He who knows the plants limb by limb, does not injure them. Prajāpati indeed knows the plants limb by limb; he does not injure them. He (the Adhvaryu) approaches the sacrificial grass with a horse's rib (in hand). (Now) the horse is of Prajāpati's nature, indeed. (When the Adhvaryu approaches the sacrificial grass with a horse's rib in hand,) it is for identity of origin (i.e. in order to give to the tool used for cutting the sacrificial grass, identity of origin with Prajāpati). (And it is) in order not to injure the plants (for the horse's rib represents Prajāpati, and Prajāpati does not injure the plants).

(*b*) He (the Adhvaryu) (addressing the Gārhapatya fire) says: "Thou art the cattle provider (*ghoṣád*)[15] of the sacrifice."[16] (Thus saying) he gives wealth to the Sacrificer. Then (when he heats the horse's rib on the Āhavanīya fire), he says: "The Rakṣas is burned up, the evil spirits are burned up."[17] He says: "This *dhiṣaṇā* (i.e. this divine power or this divine powerful tool?)[18] has gone towards the sacrificial grass."[19] The *dhiṣaṇā* is intelligence indeed. So it is with intelligence that he (the Adhvaryu) approaches that sacrificial grass. He says: "(the *dhiṣaṇā*) made by Manu, (the *dhiṣaṇā*) fashioned with the *svadhā* call."[20] For the rib used by Manu was made with the *svadhā* call.

(*c*) (Going to fetch the sacrificial grass,) he says: "The sages fetch it (i.e. the sacrificial grass) from in front (i.e. from the east)"[21] The sages are the learned men. In front (i.e. in the east) is the sacrifice. (So) from in front (i.e. from the east) he (the Adhvaryu, acting for the Sacrificer) seizes the sacrifice. And by the fact that he says that, from whatever place he does fetch it (i.e. the sacrificial grass), that is from the eastern direction. He says: "The delightful sacrificial grass for the gods to sit on here."[22] (Thus he says) for the welfare of the sacrificial grass, for the faultlessness of the work (i.e. of the sacrifice).—(When he grasps the grass) he says: "Thou art grasped by the gods."[23] Verily, whatever there is here (in this world), that is grasped by the gods. And just as, announcing (something) to a better one (to a superior), one says: "I shall do this," thus the Adhvaryu, having announced it to the gods, cuts off the sacrificial grass. It is in order not to injure himself (that he says that formula).

(*d*) If, of the tufts of the sacrificial grass he has pointed out, he should leave a part as a remnant, he would cause a part of the sacrifice to be left with a surplus. (Therefore,) he should

[15] I think that *ghoṣád* is an irregular nominative singular masculine of the stem *goṣádh-* with a transfer of the aspiration to the consonant of a preceding syllable, and that *goṣádh-* means "cattle provider." See my note on the meaning of the Vedic word *ghoṣád* in JAOS, **75**: 117. After this note had been published, Dr. Lokesh Chandra drew my attention to the fact that the word *ghoṣád* also occurs in the Kapiṣṭhala-Kaṭha-Saṃhitā (1.2). See Prof. Raghu Vira's note thereon in his edition of the Kapiṣṭhala.—In Vol. **76** (p. 185) of JAOS, Prof. T. Burrow has proposed another interpretation of *ghoṣád*. According to him, the original stem *goṣádh-* is not connected with the root *sādh-* "to procure," but with the root *sad-* "to sit down"; and, considering that in the stems *sádhiṣ-* and *sadhástha-*, which are both to be referred to the root *sad-*, the aspiration is to be explained by an original laryngeal suffix, he explains the aspiration in the stem *goṣádh-* by the same original laryngeal suffix. Consequently he proposes to translate *yajñásya ghoṣád asi* by "thou art the home of the sacrifice." This interpretation is interesting and possible. Nevertheless, I prefer to maintain the interpretation I have proposed: first, because it is more in accordance with the explanation of the Brāhmaṇa "(Thus saying) he gives wealth to the Sacrificer;" second, because the text of RV. 3.1.23 (*íḷām agne purudáṃsam saníṃ góḥ, śaśvattamáṃ hávamānāya sādha*) confirms my interpretation. On the other hand, I think that, if *goṣád* is not to be translated by "sitting among the cows," it should be translated by "cow-stable" and not simply by "abode" or "home."

[16] TS. 1.1.2.a.

[17] TS. 1.1.2.b.

[18] The meaning of this formula of the TS. quoted by the Tait-Br. is doubtful. According to Keith, *dhiṣáṇā*, in this formula, means the *vedi* (i.e. the sacrificial bed that is to be covered with sacrificial grass); and Caland (Āp. 1.3.5) translates it by "diese göttliche Unterlage." In my opinion, however, the comment of the Tait.-Br. "*mānavī hí párśuḥ svádhā-kṛtā*" clearly shows that, for the author of the Brāhmaṇa, *iyáṃ dhiṣáṇā* did not designate the *vedi*, but the horse's rib, i.e. the tool used for cutting the sacrificial grass. Therefore, I think that probably *dhiṣáṇā* here has its original abstract meaning of "divine power," and possibly also, according to the context, the secondary meaning of "divine powerful tool." *Cf.* Oldenberg, *Göttingische Gelehrte Anzeigen*, 1919: 347; Geldner, Glossar; Renou, *Journal Asiatique*, 1939: 380.

[19] TS. 1.1.2.c.

[20] TS. *ibidem*.

[21] TS. *ibidem*.

[22] TS. *ibidem*.

[23] TS. 1.1.2.d.

point out only one tuft, and that he should cut off completely. (He should do so) in order to avoid excess (overdoing) in the sacrifice. He says: "Thou art made to grow by the rains."[24] Verily, the plants are made to grow by the rains.—(Grasping the grass with the left hand) he says: "O divine grass."[25] (By thus saying) he makes it (fit) for the gods. He says: "Let me not hit thee either along or across."[26] (Thus he says) in order to avoid injury. (Putting the horse's rib on the joints of the grass) he says: "Let me hit thy joints."[27] (Thus he says) for success.—(Cutting off the grass) he says: "In cutting thee, let me come to no harm."[28] He will not be harmed in his own self (in his body), he who thus knows.

(*e*) (Touching the stubble of the grass he has cut off) he says: "O divine grass, rise with a hundred shoots."[29] The sacrificial grass is offspring indeed. (Thus he says) for procreation of offspring. (Touching himself) he says: "Let us rise with a thousand shoots."[30] This he says as a prayer.—(The first handful of sacrificial grass he has cut off, is the *prastara*. That handful of grass represents the Sacrificer.) (Depositing the *prastara*, after he has put some grass on the ground,) he says: "Guard from the contact of the earth."[31] (Thus he says) in order to obtain a firm stand (a firm foundation) (for the Sacrificer). (After he has deposited the *prastara*,) let him, each time, cut off an odd number of handfuls of sacrificial grass. (He should do that) for copulation, for procreation (for an odd number of handfuls of sacrificial grass added to the *prastara* yields an even number of handfuls, and an even number is for copulation).

(*f*) (Gathering the sacrificial grass) he says: "I gather thee with good gathering."[32] It is with the Bráhman indeed (i.e. with the holy power of the sacred word) that he gathers it.—(Addressing the cord which he will use for tying the grass) he says: "Thou are the girdle of Aditi."[33] Verily Aditi is this (earth). (By the fact that he utters these words) he makes it (i.e. the cord) to be the girdle of the earth. (Tying the grass with the cord) he says: "(Thou art) the cord of Indrāṇī."[34] Verily Indrāṇī was tied in front of the deities, (and) she prospered. It is for prosperity that he ties (the sacrificial grass with the cord). Verily the sacrificial grass is offspring. It is in order that offspring may not be scattered away (that he ties the sacrificial grass). And that is the reason why creatures, when they are born, are held together with tendons (i.e. have the limbs of their body held together with tendons).

(*g*) (Making the knot) he says: "Let Pūṣan tie the knot for thee."[35] (Thus saying) he gives prosperity to the Sacrificer. (Then he hides the knot under the cord from west to east, and doing that,) he says "May this not hurt thee."[36] (Thus he says) in order to avoid injury. He hides it (i.e. the knot) from west to east. The seminal fluid is put in from behind toward the front, indeed. (When the Adhvaryu hides the knot from west to east, by that) he places the seminal fluid of him (i.e. of the Sacrificer) so that it is directed from behind toward the front. (Holding up the sacrificial grass) he says: "With the arms of Indra, I hold thee up."[37] (By the fact that he thus says) he puts virile power into the Sacrificer. (Putting the sacrificial grass on his head) he says: "With the head of Bṛhaspati, I carry thee."[38] Verily, Bṛhaspati is the Bráhman (the holy power of the sacred word) of the gods. It is indeed with the Bráhman that he (the Adhvaryu) carries it (i.e. the grass).—(Walking to the sacrificial ground) he says (addressing the sacrificial grass): "Fare along the wide atmosphere."[39] (Thus he says) for going. He says: "Thou art going to the gods."[40] To the gods indeed he causes it to go.

(*h*) He (the Adhvaryu) places it (i.e. the sacrificial grass) in a place that is not low (i.e. not directly on the ground). (This is done) for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer's) children will not be abortive. He (the Adhvaryu) places it (i.e. the sacrificial grass) above as it were. The heavenly world is above as it were. (This is done) in order to obtain the heavenly world (for the Sacrificer).

[24] TS. 1.1.2.e.
[25] TS. 1.1.2.f.
[26] TS. *ibidem*.
[27] TS. 1.1.2.g.
[28] TS. 1.1.2.h.
[29] TS. 1.1.2.i.
[30] TS. *ibidem*.
[31] TS. 1.1.2.k.
[32] TS. 1.1.2.l.
[33] TS. 1.1.2.m.
[34] TS. *ibidem*.
[35] TS. 1.1.2.n.
[36] TS. *ibidem*.
[37] TS. 1.1.2.o.
[38] TS. *ibidem*.
[39] TS. 1.1.2.p.
[40] TS. *ibidem*.

3.2.3

(*a*) pūrvedyúr idhmábarhíḥ karoti, yajñám evá "rábhya gṛhītvó 'pavasati; prajápatir yajñám asṛjata, tásyo 'khé asraṁsetām; yajñó vái prajápatiḥ; yát sāṃnāyyokhé bhávatah, yajñásyai 'vá tád ukhé úpadadhāty áprasraṁsāya.

(*b*) śúndhadhvaṃ dáivyāya kármaṇe devayajyáyā íty āha, devayajyáyā evái 'nāni śundhati; mātaríśvano gharmò 'sí 'ty āha [1], antárikṣaṃ vái mātaríśvano gharmáḥ, eṣáṃ lokánāṃ vídhṛtyai; dyáur asi pṛthivy àsí 'ty āha, diváś ca hy èṣá pṛthivyáś ca sáṃbhṛtā, yád ukhá, tásmād evám āha; viśvádhāyā asi paraméṇa dhámné 'ty āha, vṛṣṭir vái viśvádhāyāḥ, vṛṣṭim evá 'varundhe; dṛṁhasva má hvār íty āha dhṛtyai [2].

(*c*) vásūnāṃ pavítram así 'ty āha, prāṇá vái vásavaḥ, téṣāṃ vá etád bhāgadhéyam, yát pavítram, tébhya evái 'nat karoti; śatádhāraṁ sahásradhāram íty āha, prāṇéṣv evá "yur dadhāti sarvatvāya, trivṛt palāśaśākhāyāṃ darbhamáyaṃ bhavati, trivṛd vái prāṇáh, trivṛtam evá prāṇáṃ madhyató yájamāne dadhāti [3], saumyáḥ parṇáḥ sayonitvāya, sākṣāt pavítraṃ darbháḥ.

(*d*) prāk sāyám ádhinídadhāti, tát prāṇāpānáyo rūpám, tiryák prātaḥ, tád dárśasya rūpám, dārśyáṁ hy ètád áhaḥ, ánnaṃ vái candrámāḥ, ánnaṃ prāṇáḥ, ubháyam evó 'paity ájāmitvāya [4], tásmād ayáṁ sarvátaḥ pavate.

(*e*) hutáḥ stokó hutó drapsá íty āha prátiṣṭhityai, havíṣó 'skandāya, ná hí hutáṁ svāhākṛtaṁ skándati; diví náko námā 'gníḥ, tásya viprúṣo bhāgadhéyam, agnáye bṛhaté nákāyé 'ty āha, nákam evá 'gníṃ bhāgadhéyena sámardhayati; svāhā dyávāpṛthivíbhyām íty āha, dyávāpṛthivyór evái 'nat prátiṣṭhāpayati [5], pavítravaty ánayati, apáṃ cai 'váu 'ṣadhīnāṃ ca rásaṁ sáṁsṛjati, átho óṣadhīṣv evá paśún prátiṣṭhāpayati.

(*f*) anvārábhya vācaṃ yacchati, yajñásya dhṛtyai, dhāráyann āste, dhāráyanta iva hí duhánti, kám adhukṣa íty āhá" tṛtíyasyai, tráya imé lokáḥ, imán evá lokán yájamāno duhe [6]; amúm íti náma gṛhṇāti, bhadrám evá "sāṃ kármā "víṣkaroti, sá viśváyuḥ sá viśvávyācāḥ sá viśvákarmé 'ty āha, iyáṃ vái viśváyuḥ, antárikṣaṃ viśvávyācāḥ, asáu viśvákarmā, imán evái 'tábhir lokán yathāpūrváṃ duhe; átho yáthā pradātré púṇyam āśáste, evám evái 'nā etád úpastauti, tásmāt prādād íty unnīya vándamānā upastuvántaḥ paśún duhanti [7].

(*g*) bahú dugdhí 'ndrāya devébhyo havír íti vācaṃ vísṛjate, yathādevatám evá prásauti, dáivyasya ca mānuṣásya ca vyávṛttyai, trír āha, tríṣatyā hí devāḥ, ávācaṃyamó 'nanvārabhyó 'ttarāḥ, áparimitam evá 'varundhe.

(*h*) ná dārupātréṇa duhyāt, agnivád vái dārupātrám, yád dārupātréṇa duhyát [8], yātáyāmnā havíṣā yajeta; átho khálv āhuḥ, puroḍáśamukhāni vái havírṁṣi, né 'tá-itaḥ puroḍáśaṁ havíṣo yámo 'stí 'ti, kámam evá dārupātréṇa duhyāt; śūdrá evá ná duhyāt, ásato vá eṣá sáṃbhūtaḥ, yác chūdráḥ; áhavir evá tád íty āhuḥ, yác chūdró dógdhí 'ti [9]; agnihotrám evá ná duhyāc chūdráḥ, tád dhí nó 'tpunánti; yadá khálu vái pavítram atyéti, átha tád dhavír íti.

(*i*) sáṃpṛcyadhvam ṛtāvarīr íty āha, apáṃ cai 'váu 'ṣadhīnāṃ ca rásaṁ sáṁsṛjati, tásmād apáṃ cáu 'ṣadhīnāṃ ca rásam úpajīvāmaḥ; mandrá dhánasya sātáya íty āha, púṣṭim evá yájamāne dadhāti; sómena tvá "tanacmí 'ndrāya dádhí 'ty āha [10], sómam evái 'nat karoti, yó vái sómaṃ bhakṣayitvá, saṃvatsaráṁ sómaṃ ná píbati, punarbháksyo 'sya somapīthó bhavati; sómaḥ khálu vái sāṃnāyyám, yá eváṃ vidvánt sāṃnāyyáṃ píbati, apunarbháksyo 'sya somapīthó bhavati.

(*j*) ná mṛnmáyenā 'pidadhyāt, yán mṛnmáyenā 'pidadhyát, pitṛdevatyàṁ syāt [11], ayaspātréṇa vā dārupātréṇa vá 'pidadhāti, tád dhí sádevam, udanvád bhavati, ápo vái rakṣoghníḥ, rákṣasām ápahatyai, ádastam asi víṣṇave tvé 'ty āha, yajñó vái víṣṇuḥ, yajñáyai 'vái 'nad ádastaṃ karoti; víṣṇo havyáṁ rakṣasvé 'ty āha gúptyai.

(*k*) ánadhaḥ sādayati, gárbhāṇāṃ dhṛtyā áprapādāya, tásmād gárbhāḥ prajánām áprapādukāḥ, upárī 'va nídadhāti, upárī 'va hí suvargó lokáḥ, suvargásya lokásya sámaṣṭyai [12].

[This chapter contains explanations referring to the following rites which are also performed on the day before the day of the main offerings. The Adhvaryu prepares the fuel and the litter of sacrificial grass; he puts the two *ukhās* (the two vessels) to be used for the milk of the *sāṃnāyya*-offering on the sacrificial ground; he sprinkles with water all the vessels that are needed for that offering, and addresses them; he addresses the *ukhā* that will be used for heating the milk; he addresses the strainer; he puts it on the *ukhā*; the milking of the cows takes place; and while they are milked, the Adhvaryu pronounces formulas over the drops of milk; he pours the milk into the *ukhā* that is covered with the strainer; he addresses the man who has milked the cows; water is poured into the milk pail; the

fresh milk is curdled; the Adhvaryu covers the milk of the *sāṃnāyya*-offering, and deposits it in a place that is not low.]

(*a*) On the day before (i.e. on the day before the day of the main offerings) he (the Adhvaryu) prepares the fuel and the litter of sacrificial grass. (So) it is only after having (thus) seized and taken hold of the sacrifice, that he (the Sacrificer) spends the night fasting.—Prajāpati created the sacrifice. (As two parts) of him, the two *ukhās* (the two vessels called *ukhās*) fell asunder. (Now) verily Prajāpati is the sacrifice. Inasmuch as (at the new-moon sacrifice) there are the two *ukhās* to be used for (the milk of) the *sāṃnāyya*-offering (i.e. the offering of sweet milk mixed with sour milk), (since *sāṃnāyya* is a word derived from the verb *saṃnayati*, which means to bring together,) it is in order that the sacrifice may not fall asunder that he (the Adhvaryu) puts the two *ukhās* (of the *sāṃnāyya*-offering) (on the sacrificial ground).[41]

(*b*) (Sprinkling the sacrificial vessels with water,) he (the Adhvaryu) says: "Be ye pure for the divine rite, for the sacrifice to the gods."[42] (Thus saying) he purifies these (vessels). (Addressing the *ukhā* that will be used for heating the milk) he says: "Thou art the cauldron of Mātariśvan."[43] Verily the cauldron of Mātariśvan (i.e. of the wind god) is the atmosphere. It is in order to hold these (three) worlds (earth, atmosphere, heaven) separated (that he utters that formula). He says: "Thou art the heaven, thou art the earth."[44] It is from heaven and from the earth that the *ukhā* has been brought together. That is the reason why he thus says. (Then) he says: "Thou art the all-supporting one with the highest support."[45] Verily the all-supporting one is the rain. (Thus saying) he obtains rain (for the Sacrificer). He says: "Be firm, waver not."[46] (Thus he says) for firmness (i.e. in order to make the *ukhā* firm).

(*c*) (Then, addressing the strainer) he says: "Thou art the strainer of the Vasus."[47] Verily the Vasus are the vital breaths. That which is a means of purification is their share indeed. (By the fact that he utters that formula,) it is for them that he makes the strainer. He says: "(thou art the strainer) with a hundred streams, with a thousand streams."[48] (By saying that,) he puts life in the vital breaths (of the Sacrificer), for totality (i.e. in order to give the Sacrificer the totality of human lifetime).—It is (i.e. the strainer is) threefold, (it is) fastened to a branch of *palāśa* (i.e. *parṇa*), (and it is) made of Darbha grass.—(It is threefold.) Threefold indeed is the vital breath (for it is composed of *prāṇa* "outbreath," *apāna* "inbreath," and *vyāna* "the pervading vital breath"). (By making the strainer threefold,) it is the threefold vital breath that he (the Adhvaryu) puts, centrally, into the Sacrificer.—(It is fastened to a branch of *parṇa*.) The *parṇa* tree is connected with the soma (for, when the soma plant was seized by the Gāyatrī, and one of its leaves was cut off, that leaf became the *parṇa* tree). It is for identity of origin (i.e. in order to give the branch to which the strainer is fastened, identity of origin with the soma, that that branch must be a branch of the *parṇa* tree). —(It is made of Darbha grass.) Darbha grass is evidently a means of purification.

(*d*) In the evening, he (the Adhvaryu) puts it (i.e. the strainer) (on the *ukhā*) eastward (*prāk*) (i.e. with the tops of the grass stems directed towards east and the low ends of the grass stems directed towards west). This is an image of the outbreath and inbreath.[49] In the morning, he puts it transversally (i.e. with the extremities of the grass stems towards north and south, instead of turned towards east and west). This is an image of the new moon.[50] (And) that day (the day of the sacrifice) is the new moon's day.—The moon is food, and the vital breaths are food. (By the fact that the Adhvaryu puts the strainer with the extremities of the grass stems turned towards east and west in the evening, and turned towards north and south in the morning,) he obtains both (the moon which is food, and the vital breaths which are food). (This is done) in order to avoid uniformity. (And) therefore (because of this absence of uniformity) this one (i.e. the wind) (like the strainer) purifies everywhere.

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[41] One of the two *ukhās* is used for the milking in the evening, the other for the milking in the morning.

[42] TS. 1.1.3.a.

[43] TS. 1.1.3.b.

[44] TS. 1.1.3.c.

[45] TS. 1.1.3.d.

[46] TS. 1.1.3.e.

[47] TS. 1.1.3.f.

[48] TS. *ibidem*.

[49] Apparently because the outbreath is directed forward (*prāk*), and the inbreath is directed backward (*pratyak*).

[50] According to Sāyaṇa, it is an image of the new moon because, after the day of the new moon, as soon as the crescent of the moon becomes visible in the west, the moon appears with two horns that are directed towards north and south.

(*e*) (Over the drops of milk, while the cows are milked,) he (the Adhvaryu) says: "The droplet has been offered, the drop has been offered."[51] (Thus he says) in order to obtain a firm stand, and for not-spilling (i.e. in order to atone for a possible spilling) of the sacrificial substance, for that which has been offered and consecrated with "svāhā," is not spilt.—Agni (the Fire) in heaven is called the Firmament. The drops are his (sacrificial) share. He (the Adhvaryu) says (over the drops of milk): "To Agni, to the Firmament."[51a] Thus he gives to Agni, to the Firmament, his share. He says: "Svāhā to Heaven and Earth!"[52] (By saying that) he firmly establishes that (share) in heaven and on earth.—He (the Adhvaryu) pours (the milk) into the vessel that is covered with the strainer. (By doing that) he mixes the sap of the waters and the sap of the plants (for the Darbha grasses of the strainer, having been produced by rain, are the sap of the waters, and the milk, having been produced by the plants that have been eaten by the cows, is the sap of plants). And he firmly establishes the cows in the plants (for the milk represents the cows, and the Darbha grass represents the plants).

(*f*) (At the time of milking,) touching (the vessel), he restrains his speech (he remains silent), for the firm support of the sacrifice. He sits holding (the vessel), for people do milk, holding (the vessel by the hand).—Up to the third (cow) (i.e. each time after one of the three cows has been milked,) he (the Adhvaryu) asks (the man who has milked the cow): "Which hast thou milked?" The worlds are three. (So, by the fact that three cows are milked) the Sacrificer milks these three worlds. He (the man who has been asked) names (the cow), saying: "She is such and such a one." (And by naming the cows) he reveals their good work. He says: "This is the one who contains all life; this is the all-encompassing one; this is the all-creating one."[53] Verily the one who contains all life is this (earth); the all-encompassing one is the atmosphere; and the all-creating one is yonder (heavenly world). Thus, by means of these (three) cows he milks these (three) worlds, one after the other. And just as to a generous giver one says something auspicious as a benediction, thus he praises the cows with that (formula). And therefore (in ordinary life), after they have ascertained: "she (i.e. this or that cow) has abundantly given," people milk the cows, lauding and praising (them).

(*g*) (Then) he (the Adhvaryu) releases his speech (breaks silence), saying (to the milker): "Do milk an abundant oblation for Indra, (and) for the (other) deities." (Thus) he urges (him) to act (i.e. to milk) for deity after deity; (and thus he says) in order to establish the distinction between what belongs to the gods and what belongs to men. He says it three times, for the gods are trebly truthful (i.e. in thought, word, and deed).—Without restraining his speech and without touching the vessel, the Adhvaryu makes the milker milk (the other cows). (And as he does not utter any formula,) he obtains (for the Sacrificer) that which is unlimited.

(*h*) He (the milker) should not milk in a wooden vessel. A wooden vessel contains fire (for fire is produced by rotating a wooden stick in another wooden stick). If he (the milker) should milk in a wooden vessel, he (the Sacrificer) would offer an exhausted (already used) oblation. But they (i.e. some authorities) say: "The (chief) oblations certainly have at their head (the oblation of) the sacrificial cake (i.e. the oblation of the sacrificial cake is the first of chief oblations); and all the way down from this side of (the oblation of) the sacrificial cake (i.e. in the whole series of the oblations that are less than the oblation of the sacrificial cake, for example an oblation of milk,)[54] there is no going of the sacrificial substance (into the fire) (i.e. there is no loss of the sacrificial substance before the oblation is made)."[55] Therefore one may at will milk in a wooden vessel.—No Śūdra should perform the milking, for the Śūdra has been born of evil,[56] and they say that that which a Śūdra milks, is not fit to be offered as an oblation. (Some authorities, however, say:) "It is only

[51] TS. 1.1.3.g.
[51a] TS. 1.1.3.h.
[52] TS. 1.1.3.i.
[53] TS. 1.1.3.k.

[54] *itáḥ* with the accusative must be considered as a preposition, just like *ubhayatáḥ*, which is used with the accusative, and means "on both sides of." *Cf.* Macdonell: *A Vedic grammar for students*, 303. I think that *itáḥ* means "from this side of," and that *itá-itaḥ* means "all the way down from this side of."

[55] *na tu puroḍāśād arvācīnasya kṣīrādihaviṣaḥ kaścid sāro 'sti yo 'gninā svīkriyate* (Sāyaṇa's commentary).

[56] Following Sāyaṇa, Caland, in a note on Āp. 1.12.15, has translated: "Der Śūdra ist ja aus dem Minderwertigen (nl. aus den Füssen des Prajāpati) entstanden." This interpretation is possible. *asat*, however, does not mean "minderwertig," but "bad," or "evil," and therefore I am not inclined to believe that the word may designate the feet of Prajāpati.

the milk used for the Agnihotra-sacrifice that a Śūdra should not milk, for they do not purify it (with a strainer); but, when the milk flows through a strainer (as in the case of the *sāṃnāyya*-offering), then it is (fit to be offered as) an oblation (even if it has been milked by a Śūdra).

(*i*) (After the milking has been performed) he (the Adhvaryu), (pouring water into the milk pail,) says: "Be ye united, O ye who follow the Sacred Order."[57] (By saying that) he mixes the sap of the waters and the sap of the plants. And therefore we are living on the sap of the waters and the sap of the plants. He says: "O delightful ones, (be ye united) for the acquisition of wealth."[58] (By saying that) he gives prosperity to the Sacrificer.—(Then, curdling the fresh milk by means of the curds that have been prepared one, two or three days before, and that are used as rennet) he says: "With soma I curdle thee, curds for Indra."[59] (By saying that) he makes it (i.e. the milk) to become soma.—Verily, for him who, having drunk the soma (i.e. having offered the Soma-sacrifice), does not drink the soma for a year, the draught of soma is to be drunk again (i.e. he obligatorily must offer the Soma-sacrifice again). But, verily, the milk of the *sāṃnāyya*-oblation is the soma. (Consequently) for him who, knowing thus, drinks the milk of the *sāṃnāyya*-oblation (at the New-Moon sacrifice) the soma-draught is not to be drunk again (i.e. he is not obliged to offer the Soma-sacrifice again).

(*j*) He (the Adhvaryu) should not cover (the milk of the *sāṃnāyya*-oblation) with an earthen vessel. If he should cover it with an earthen vessel, it would be sacred to the Fathers (the deceased ancestors). He (the Adhvaryu) covers it either with an iron vessel or with a wooden vessel; for that is protected by the gods. It is (i.e. this vessel, used as a lid, is) provided with water (i.e. the Adhvaryu pours water in it before using it). The waters destroy the demons indeed. It is in order to ward off the demons (that this vessel is provided with water).—He (the Adhvaryu) says: "Thou art inexhaustible (O *sāṃnāyya*-oblation)! For Viṣṇu, (I cover) thee." Verily Viṣṇu is the sacrifice. (Consequently, by saying that,) it is for the sacrifice that he makes it inexhaustible. (Then he deposits the milk of the *sāṃnāyya*-oblation, but not on the ground, and) he says: "O Viṣṇu, protect the oblation."[60] (Thus he says) for the protection (of the oblation).

(*k*) He (the Adhvaryu) places it (i.e. the milk of the *sāṃnāyya*-oblation) in a place that is not low (i.e. not directly on the ground). (This is done) for the firmness (the holding fast) of the embryos, for non-abortiveness. Therefore, the embryos of the (Sacrificer's) children will not be abortive. He (the Adhvaryu) places it (i.e. the milk) above as it were. The heavenly world is above as it were. (This is done) in order to obtain the heavenly world (for the Sacrificer).

3.2.4

(*a*) kármaṇe vāṃ devébhyaḥ śakeyam íty āha śáktyai; yajñásya vái sáṃtatim ánu prajáḥ paśávo yájamānasya sáṃtāyante, yajñásya víchittim ánu prajáḥ paśávo yájamānasya víchidyante; yajñásya sáṃtatir asi yajñásya tvā sáṃtatyai stṛṇāmi sáṃtatyai tvā yajñásyé 'ty á "havanīyāt sáṃtanoti, yájamānasya prajáyai paśūnáṁ sáṃtatyai.

(*b*) apáḥ práṇayati, śraddhá vá ápaḥ, śraddhám evá "rábhya praṇīya prácarati; apáḥ práṇayati, yajñó vá ápaḥ [1], yajñám evá "rábhya praṇīya prácarati; apáḥ práṇayati, vájro vá ápaḥ, vájram evá bhrātṛvyebhyaḥ prahṛtya praṇīya prácarati; apáḥ práṇayati, ápo vái rakṣoghnīḥ, rákṣasām ápahatyai; apáḥ práṇayati, ápo vái devánāṃ priyáṃ dhāma, devánām evá priyáṃ dhāma praṇīya prácarati [2]; apáḥ práṇayati; ápo vái sárvā devátāḥ, devátā evá "rábhya praṇīya prácarati.

(*c*) véṣāya tvé 'ty āha, véṣāya hy ènad ādatté; prátyuṣṭaṁ rákṣaḥ prátyuṣṭā árātaya íty āha, rákṣasām ápahatyai; dhúr así 'ty āha, eṣá vái dhúryo 'gníḥ, táṃ yád ánupaspṛśyā 'tīyāt [3], adhvaryúṃ ca yájamānaṃ ca prádahet; upaspṛśyá 'tyeti, adhvaryóś ca yájamānasya cá 'pradāhāya; dhúrvan (*corr.*: dhúrva) táṃ yò 'smán dhúrvati, táṃ dhūrva yáṃ vayáṃ dhúrvāma íty āha, dváu vává púruṣau, yáṃ cai 'vá dhúrvati, yáś cai 'naṃ dhúrvati, tāv ubháu śucá 'rpayati.

(*d*) tváṃ devánām asi sásnitamaṃ pápritamaṃ júṣṭatamaṃ váhnitamaṃ devahūtamam íty āha, yathāyajúr evái 'tát [4], áhrutam asi havirdhánam íty āhá 'nārtyai; dṛṁhasva má hvār íty āha dhṛtyai; mitrásya tvā cákṣuṣā prékṣa íty āha mitratvāya; má bhér má sáṃ vikthā má tvā hiṁsiṣam íty āhá 'hiṁsāyai; yád

[57] TS. 1.1.3.l.
[58] TS. *ibidem*.
[59] TS. 1.1.3.m.
[60] TS. 1.1.3.n.

vái kíṃca váto ná 'bhivâti, tát sárvaṃ varuṇadevatyàm; urú vâtāyé 'ty āha, ávāruṇam evái 'nat karoti.

(*e*) devásya tvā savitúḥ prasavá íty āha prásūtyai; aśvínor bāhúbhyām íty āha [5], aśvínau hí devánām adhvaryû ástām; pūṣṇó hástābhyām íty āha yátyai; agnáye júṣṭaṃ nírvapāmí 'ty āha, agnáya evái 'nāṃ júṣṭaṃ nírvapati; trír yájuṣā, tráya imé lokáḥ, eṣáṃ lokánām áptyai; tūṣṇíṃ cathurtám, áparimitam evâ 'varundhe; sá evám evâ 'nupūrváṁ haviṁ̃ṣi nírvapati [6].

(*f*) idáṃ devánām idám u naḥ sahé 'ty āha vyâvṛttyai; sphātyái tvā ná 'rātyā íty āha gúptyai; támasī 'va vâ eṣò 'ntáś carati, yáḥ parīṇáhi; súvar abhí víkhyeṣaṃ vaiśvānaráṃ jyótir íty āha, súvar evâ 'bhí vípaśyati vaiśvānaráṃ jyótiḥ.

(*g*) dyâvāpṛthivî haviṣi gṛhītá údavepetām, dṛṁ̃hantāṃ dúryā dyâvāpṛthivyór íty āha, gṛhâṇāṃ dyâvāpṛthivyór dhṛtyai; úrv antárikṣam ánvihî 'ty āha gátyai; ádityās tvo 'pásthe sādayāmî 'ty āha, iyáṃ vâ áditiḥ, asyâ evái 'nad upásthe sādayati; ágne havyáṁ̃ rakṣasvé 'ty āha gúptyai [7].

[This chapter deals with the following rites which the Adhvaryu performs the next morning. He washes his hands, and spreads an uninterrupted line of sacrificial grass from the Gārhapatya fire place to the Āhavanīya; he brings the *praṇīta*-waters forwards; he takes the winnowing basket; he touches the yoke of the cart which holds the rice to be used for the oblation of the sacrificial cakes; he touches the pole of the cart; he ascends the cart; he takes away the grass that covers the rice, and looks at the rice; he takes a handful of rice, puts it in the Agnihotra-havaṇī ladle, and pours it out into the winnowing basket; he touches the rice that has been poured out and the rice that has been left in the cart; he descends from the cart, and looks at the Sacrificer's house; he carries in the winnowing basket the rice to be used for the oblation, and deposits it near the Gārhapatya or the Āhavanīya fire.]

(*a*) (Washing his hands) he (the Adhvaryu) says: "For the rite, you two (I wash); for the gods, may I be able (to perform the rite)"[61] (Thus he says) in order to be able.—Verily, it is in consequence of the continuity of the sacrifice that the progeny and the cattle of the Sacrificer continuously propagate; and it is in consequence of the interruption of the sacrifice that the progeny and the cattle of the Sacrificer are interrupted (in their propagation).—"Thou art the continuity of the sacrifice. For the continuity of the sacrifice, I spread thee; for the continuity of the sacrifice, thee." Thus saying, he (the Adhvaryu) spreads (an uninterrupted line of sacrificial grass from the Gārhapatya fire place) to the Āhavanīya fire place. (He does that) for the continuous propagation of the progeny and of the cattle of the Sacrificer.

(*b*) He (the Adhvaryu) brings the waters forward (i.e. the waters that are called the *praṇīta*-waters). Verily, the waters are faith. So, it is after having taken hold of faith, and having brought it forward, that he performs the rite.—He brings the waters forward. Verily, the waters are the sacrifice. So, it is after having taken hold of the sacrifice, and having brought it forward, that he performs the rite.—He brings the waters forward. Verily, the waters are a thunderbolt. So, it is after having hurled a thunderbolt at the enemies (of the Sacrificer), and having brought it forward, that he performs the rite.—He brings the waters forward. Verily, the waters destroy the Rakṣases. It is in order to drive the Rakṣases back (that he brings the waters forward).—He brings the waters forward. Verily, the waters are the beloved dwelling place of the gods. So, it is after having brought the beloved dwelling place of the gods forward, that he performs the rite.—He brings the waters forward. Verily, the waters are all the deities. So, it is after having taken hold of all the deities, and having brought them forward, that he performs the rite.

(*c*) (Taking the winnowing basket) he says: "For accomplishment, thee (I take)."[62] For accomplishment, indeed, he takes it.—(Heating the Agnihotra-havaṇī ladle and the winnowing basket on the Gārhapatya fire or on the Āhavanīya fire,) he says: "The Rakṣas is burnt up, the evil spirits are burnt up."[63] (Thus he says) in order to drive the Rakṣases back.—(Touching the yoke of the cart which holds the rice for the offering, and which is behind the Gārhapatya fire,) he says: "Thou art the yoke."[64] Verily Agni (the fire god), who is in the yoke, is that one (whom he thus addresses). If he (the Adhvaryu) should pass him by without having touched him, he (Agni) would burn the Adhvaryu and the Sacrificer. He passes him by after

[61] TS. 1.1.4.a.

[62] TS. 1.1.4.b.
[63] TS. 1.1.4.c.
[64] TS. 1.1.4.d.

having touched him, in order that the Adhvaryu and the Sacrificer may not be burnt. He (the Adhvaryu) says: "Injure him who injures us; injure him whom we injure."[65] They are two persons: the one whom he (the Sacrificer) injures, and the one who injures him. (By uttering this formula) he (the Adhvaryu) gives pain to both.

(*d*) (Touching the pole of the cart, and addressing the cart,) he says: "Thou are of the gods (i.e. thou belongest to the gods), thou the most bountiful one, the most richly filled, the most agreeable (to the gods), the best of carriers, the best caller of the gods."[66] (The meaning of) this is according to the text of the formula.—(Ascending the cart) he says: "Thou art the oblation-holder that does not stumble."[67] (Thus he says) in order to avoid painful occurrence. He says: "Be firm, waver not."[68] Thus he says for firmness.—(Having taken away the grass that covered the rice to be used for the sacrificial cakes, he looks at the rice, and) he says: "I gaze on thee with the eye of Mitra."[69] (Thus he says) for friendship (in order to obtain friendship). He says: "Be not afraid, be not troubled, let me not harm thee."[70] (Thus he says) in order to avoid injury. Verily, everything upon which the wind does not blow, has Varuṇa as its deity (i.e. is under Varuṇa's sway). (When he takes away the grass that covers the rice) he says: "Wide open (be thou) to the wind."[71] (By saying that) he makes it (i.e. the rice) not belong to Varuṇa (i.e. free from Varuṇa's sway).

(*e*) (The Adhvaryu then takes a handful of rice, and puts it in the Agnihotra-havaṇī ladle; and pouring it into the winnowing basket,) he says: "On the impulse of god Savitar."[72] (Thus he says) in order to give impulse (to his action). He says: "With the arms of the two Aśvins."[73] (For) the two Aśvins, indeed, were the two Adhvaryus of the gods. He says: "With the hands of Pūṣan."[74] (He says that) for the guidance (of his action). He says: "I pour thee out agreeable to Agni."[75] It is indeed as an oblation agreeable to Agni that he pours out these (grains of rice) (into the winnowing basket). Three times (he pours the rice out) with a formula. These worlds are three. It is in order to obtain these (three) worlds (that he does that). The fourth time, (he pours the rice out) silently (without a formula). (By doing thus) he obtains that which is unlimited.—So he pours the oblations out one after the other.

(*f*) (Having thus poured the four handfuls of rice, he touches first what has been poured out, and then what has been left in the cart, and) he says (first): "This (is the share) of the gods;" (and then:) "and this (is the share) of us too."[76] (Thus he says) in order to establish the distinction.—(Addressing the rice that has been poured out) he says: "For prosperity, thee; not for niggardliness."[77]—Verily he moves in darkness as it were, he who is in an enclosed (and covered) place. (Seated in the cart, and looking towards east at the Āhavanīya fire,) he (the Adhvaryu) says: "May I behold the sun, the light that shines for all men."[78] It is the sun, indeed, the light that shines for all men, that he beholds (when he looks at the Āhavanīya fire).

(*g*) (Formerly) when the sacrificial substance had been taken (i.e. when the oblation had been prepared), Heaven and Earth (not knowing what would happen) trembled. (Descending from the cart, and looking at the Sacrificer's house,) he (the Adhvaryu) says: "May those that have doors (i.e. the houses) stand firm in heaven and on earth."[79] (Thus he says) for the firmness of the houses (in order that they may stand firm) in heaven and on earth.—(Then, carrying the rice for the oblation, and walking forward,) he says: "Move along the wide atmosphere."[80] (Thus he says) for (the welfare of) going.—(Depositing the winnowing basket with the rice at the west side of the Gārhapatya fire, or at the west side of the Āhavanīya fire,) he says: "I place thee in the lap of Aditi."[81] Verily Aditi is this (earth). It is indeed in the lap of this (earth) that he places it (i.e. the sacrificial substance for the oblation). (Then) he says: "O Agni, guard the offering."[82] (Thus he says) for protection.

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[65] TS. 1.1.4.e.
[66] TS. 1.1.4.f.
[67] TS. 1.1.4.g.
[68] TS. 1.1.4.h.
[69] TS. 1.1.4.i.
[70] TS. 1.1.4.k.
[71] TS. 1.1.4.l.
[72] TS. 1.1.4.m.
[73] TS. *ibidem*.
[74] TS. *ibidem*.
[75] TS. *ibidem*.
[76] TS. 1.1.4.n.
[77] TS. 1.1.4.o.
[78] TS. 1.1.4.p.
[79] TS. 1.1.4.q.
[80] TS. 1.1.4.r.
[81] TS. 1.1.4.s.
[82] TS. 1.1.4.t.

3.2.5

(*a*) índro vṛtrám ahan, sò 'páḥ, abhyàmriyata (*corr.*: sò 'pò 'bhyàmriyata), tásāṃ yán médhyaṃ yajñíyaṁ sádevam āsīt, tád ápódakrāmat, té darbhā́ abhavan; yád darbháir apá utpunāti, yā́ evá médhyā yajñíyāḥ sádevā ápaḥ, tā́bhir evái 'nā útpunāti; dvā́bhyām útpunāti [1], dvipā́d yájamānaḥ, prátiṣṭhityai.—devó vaḥ savitó 'tpunātv íty āha; savitṛ́prasūta evái 'nā útpunāti.—ácchidreṇa pavítreṇé 'ty āha; asáu vā́ ādityó 'cchidraṃ pavítram; ténai 'vái 'nā útpunāti.—vásoḥ sū́ryasya raśmíbhir íty āha; prāṇā́ vā́ ápaḥ, prāṇā́ vásavaḥ, prāṇā́ raśmáyaḥ [2], prāṇáir evá prāṇā́nt sáṃpṛṇakti; sāvitriyā́ rcā́.—savitṛ́prasūtaṃ me kármā 'sad íti, savitṛ́prasūtam evā́ 'sya kárma bhavati; pacchó gāyatriyā́ triṣṣamṛ́ddhatvā́ya.

(*b*) ā́po devīr agrepuvo agreguva íty āha, rūpám evā́ ''sām etán mahimā́naṃ vyā́caṣṭe; ágra imā́ṃ yajñā́ṃ nayatā́ 'gre yajñápatim íty āha; ágra evá yajñā́ṃ nayanti, ágre yajñápatim [3].—yuṣmā́n índro 'vṛṇīta vṛtratū́rye yūyám índram avṛṇīdhvaṃ vṛtratū́rya íty āha; vṛtrā́ṁ ha haniṣyánn índra ā́po vavre, ā́po hé 'ndraṃ vavrire; saṃjñā́m evá ''sām etā́t sā́mānaṃ vyā́caṣṭe; prókṣitāḥ sthé 'ty āha; ténā ''paḥ prókṣitāḥ.

(*c*) agnáye vo júṣṭaṃ prókṣāmy agnīṣómābhyām íty āha, yathādevatā́m evái 'nān próksati, tríḥ próksati, tryàvṛd dhí yajñáḥ [4], átho rákṣasām ápahatyai.—śúndhadhvaṃ dáivyāya kármaṇe devayajyā́yā íty āha, devayajyā́yā evái 'nāni śundhati; tríḥ prókṣati, tryàvṛd dhí yajñáḥ, átho medhyatvā́ya.—ávadhūtaṁ rákṣo 'vadhūtā árātaya íty āha, rákṣasām ápahatyai.—ā́dityās tvág así 'ty āha, iyáṃ vā́ áditiḥ [5], asyā́ evái 'nat tvácaṃ karoti; práti tvā pṛthivī́ vetv (*corr.*: vettv)[83a] íty āha prátiṣṭhityai.—purástāt pratīcīnagrīvam úttaralomó 'pastṛṇāti medhyatvā́ya; tásmāt purástāt pratyáñcaḥ paśávo médham úpatiṣṭhante; tásmāt prajā́ mṛgáṃ grā́hukāḥ.—yajñó devébhyo nílāyata, kṛ́ṣṇo rūpáṃ kṛtvā́; yát kṣṛṇājiné havír adhyavahánti, yajñā́d evá tád yajñáṃ práyuṅkte, havíṣó 'skandāya [6].

(*d*) adhiṣávaṇam asi vānaspatyám íty āha, adhiṣávaṇam evái 'nat karoti; práti tvā́ 'dityās tvág vetv (*corr.*: vettv) íty āha sayatvā́ya; agnés tanū́r así 'ty āha, agnér vā́ eṣā́ tanū́ḥ, yád óṣadhayaḥ; vācó visárjanam íty āha; yadā́ hí prajā́ óṣadhīnām aśnánti, átha vā́caṃ vísṛjante; devávītaye tvā gṛhṇāmí 'ty āha [7]; devátābhir evái 'nat sámardhayati; ádrir asi vānaspatyā́ íty āha, grā́vāṇam evái 'nat karoti; sá idáṃ devébhyo havyáṁ suśámi śamiṣvé 'ty āha śántyai.

(*e*) háviṣkṛd éhí 'ty āha, yá evá devā́nāṁ haviṣkṛ́taḥ, tā́n hvayati, trír hvayati, tríṣatyā hí devā́ḥ.—íṣam ā́vadó 'rjam ā́vadé 'ty āha [8], íṣam evó 'rjaṃ yájamāne dadhāti.—dyumád vadata vayáṁ saṃghātáṃ jeṣmé 'ty āha bhrā́tṛvyābhibhūtyai.—mánoḥ śraddhā́devasya yájamānasyā 'suraghnī́ vā́k, yajñāyudhéṣu prāviṣṭā́ ''sīt, té 'surā yā́vanto yajñāyudhā́nām udvádatām upā́śṛṇvan, té párābhavan; tásmāt svā́nāṃ mádhye 'vasā́ya yajeta, yā́vanto 'sya bhrā́tṛvyā yajñāyudhā́nām udvádatām upaśṛṇvánti, té párābhavanti; uccháiḥ samā́hantavā́ āha vijityai [9], vṛ́ṅktā eṣām indriyáṃ vīryàm, śréṣṭha eṣāṃ bhavati.

(*f*) varṣā́vṛddham asi práti tvā varṣā́vṛddhaṃ vetv (*corr.*: vettv) íty āha, varṣā́vrddhā vā́ óṣadhayaḥ, varṣā́vṛddhā iṣ́kāḥ, sámṛddhyai.—yajñáṁ rákṣāṁsy ánu prāvíśan, tā́ny asmā́ paśúbhyo nirávādayanta, túṣair óṣadhībhyaḥ; párāpūtaṁ rákṣaḥ párāpūtā árātaya íty āha, rákṣasām ápahatyai [10]; rákṣasāṃ bhāgó 'sí 'ty āha, túṣair evá rákṣāṁsi nirávadayate; apá úpaspṛśati medhyatvā́ya.

(*g*) vāyúr vo vívinaktv íty āha, pavítraṃ vái vāyúḥ, punā́ty evái 'nān; antárikṣād iva vā́ eté práskandanti, yé śū́rpāt; devó vaḥ savitā́ híraṇyapāṇiḥ prátigṛhṇātv íty āha prátiṣṭhityai, havíṣó 'skandāya; tríṣ phalíkartavā́ āha, tryàvṛd dhí yajñáḥ, átho medhyatvā́ya [11].

[This chapter contains ritual and theological explanations referring to the following rites. The Adhvaryu purifies the sprinkling waters, and addresses them; he sprinkles the sacrificial food and the sacrificial vessels; he takes the black antelope skin, and shakes it; he spreads it on the ground; he threshes on it the grains of rice for the oblation; he takes the mortar, and addresses it; he pours the grains from the winnowing basket into the mortar; he takes the pestle, and addresses it; he beats the grains; he calls the Haviṣkṛt (i.e. the preparer of the sacrificial food). The Āgnīdhra beats the two millstones, and addresses them. The Adhvaryu takes the winnowing basket, winnows the rice, and throws the husks on the *utkara*; he separates the husked grains from the unhusked, and addresses the grains that have fallen into the vessel. He orders the Sacrificer's wife to cleanse the grains.]

[83a] Here and everywhere the reading of the TS. in Weber's edition and in the edition of the Bibliotheca Indica is *vettv*.

(*a*)[With two strainers, which consist of two blades of Darbha grass, the Adhvaryu purifies the waters that will be used for sprinkling the sacrificial food.]

Indra slew Vṛtra; he (Vṛtra) died upon the waters (and defiled them); what of them was pure, fit for sacrifice, and divine, that ran away; that became Darbha grass.—By the fact that he (the Adhvaryu) purifies the (sprinkling) waters with Darbha grass, it is with those waters which were pure, fit for sacrifice, and divine, that he purifies these waters.—He purifies them with two blades of Darbha grass. The Sacrificer is two-footed. It is for his firm stand (that the Adhvaryu purifies the sprinkling waters with two blades of Darbha grass). He (the Adhvaryu) says: "Let the god Savitar purify you."[83] It is impelled by Savitar indeed that he (the Adhvaryu) purifies them.—He says: "with a flawless purifier."[84] A flawless purifier is yonder sun. It is with him indeed that he purifies them.—He says: "with the rays of the beneficent sun."[85] The waters are vital breaths (i.e. life), the beneficent ones are vital breaths, and the rays (of the sun) are vital breaths. (Consequently, by reciting that formula for the purification of the waters,) he (the Adhvaryu) unites vital breaths with vital breaths (i.e. life with life).—(He performs the rite) with a stanza that refers to Savitar, (thinking:) "May my work be impelled by Savitar." (For) indeed his work is impelled by Savitar. (He performs the rite) with a Gāyatrī-stanza (which is composed of three pādas), pāda by pāda, in order that the performance may be thrice successful.[86]

(*b*) (Addressing the sprinkling waters) he says: "O divine Waters, that purify in front, that go in front."[87] By saying that, he declares the aspect of them, their glory.—He says: "Lead this sacrifice in front, the lord of the sacrifice in front."[88] In front, indeed, they lead the sacrifice; in front, the lord of the sacrifice.—He says: "Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra."[89] (In fact) Indra, when he was about to slay Vṛtra, chose the Waters (as helpers), and the Waters chose Indra (as helper). By saying that, he (the Adhvaryu) declares the understanding of them (with Indra), their agreement (with him). (Addressing the sprinkling waters) he says: "You are sprinkled."[90] With that (formula) the waters are sprinkled (i.e. consecrated by sprinkling and consequently fit to be used for sprinkling).

(*c*) (The Adhvaryu then sprinkles the sacrificial food, i.e. the grains of rice.) He says: "I sprinkle you as something agreeable to Agni, to Agni and Soma."[91] For each deity (in due order) indeed he sprinkles these (grains of rice). He sprinkles them three times, for the sacrifice is threefold. And it is also in order to drive the Rakṣases back (that he sprinkles the grains of rice three times).—(The Adhvaryu then sprinkles the sacrificial vessels.) He says: "Be ye pure for the divine rite, for the sacrifice to the gods."[92] It is indeed for the sacrifice to the gods that he purifies these (vessels). He sprinkles them three times, for the sacrifice is threefold. And it is also in order to make these (vessels) fit for the sacrifice (that he sprinkles them).

(The Adhvaryu then takes the black antelope skin, and, shaking it,) he says: "The Rakṣas is shaken off, the evil spirits are shaken off."[93] (Thus he says) in order to drive the Rakṣases back.—(The Adhvaryu then spreads the black antelope skin on the ground, and) he says: "Thou art the skin of Aditi." Aditi is this (earth) indeed. (Consequently, by saying that formula,) he makes it (i.e. he makes the black antelope skin) the skin of this (earth). He says: "Let the Earth acknowledge thee."[94] (He says that) in order to give (the skin) a firm stand.—He spreads it in the east (on the east side of the sacrificial ground) with its neckpart turned to the west, and with the hairy side upwards, in order to make it fit for the sacrifice. Therefore, it is in the east, and turned to the west that the domestic animals (when they are bound to the sacrificial post) attend upon the sacrifice. And therefore (since the domestic animals attend upon the sacrifice) people seize (not a domestic animal, but) a wild animal (i.e. an antelope) (in order to use its skin for the sacrifice).—(It is upon the black antelope skin that the Adhvaryu threshes the grains of rice for the oblation.) (Formerly) the sacrifice, having assumed the

[83] TS. 1.1.5.a.
[84] TS. *ibidem*.
[85] TS. *ibidem*.
[86] The formula *devó vaḥ....raśmíbhiḥ* is a Gāyatrī-stanza.
[87] TS. 1.1.5.b.
[88] TS. *ibidem*.
[89] TS. 1.1.5.c.
[90] TS. 1.1.5.d.
[91] TS. 1.1.5.e.
[92] TS. 1.1.5.g.
[93] TS. 1.1.5.g.
[94] TS. *ibidem*.

form of a black antelope, hid itself from the gods. By the fact that he (the Adhvaryu) threshes the sacrificial substance (i.e. the grains of rice) upon the black antelope skin, it is from the sacrifice indeed that he puts the sacrifice in motion. (And it is done) for the non-spilling of the sacrificial substance (i.e. in order that nothing of the sacrificial substance may be spilled).

(*d*) (The Adhvaryu then takes the mortar, and puts it on the black antelope skin; and addressing the mortar,) he says: "Thou art the *adhiṣavana* of wood (i.e. the plank that is used for pressing out the soma in the Soma-sacrifice)."[95] (By saying that) he makes it (the mortar) an *adhiṣavana*. He says: "May the skin of Aditi acknowledge thee."[96] (Thus he says) for joining (i.e. in order to join the mortar and the black antelope skin together).—(Then, pouring the grains from the winnowing basket into the mortar) he says: "Thou art the body of Agni."[97] Verily the plants (and consequently the grains of rice) are the body of Agni (for they are eaten by Agni). He says: "(Thou art) the releaser of speech."[98] For certainly, when people eat plants (i.e. vegetables), (being pleased) they release their speech. (Then) he says: "For the pleasure of the gods I seize thee."[99] (By saying that) he causes the deities to increase the oblation. (Then, taking the pestle,) he says: "Thou art the wooden stone."[100] (By saying that) he makes it the stone that is used for pressing out the soma. (Then) he says: "As such do thou, with good labor, elaborate the oblation for the gods."[101] (Thus he says) for appeasement (i.e. in order to appease the sacrificial food which, being crushed, may react with hostility, and thus make the sacrifice ineffective).[102]

(*e*) (The Adhvaryu then beats the grains of rice, and calls the Haviṣkṛt, i.e. the preparer of the sacrificial food.) He says: "O Haviṣkṛt, come." (By saying that) he calls those who are the Haviṣkṛts of the gods. Three times he calls, for the gods are trebly truthful (i.e. in thought, word and deed). (The Āgnīdhra then beats the two millstones with the wedge, and) he says: "Sap do thou call hither, strength do thou call hither."[103] (By saying that) he gives sap and strength to the Sacrificer. (Addressing the millstones) he says: "Make ye clear sounds. May we be victorious in contest."[104] (Thus he says) in order to overpower the enemy (of the Sacrificer).—The voice of the faithful Manu, while he was sacrificing, was destroying the Asuras (the enemies of the gods); it entered the utensils employed at the sacrifice; (and) all the Asuras who heard those sacrificial utensils raising their voice, were destroyed. Therefore, he (the Sacrificer) should offer the sacrifice after having taken his place in the middle of his kinsmen; and (among those kinsmen) all his enemies who hear the sacrificial utensils raising their voice, will be destroyed. (This is the reason why) he (the Adhvaryu) orders (the Āgnīdhra) to strike loudly (the millstones) for victory (i.e. in order to give the Sacrificer victory over his enemies). So he (the Sacrificer) keeps away from them (i.e. from his enemies) manly vigour and valour. He becomes superior to them.

(*f*) (The Adhvaryu then takes the winnowing basket.) He says: "Rain-grown art thou."[105] (Then, pouring out the threshed rice from the mortar into the winnowing basket, and addressing the rice, he says:) "May the rain-grown acknowledge thee."[106] Verily the plants (i.e. the rice plants) are rain-grown, and the reeds (i.e. the reeds of which the winnowing basket has been made) are rain-grown. It is for the success (of the rite) (that he utters these formulas).

(The Adhvaryu then winnows the rice, and throws the husks on the *utkara*, i.e. on the heap of rubbish, which is situated on the north side of the sacrificial ground.)

(Formerly, while the gods, or holy men, were performing a sacrifice,) the Rakṣases attacked the sacrifice; they (the gods, or the holy men,) warded them off from the cattle by satisfying them with the blood (of the victims), (and they warded them off) from the plants (by satisfying them) with the husks (of the vegetable oblations).—(Throwing the husks on the *utkara*) he (the Adhvaryu) says: "The Rakṣas is cleared away, the evil spirits are cleared away."[107] (Thus he

[95] TS. 1.1.5.i.
[96] TS. *ibidem*.
[97] TS. 1.1.5.k.
[98] TS. *ibidem*.
[99] TS. 1.1.5.l.
[100] TS. 1.1.5.m.
[101] TS. 1.1.5.n.
[102] Although the author of the Brāhmaṇa certainly knew the meaning of *śamiṣva* "do thou elaborate," he seems, in his explanation, to assume that *śamiṣva* is the equivalent of *śamaya* "do thou appease." This, however, is quite impossible. *Cf.* D. J. Hoens, *Śānti*, 2.
[103] TS. 1.1.5.o.
[104] TS. 1.1.5.p-q.
[105] TS. 1.1.5.r.
[106] TS. 1.1.5.s.
[107] TS. 1.1.5.t.

says) in order to ward off the Rakṣases. (Then) he says: "Thou art the share of the Rakṣases."[108] (By saying that) he satisfies the Rakṣases with the husks. (Then) he touches water (i.e. he dips his hand into water) for ritual purity.

(*g*) (The Adhvaryu then separates the husked grains from the unhusked, and) he says: "Let the wind separate you."[109] Verily the wind is a purifier. (By saying that formula) he (the Adhvaryu) purifies them (i.e. the grains of rice).—(The Adhvaryu then makes the husked grains fall from the winnowing basket into a pot.) These (grains) that (fall) from the winnowing basket, fall from the atmosphere as it were. (Addressing the grains that have fallen into the pot,) he says: "Let the god Savitar, of golden hands, seize you."[110] (Thus he says) for the firm establishment (of the grains in the pot), in order that the sacrificial substance may not be spilled.—(Then) he orders (the Sacrificer's wife) to cleanse (the grains) three times, for the sacrifice is threefold. And it is also for ritual purity (i.e in order to make the grains fit for the sacrifice) (that he gives that order).

3.2.6

(*a*) ávadhūtaṁ rákṣó 'vadhūtā árātaya íty āha, rákṣasām ápahatyai; ádityās tvág así 'ty āha, iyáṃ vá áditiḥ, asyá evái 'nat tvácaṃ karoti; práti tvā pṛthivī́ vetv (*corr.*: vettv) íty āha prátiṣṭhityai; purástāt pratīcīnagrīvam úttaralomó 'pastṛṇāti medhyatvā́ya, tásmāt purástāt pratyáñcaḥ paśávo médham úpatiṣṭhante, tásmāt prajā́ mṛgáṃ grā́hukāḥ; yajñó devébhyo nílāyata [1], kṛ́ṣṇo rūpáṃ kṛtvā́; yát kṛṣṇājiné havír adhipināṣṭi, yajñā́d evá tád yajñáṃ práyuṅkte, havíso 'skandāya.

(*b*) dyā́vāpṛthivī́ sahā́ "stām, té śamyāmātrám ékam áhar vyáitāṁ śamyāmātrám ékam áhaḥ; diváḥ skambhanír asi práti tvā́ 'dityās tvág vetv (*corr.*: vettv) íty āha, dyā́vāpṛthivyór vítyai; dhiṣáṇā 'si parvatyā́ práti tvā diváḥ skambhanír vetv (*corr.*: vettv) íty āha, dyā́vāpṛthivyór vídhṛtyai [2]; dhiṣáṇā 'si pārvateyī́ práti tvā paravatír vetv (*corr.*: vettv) íty āha, dyā́vāpṛthivyór dhṛtyai.

(*c*) devásya tvā savitúḥ prasavá íty āha prásūtyai; aśvínor bāhúbhyām íty āha, aśvínau hí devā́nām adhvaryū́ ástām; pūṣṇó hástābhyām íty āha yátyai; ádhivapāmí 'ty āha, yathādevatám evái 'nān ádhivapati; dhānyàm asi dhinuhí devā́n íty āha, etásya yájuṣo vīryèṇa [3], yā́vad ékā devátā kāmáyate yā́vad ékā, tā́vad áhutiḥ prathate, ná hí tád ásti, yát tā́vad evá syā́t, yā́vaj juhóti.

(*d*) prāṇā́ya tvā 'pānā́ya tvé 'ty āha, prāṇā́n evá yájamāne dadhāti, dīrghā́m ánu prásitim áyuṣe dhām íty āha, áyur evā́ 'smin dadhāti; antárikṣād iva vā́ etā́ni práskandanti, yā́ni dṛ́ṣádaḥ; devó vaḥ savitā́ híraṇyapāṇiḥ prátigṛhṇātv íty āha prátiṣṭhityai, havíṣó 'skandāya; ásaṃvapantī piṁṣā 'ṇū́ni kurutād íty āha medhyatvā́ya [4].

[This chapter contains explanations referring to the following rites. The Adhvaryu takes again the black antelope skin, shakes it, and spreads it on the ground; on the skin he puts the peg, on the peg the lower millstone, and on this, the upper millstone; then, he pours out the grains of rice from the mortar on the lower millstone, and starts to grind them; then, he orders the Sacrificer's wife to grind.]

(*a*) (When the grains of rice have been cleansed and washed, the Adhvaryu takes the black antelope skin again, and shaking it) he says: "The Rakṣas is shaken off, the evil spirits are shaken off."[111] (Thus he says) in order to drive the Rakṣases back.—(The Adhvaryu then spreads the black antelope skin on the ground, and) he says: "Thou art the skin of Aditi."[112] Aditi is this (earth) indeed. (Consequently, by saying that formula,) he makes it (he makes the black antelope skin) the skin of this (earth). He says: "Let the Earth acknowledge thee."[113] (He says that) in order to give (the skin) a firm stand.—He spreads it in the east (i.e. on the east side of the sacrificial ground), with its neckpart turned to the west, and with the hairy side upwards, in order to make it fit for the sacrifice. Therefore, it is in the east and turned to the west that the domestic animals (when they are bound to the sacrificial post) attend upon the sacrifice. And therefore (since the domestic animals attend upon the sacrifice) people seize (not a domestic animal, but) a wild animal (i.e. an antelope) (in order to use its skin for the sacrifice).—(It is upon the black antelope skin that the Adhvaryu grinds the grains of rice for the oblation.) (Formerly) the sacrifice, having assumed the form of a black antelope, hid itself

[108] TS. 1.1.5.u.
[109] TS. 1.1.5.v.
[110] TS. 1.1.5.w.
[111] TS. 1.1.6.a.
[112] TS. 1.1.6.b.
[113] TS. *ibidem*.

from the gods. By the fact that he (the Adhvaryu) grinds the sacrificial substance (i.e. the grains of rice) upon the black antelope skin, it is from the sacrifice indeed that he puts the sacrifice in motion. (And it is done) for the non-spilling of the sacrificial substance (i.e. in order that nothing of the sacrificial substance may be spilled).

(*b*) (The Adhvaryu then puts the *śamyā*, i.e. the peg, on the black antelope skin; then he puts the lower millstone on the *śamyā*, and the upper millstone on the lower one.)—(Formerly, when they were created,) the sky and the earth were (joined) together. They went apart the distance of a *śamyā*[114] one day, and the distance of a *śamyā* one day (i.e. they went apart the distance of a *śamyā* every day). (Putting the *śamyā*, i.e. the peg, on the black antelope skin, and addressing it,) he (the Adhvaryu) says: "Thou art the supporter of the sky; let the skin of Aditi acknowledge thee."[115] (Thus he says) in order to separate the sky and the earth. (Putting the lower millstone on the *śamyā*, and addressing the lower millstone), he says: "Thou art the *dhiṣaṇā* (the divine power) of the mountain. Let the supporter of the sky acknowledge thee."[116] (Thus he says) in order to keep apart the sky and the earth. (Putting the upper millstone on the lower one, and addressing the upper millstone,) he says: "Thou art the *dhiṣaṇā* (the divine power) of the rock. Let the mountain acknowledge thee."[117] (Thus he says) for the firmness of the sky and the earth (in order to make firm the sky and the earth).

(*c*) (The Adhvaryu then pours out the grains of rice from the mortar on the lower millstone.) He says: "On the impulse of the god Savitar."[118] (Thus he says) in order to give impulse (to his action). He says: "With the arms of the two Aśvins."[119] (For) the two Aśvins indeed were the two Adhvaryus of the gods. He says: "With the hands of Pūṣan."[120] (He says that) for the guidance (of his action). He says: "I pour thee out."[121] For each deity (in due order) indeed he pours out these (grains of rice).—He says: "Thou art grain; do satisfy the gods."[122] By the power of this formula, as much as each deity desires, so much does the oblation increase; for whatever he (the Adhvaryu) (really) offers, that is not as much as that should be (which each deity desires).

(*d*) (The Adhvaryu then, pushing the upper millstone on the lower millstone, first eastward and then westward, grinds the grains of rice, and doing so,) he says: "For out-breathing thee, for in-breathing thee (I grind)."[123] (By saying that) he puts the vital breaths into the Sacrificer (he gives the vital breaths to the Sacrificer). He says: "May I impart long extension to the life (of the Sacrificer)."[124] (By saying that) he gives him (long) life. (Then he pours the ground rice on the black antelope skin.) Verily these (grains) that fall from the lower millstone, fall from the atmosphere as it were. (Pouring these grains on the black antelope skin,) he says: "Let the god Savitar, of golden hands, seize you."[125] (Thus he says) for the firm establishment (of the grains on the black antelope skin), in order that the sacrificial substance may not be spilled.—(Then, addressing the Sacrificer's wife,) he says: "Without pouring in (more grains) do thou grind, make them fine." (Thus he says) in order to make (the grains of rice) fit for the sacrifice.

3.2.7

(*a*) dhṛṣṭir asi bráhma yacché 'ty āha dhṛtyai, ápā 'gne 'gním āmádaṃ jahi níṣ kravyádaṁ sedhá" devayájaṃ vahé 'ty āha, yá evámākravyát (*corr.*: evá "māt kravyát), tám apahátya, médhye 'gnáu kapálam úpadadhāti; nírdagdhaṁ rákṣo nírdagdhā árātaya íty āha, rákṣāṁsy evá nírdahati, agniváty úpadadhāti, asmínn evá loké jyótir dhatte, áṅgāram ádhivartayati [1], antárikṣa evá jyótir dhatte, ādityám evá 'múṣmiṁ loké jyótir dhatte, jyótiṣmanto 'smā imé lokā́ bhavanti, yá eváṃ véda; dhruvám asi pṛthivíṃ dṛṁhé 'ty āha, pṛthivím evái 'téna dṛṁhati.

(*b*) dhartrám asy antárikṣaṃ dṛṁhé 'ty āha, antárikṣam evái 'téna dṛṁhati; dharúṇam asi dívaṃ dṛṁhé 'ty āha, dívam evái 'téna dṛṁhati [2]; dhármā 'si díśo dṛṁhé 'ty āha, díśa evái

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[114] According to a commentary of the Kātyāyana śrautasūtra, the *śamyā*, as a measure of length, equals 32 *aṅgulas*, i.e. about two feet.

[115] TS. 1.1.6.c.

[116] TS. 1.1.6.d.

[117] TS. 1.1.6.e.

[118] TS. 1.1.6.f.

[119] TS. *ibidem*.

[120] TS. *ibidem*.

[121] TS. *ibidem*.

[122] TS. 1.1.6.g.

[123] *Cf.* TS. 1.1.6.h.—It is remarkable that, in the text of the Brāhmaṇa, the words *vyānāya tvā* "for through-breathing thee" of the text of the TS. are omitted.

[124] TS. 1.1.6.i.

[125] TS. 1.1.6.k.

'téna dṛṁhati, imán evái 'táir lokán dṛṁhati, dṛṁhante 'smā imé lokáḥ prajáyā paśúbhiḥ, yá eváṃ véda.

(*c*) tríṇy ágre kapálāny úpadadhāti, tráya imé lokáḥ, eṣáṃ lokánām áptyai; ékam ágre kapálam úpadadhāti, ékaṃ vá ágre kapálaṃ púruṣasya saṃbhávati [3], átha dvé, átha tríṇi, átha catvári, áthā 'ṣṭáu, tásmād aṣṭákapālaṃ púruṣasya śíraḥ, yád eváṃ kapálāny upadádhāti, yajñó vái prajápatiḥ, yajñám evá prajápatiṁ sáṁskaroti, ātmánam evá tát sáṁskaroti, táṁ sáṁskṛtam ātmánam [4] amúṣmiṁ loké 'nu páraiti.

(*d*) yád aṣṭáv upadádhāti, gāyatriyá tát sámmitam; yán náva, trivṛtā tát; yád dáśa virājā tát; yád ékādaśa, triṣṭúbhā tát; yád dvádaśa [5], jágatyā tát; chándaḥsaṃmitāni sá upadádhat kapálāni, imáṁ lokán anupūrváṃ díśo vídhṛtyai dṛṁhati; áthá "yuḥ prāṇán prajáṃ paśún yájamāne dadhāti, sajātán asmā abhíto bahulán karoti.

(*e*) citaḥ sthé 'ty āha, yathāyajúr evái 'tát; bhṛgūṇām áṅgirasāṃ tápasā tapyadhvam íty āha, devátānām evái 'nāni tápasā tapati; táni tátaḥ sáṁsthite, yáni gharmé kapálāny upacinvánti, vedhása íti cátuṣpadaya rcá vímuñcati, cátuṣpādaḥ paśávaḥ, paśúṣv evó 'páriṣṭhāt prátitiṣṭhati [6].

[This chapter contains ritual and theological explanations referring to the rites which deal with the placing of the potsherds on the hearth where the sacrificial cakes will be baked, and also with the rite that consists in separating these potsherds at the conclusion of the sacrifice.]

(*a*) (The Adhvaryu then takes the poking-stick, and addressing it) he says: "The bold one art thou; support the Bráhman (the holy power of the sacred word)."[126] (Thus he says) for support (i.e. in order to support the sacrifice). (With the poking-stick he then removes two burning coals from the Gārhapatya fire; he throws away one of them in the northwest direction, and he puts the other one on that spot of the hearth where the sacrificial cakes will be baked.) He says: "O Agni, drive off the fire that eats raw flesh; send away the corpse-eating one; bring hither the fire that makes offerings to the gods."[127] Having (thus) driven away the fire that eats raw flesh, the fire that eats corpses, it is on a fire that is fit for the sacrifice that he puts the potsherd (i.e. the central potsherd). (Having placed the central potsherd, he puts a burning coal on it, and) he says: "The Rakṣas is burnt, the evil spirits are burnt."[128] (By saying that) he burns the Rakṣases. He places (the central potsherd) on a burning coal. (By doing that) he puts light into this world (i.e. on the earth). Over (the central potsherd) he rolls a burning coal (i.e. another burning coal). (By doing that) he puts light into the atmosphere. It is the sun, indeed, he puts as light into yonder (heavenly) world. These (three) worlds (the earth, the atmosphere, and the heaven) become luminous for him who thus knows.—(Placing the central potsherd on the burning coal) he (the Adhvaryu) says: "Thou art firm; make firm the earth."[129] With that (formula) he makes the earth firm.

(*b*) (Placing a second potsherd east of the central one) he says: "Thou art a supporter, make firm the atmosphere."[130] With that (formula) he makes the atmosphere firm. (Placing a third potsherd west of the central one) he says: "Thou art supporting, make firm the heaven."[131] With that (formula) he makes the heaven firm. (Placing a fourth potsherd south of the central one)[132] he says: "Thou art a support, make firm the quarters."[133] With that (formula) he makes the quarters firm. With those (four formulas) he makes these (three) worlds firm. For him who thus knows, these worlds are strong with (i.e. rich in) cattle and offspring.

(*c*) First he places three potsherds. These worlds are three (i.e. earth, atmosphere, and heaven). It is in order to obtain these (three) worlds (that he first places three potsherds).—First he places only one potsherd (*kapāla*). Verily, at first, only one skull-bone (*kapāla*) of man is produced (when man, as an embryo, is in the womb of the mother); then, two (are produced); then, three; then, four; then, eight. Therefore, the skull of man is composed of eight skull-bones (just as the potsherds placed by the Adhvaryu are eight). When he (the Adhvaryu, acting for the Sacrificer,) thus places the potsherds,—verily, Prajāpati is the sacrifice,—it is

[126] TS. 1.1.7.a.
[127] TS. 1.1.7.b.
[128] TS. 1.1.7.c.
[129] TS. 1.1.7.d.
[130] TS. 1.1.7.e.
[131] TS. 1.1.7.f.
[132] The order in which the potsherds are placed is uncertain for Āpastamba and Baudhāyana do not agree.
[133] TS. 1.1.7.g.

the sacrifice, Prajāpati, that he makes perfect, (and) it is his body (i.e. the body of the Sacrificer) that, by that, he makes perfect; (and) it is this body, which has been (thus) made perfect, that he (Prajāpati) accompanies in yonder world.

(*d*) When he (the Adhvaryu) places eight (potsherds), that is equal to the Gāyatrī-metre (which consists of eight syllables); when (he places) nine (potsherds), that is equal to the Trivṛt-stoma (which consists of three times three verses); when (he places) ten (potsherds), that is equal to the Virāj-metre (which consists of ten syllables); when (he places) eleven (potsherds), that is equal to the Triṣṭubh-metre (which consists of eleven syllables); when (he places) twelve (potsherds), that is equal to the Jagatī-metre (which consists of twelve syllables). Placing the potsherds (in such a way that they are) equal to the (various) metres, he (the Adhvaryu) makes firm, in regular order, these (three) worlds, and the quarters, in order that they stand apart; and he gives long life, vital breaths, offspring and cattle to the Sacrificer; and he surrounds him with many kinsmen.

(*e*) (Placing the last potsherd, and addressing them all) he says: "You are forming a layer."[134] This (i.e. the meaning of this) is according to the text (of the TS.).—(The Adhvaryu then puts some burning coals on the potsherds, in order to make them very hot for the baking of the sacrificial cakes, and doing so) he says: "Be ye heated with the heat of the Bhṛgus and the Aṅgirases."[135] Verily it is with the heat of the deities that he heats these (potsherds).—Then (i.e. later), at the conclusion (of the sacrifice), he separates these potsherds with the stanza which consists of four *pādas*, (namely:) "The potsherds which wise men gather together (to form a layer) on the heat of the fire, (these are in Pūṣan's guardianship. Let Indra and Vāyu set them free.)"[136] Cattle are four-footed (just as this stanza is consisting of four *pādas*). (Consequently, when this stanza is recited,) it is on cattle that he (the Sacrificer), afterwards, establishes himself (i.e. establishes his prosperity).

3.2.8

(*a*) devásya tvā savitúḥ prasavá íty āha prásūtyai, aśvínor bāhúbhyām íty āha, aśvínau hí devánām adhvaryú ástām, pūṣṇó hástābhyām íty āha yátyai, sáṃvapāmí 'ty āha, yathādevatám evái 'nāni sáṃvapati.

(*b*) sám ấpo adbhír agmata sám óṣadhayo rásené 'ty āha, ấpo vấ óṣadhīr jinvanti, óṣadhayo 'pó jinvanti, anyấ vấ etấsām anyấ jinvanti [1], tásmād evám āha; sáṁ revátīr jágatībhir mádhumatīr mádhumatībhiḥ sṛjyadhvam íty āha, ấpo vái revátīḥ, paśávo jágatīḥ, óṣadhayo mádhumatīḥ, ấpa óṣadhīḥ paśún, tấn evấ 'smā ekadhấ saṁsṛjya, mádhumataḥ karoti; adbhyáḥ pári prájātāḥ stha sám adbhíḥ pṛcyadhvam íti paryáplāvayati, yáthā súvṛṣṭa imám anuvisṛ́tya [2], ấpa óṣadhīr maháyanti, tādṛ́g evá tát; jánayatyai tvā sáṃyaumí 'ty āha, prajấ evái 'téna dādhāra; agnáye tvā 'gníṣómābhyām íty āha vyấvṛttyai; makhásya śíro 'sí 'ty āha, yajñó vái makháḥ, tásyai 'tác chíraḥ, yát puroḍấśaḥ, tásmād evám āha [3].

(*c*) gharmò 'si viśvấyur íty āha, víśvam evấ "yur yấjamāne dadhāti, urú prathasvo 'rú te yajñápatiḥ prathatām íty āha, yájamānam evá prajáyā paśúbhiḥ prathayati; tvácaṃ gṛhṇīṣvé 'ty āha, sárvam evái 'naṁ sátanuṃ karoti; áthā 'pá ānfya párimārṣṭi, māṁsá evá tát tvácaṃ dadhāti, tásmāt tvacá māṁsáṃ channám.

(*d*) gharmó vá eṣó 'śāntaḥ [4], ardhamāsè-'rdhamāse právṛjyate, yát puroḍấśaḥ, sá īśvaró yájamānaṁ śucấ 'pradáhaḥ (*corr.*: śucấ pradáhaḥ), páryagni karoti, paśúm evái 'nam akaḥ, śấntyā ápradāhāya, tríḥ páryagni karoti, tryàvṛd dhí yajñáḥ, átho rákṣasām ápahatyai; antáritaṁ rákṣo 'ntáritā árātaya íty āha [5], rákṣasām antárhityai; puroḍấśaṃ vấ ádhiśritaṁ rákṣāṁsy ajighāṁsan, diví náko nấmā 'gnf rakṣohấ, sá evấ 'smād rákṣāṁsy ápāhan; devás tvā savitấ śrapayatv íty āha, savitṛ́prasūta evái 'naṁ śrapayati, várṣiṣṭhe ádhi náka íty āha, rákṣasām ápahatyai; agnís te tanúvaṃ mấ 'tidhāg íty āhấ 'natidāhāya; ágne havyáṁ rakṣasvé 'ty āha, gúptyai [6]; ávidahantaḥ śrapayaté 'ti vácaṃ visṛjate; yajñám evá havfṁṣy abhivyāhṛ́tya prátanute; purorúcam ávidāhāya śṛ́tyai karoti.

(*e*) mastíṣko vái puroḍấśaḥ, táṃ yán ná 'bhivāsáyet, āvír mastíṣkaḥ syāt; abhívāsayati, tásmād gúhā mastíṣkaḥ; bhásmanā 'bhívāsayati, tásmān māṁsénā 'sthi channám [7]; vedénā 'bhívāsayati, tásmāt kéśaiḥ śíraś channám, ákhalatibhāvuko bhavati, yá eváṃ véda.—paśór vái pratimấ puroḍấśaḥ, sá ná 'yajúṣkam abhivấsyaḥ, vṛ́the 'va syāt, īśvará yájamānasya paśávaḥ prámetoḥ; sáṃ bráhmaṇā pṛcyasvé 'ty āha, prāṇấ vái bráhma [8], prāṇấḥ paśávaḥ, prāṇáir evá paśún sáṃpṛṇakti, ná pramấyukā

[134] TS. 1.1.7.h.
[135] TS. 1.1.7.i.
[136] TS. 1.1.7.k.

bhavanti; yájamāno vái puroḍáśaḥ, prajá paśávaḥ púrīṣam; yád evám abhivāsáyati, yájamānam evá prajáyā paśúbhiḥ sámardhayati.

(*f*) devá vái havír bhṛtvá (?) (*corr.*: mṛtvá ?) 'bruvan, kásminn idáṃ mrakṣyāmaha íti; sò 'gnír abravīt [9], máyi tanúḥ sáṃ nídhaddhvam, ahám vas táṃ janayiṣyāmi, yásmin mrakṣyádhva íti; té devá agnáu tanúḥ sáṃ nyàdadhata, tásmād āhuḥ, agníḥ sárvā devátā íti; só 'ṅgāreṇā 'páḥ, abhyàpātayat (*corr.*: 'pò 'bhyàpātayat), táta ekatò 'jāyata; sá dvitíyam abhyàpātayat [10], táto dvitò 'jāyata; sá tṛtíyam abhyàpātayat, tátas tritò 'jāyata; yád adbhyó 'jāyanta, tád āpyánām āpyatvám; yád ātmábhyó 'jāyanta, tád ātmyánām ātmyatváṃ. té devá āpyéṣv amṛjata, āpyá amṛjata súryābhyudite, súryābhyuditaḥ súryābhinimrukte [11], súryābhinimruktaḥ kunakhíni, kunakhí śyāvádati, śyāvádann agradidhiṣáu, agradidhiṣúḥ parivitté, parivittó vīraháṇi, vīrahá brahmaháṇi, tád brahmaháṇaṃ ná 'tyacyavata.—antarvedí nínayaty ávaruddhyai; úlmukenā 'bhíghṛṇāti śṛtatváya, śṛtákāmā iva hí devấḥ [12].

[This chapter contains ritual and theological explanations referring to the preparation of the sacrificial cakes. The Adhvaryu stirs the ground rice in water; he makes a ball of dough; he spreads the ball of dough on the potsherds; he shapes the sacrificial cake; he pours water on it; he carries a fire brand round it; he heats the upper side of the cake; he holds burning Darbha grass over it; he orders the Āgnīdhra to bake it; he puts ashes upon it.—The last part of the chapter deals with the rites that consist in drawing, with the wooden sword, three lines inside the place where the *vedi* will be prepared, and in pouring over them the water libations called Āpyas.]

(*a*) (The Adhvaryu then pours the ground grains of rice into a dish on which he has laid the two strainers, and doing so) he says: "On the impulse of the god Savitar."[137] (Thus he says) in order to give impulse (to his action). He says: "With the arms of the two Aśvins."[138] The two Aśvins indeed were the two Adhvaryus of the gods. He says: "With the hands of Pūṣan."[139] (He says that) for the guidance (of his action). He says: "I pour (you) together."[140]

[137] TS. 1.1.6.f.
[138] TS. *ibidem*.
[139] TS. *ibidem*.
[140] TS. 1.1.8.a.

For each deity (in due order), indeed, he pours together these (ground grains of rice).

(*b*) (The Adhvaryu then pours together, on the ground grains of rice, the *praṇīta*-waters and the *madantī*-waters, i.e. the waters that have been previously heated; and doing so) he says: "The waters have joined with the waters, the plants with sap."[141] Verily the waters quicken the plants, and the plants quicken the waters. The ones quicken the others (they quicken each other). That is the reason why he thus says. (Then) he says: "Join ye rich ones with the moving ones, sweet ones with the sweet."[142] Verily the rich ones are the waters, the moving ones are the cows, and the sweet ones are the plants. (So, with that formula,) joining together the waters, the plants and the cows for him (i.e. for the Sacrificer), he (the Adhvaryu) makes them (all) sweet.—(Then) with the formula: "From the waters ye are born, be united with the waters,"[143] he stirs (the ground grains of rice in the water). Just as, when there is a good rain, the waters, streaming over these (grains), make the plants grow, just like that is that (which the Adhvaryu does).—(Then, addressing the mixture, i.e. the dough that will become the sacrificial cake,) he says: "For generation I unite thee."[144] With that (formula) he supports the offspring (of the Sacrificer).—(The Adhvaryu then makes a ball with the dough, he divides it into two balls, and touches them; and addressing first one ball, and then the other,) he says: "For Agni thee; for Agni and Soma (thee)."[145] (Thus he says) in order to separate (the two shares). (Addressing the ball of dough,) he says: "Thou art the head of Makha."[146] Verily Makha is the sacrifice; and the sacrificial cake is its head. That is the reason why he thus says.

(*c*) (The Adhvaryu then puts one of the two balls, i.e. the one which belongs to Agni, on the eight potsherds, on the fire, and doing so,) he says: "Thou art the cauldron that contains all life."[147] (With that formula) he puts all life (i.e. full life) into the Sacrificer. (Then he spreads the ball of dough on the potsherds, and doing so) he says: "Do thou spread widely; let

[141] TS. 1.1.8.b.
[142] TS. 1.1.8.c.
[143] TS. 1.1.8.d.
[144] TS. 1.1.8.e.
[145] TS. 1.1.8.f.
[146] TS. 1.1.8.g.
[147] TS. 1.1.8.h.

the lord of the sacrifice spread widely."[148] (With that formula) he causes the Sacrificer to spread (i.e. to prosper) with offspring and cattle.—(The Adhvaryu then shapes the sacrificial cake into the form of a tortoise, of the size of a horse's hoof, but not too broad, and) he says: "Take a skin."[149] (By saying that) he gives a body to the whole of it (i.e. of the cake). Then, pouring water (on it), he washes it. By that he puts a skin on the flesh (of it). That is the reason why (in this world) the flesh is covered with the skin.

(*d*) Verily this one (namely the sacrificial cake) is heat, unabated, (for) it is put on the fire every fortnight,—this sacrificial cake. It is liable to burn the Sacrificer with its heat. He (the Adhvaryu) carries a firebrand round it. Verily, (by doing that) he has made it a sacrificial animal (for this rite, the *paryagni*, is performed for the victim at the animal sacrifice). (He does that) for appeasement, for not burning (i.e. in order that the Sacrificer may not be burnt). Three times he carries the firebrand round it, for the sacrifice is threefold. And (he does that) also in order to drive away the Rakṣases. He says: "The Rakṣas is expelled, the evil spirits are expelled."[150] (Thus he says) for the disappearance of the Rakṣases.—(The Adhvaryu then heats the upper side of the sacrificial cake with firebrands, and holds burning Darbha grass over it.) (Formerly) the Rakṣases wished to destroy the sacrificial cake that had already been put on the fire. (Now) the fire that is in heaven and that is called the Firmament, is the destroyer of the Rakṣases. That (fire) drove the Rakṣases away from this (sacrificial cake).—(Heating the upper side of the sacrificial cake with firebrands) he (the Adhvaryu) says: "Let the god Savitar bake thee."[151] Verily he (the Adhvaryu) bakes that sacrificial cake as one impelled by Savitar. He says: "in the highest firmament."[152] (Thus he says) in order to drive away the Rakṣases (for the firmament is the destroyer of the Rakṣases). (Then, holding burning Darbha grass over the sacrificial cake,) he says: "May Agni not burn too much thy body."[153] (Thus he says) in order that the fire may not burn too much (the sacrificial cake). Then he says: "O Agni, guard the offering."[154] (Thus he says) for the protection (of the sacrificial cake). (Then, addressing the Āgnīdhra and his assistants, and) saying: "Do ye bake it without burning it," he releases his voice. (The Āgnīdhra then bakes thoroughly the sacrificial cake.) By addressing the offerings he (the Adhvaryu) spreads out (displays) the sacrifice. He makes the injunction (addressed to the Āgnīdhra and his assistants) in order that the cake may not be burnt, (and) in order that it may be thoroughly baked.

(*e*) (The Adhvaryu then puts ashes mixed with hot coals upon the sacrificial cake.) Verily the sacrificial cake is the brain. If he (the Adhvaryu) should not cover it (i.e. the cake), the brain would be visible. He (the Adhvaryu) covers it (i.e. the cake). That is the reason why the brain is hidden. He covers it (i.e. the cake) with ashes. That is the reason why the bone (i.e. the bony frame of the head) is covered with flesh. He covers (the sacrificial cake with ashes) by means of the *veda* (i.e. the tuft of strong grass used to sweep the fire place). That is the reason why the head is covered with hair. He is not liable to become bald-headed, he who thus knows.—Verily the sacrificial cake is an image of the sacrificial animal (for a firebrand is carried round it just as a firebrand is carried round the sacrificial animal). It should not be covered (with ashes) without a formula, (for then) it would be (offered) in vain as it were, (and) the cattle of the Sacrificer would be liable to be destroyed. He (the Adhvaryu, addressing the sacrificial cake,) says: "Be united with the Bráhman (the holy power of the sacred word)."[155] Verily the Bráhman is life, and cattle (represented by the sacrificial cake) are life. (Consequently, by uttering that formula,) he (the Adhvaryu) unites cattle with life, and the cattle (of the Sacrificer) are not liable to destruction (i.e. do not die away). (Further) the sacrificial cake is (i.e represents) the Sacrificer, and the ashes are (i.e. represent) his offspring and his cattle. When he (the Adhvaryu) thus covers (the sacrificial cake with ashes), he indeed furnishes the Sacrificer with offspring and cattle.

(*f*) [The Adhvaryu then pours together the water with which the dish has been rinsed and the water in which he has washed his fingers; and he draws, with the wooden sword, three lines, from west to east, inside the *vedi*, or rather inside the place where the *vedi* will be later prepared.

[148] TS. 1.1.8.i.
[149] TS. 1.1.8.k.
[150] TS. 1.1.8.l.
[151] TS. 1.1.8.m.
[152] TS. *ibidem*.
[153] TS. 1.1.8.n.
[154] TS. 1.1.8.o.
[155] TS. 1.1.8.p.

Then, he pours out the water over each of the three lines; the first time with the formula: "To Ekata, svāhā!" the second time, with: "To Dvita, svāhā!" the third time, with: "To Trita, svāhā!" These three deities are called the Āpyas.]

(Formerly) the gods having crushed (?)[156] the sacrificial substance (i.e grains of rice or other grains) (and having, by doing so, committed a sin) said: "Upon whom shall we now wipe off (the sin) from ourselves?" Agni then said: "Put your bodies together into me. I shall produce for you that one upon whom you will wipe off (the sin) from yourselves." The gods then put their bodies together into Agni. And that is the reason why people say that Agni is all the deities. He (Agni) threw a burning coal upon the waters; therefrom Ekata was born. He threw (a burning coal) a second time (upon the waters); therefrom Dvita was born. He threw (a burning coal) a third time (upon the waters); therefrom Trita was born. Since they (i.e. those three) were born from the waters (*ap-*), therefore they are called Āpyas. Since they were born from the bodies (*ātman-*) (of the gods), therefore they are called Ātmyas. The gods wiped off (the sin) from themselves upon the Āpyas. The Āpyas wiped it off upoń the man upon whom (while he is still sleeping) the sun has risen. The man upon whom (while he is still sleeping) the sun has risen, wiped it off upon the man upon whom (while he is already sleeping) the sun has set. The man upon whom (while he is already sleeping) the sun has set, wiped it off upon the man who has ugly (or sickly) nails. The man who has ugly nails wiped it off upon the man who has brown teeth. The man who has brown teeth, wiped it off upon the man who has taken as a wife a woman whose elder sister is not yet married. The man who has taken as a wife a woman whose elder sister is not yet married, wiped it off upon the man who is not married while his younger brother is already married. The man who is not married while his younger brother is already married, wiped it off upon the murderer of a man. The murderer of a man wiped it off upon the murderer of a Brāhmaṇa. Beyond the murderer of a Brāhmaṇa that (i.e. the sin) did not go.

(When the Adhvaryu makes the three oblations of water to Ekata, Dvita, and Trita,) he pours out (the water) inside the *vedi*, for obtainment (i.e. in order to obtain, for the Sacrificer, the beneficent effect of that purifying water). He takes hold of that water by means of a firebrand (i.e. he holds a firebrand over that water that has been poured out), in order to bestow on it the quality of that which has been boiled, for the gods are fond of that which has been boiled.

3.2.9

(*a*) devásya tvā savitúḥ prasavá íti sphyám ádatte prásūtyai; aśvínor bāhúbhyām íty āha, aśvínau hí devánām adhvaryú ástām; pūṣṇó hástābhyām. íty āha yátyai, ádada índrasya (*corr.*: ádade; índrasya) bāhúr asi dákṣiṇa íty āha, indriyám evá yájamāne dadhāti; sahásrabhṛṣṭiḥ śatátejā íty āha, rūpám evá 'syai 'tán mahimánaṃ vyácaṣṭe; vāyúr asi tigmátejā íty āha, téjo vái vāyúḥ [1], téja evá 'smin dadhāti.

(*b*) viṣád vái námāsurá (*read*: námā "surá) āsīt, sò 'bibhet, yajñéna mā devá abhíbhaviṣyantí 'ti, sá pṛthivím abhyàvamīt, sá' medhyá 'bhavat, átho yád índro vṛtrám áhan, tásya lóhitaṃ pṛthivím ánu vyàdhāvat, sá 'medhyá 'bhavat; pṛthivi devayajaní 'ty āha [2], médhyām evái 'nāṃ devayájanīṃ karoti; óṣadhyās te mūlaṃ má hiṁsiṣam íty āha, óṣadhīnām áhiṁsāyai.

(*c*) vrajáṃ gaccha gosthánam íty āha, chándāṁsi vái vrajó gosthánaḥ, chándāṁsy evá 'smai vrajáṃ gosthánaṃ karoti; várṣatu te dyáur íty āha, vṛṣṭir vái dyáuḥ, vṛṣṭim evá 'varundhe, badhāná deva savitaḥ paramásyāṃ parāvátí 'ty āha [3], dváu vává púruṣau, yáṃ cai 'vá dvéṣṭi, yáś cai 'naṃ dvéṣṭi, táv ubháu badhnāti paramásyāṃ parāváti; śaténa páśaiḥ,

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[156] The reading *bhṛtvā* ("having brought") is possible but very doubtful. I am inclined to believe that we should read *mṛtvā* which could be considered as the gerund of *mṛṇāti* "to crush." Just as *vṛtvā* is the gerund of *vṛṇoti* and of *vṛṇāti*, I think that *mṛtvā* may be the gerund of *mṛṇāti* as well as the gerund of *mṛyate*. And *mṛtvā* "having crushed" would provide a much better meaning in the text, for the bringing of the sacrificial substance is certainly not a sin or a fault, but the crushing of the sacrificial substance, i.e. the grains, was considered to be an injury, i.e. a sin. *Cf.* Śat.-Br. 1.2.2.11: "for whatever in this (rice-offering) they either injure or tear asunder in the threshing or grinding of it, that . . . he thereby expiates with water."—Here is the opinion of Prof. Louis Renou about the proposed correction of the text: "Oui, je crois qu'on peut risquer une formation telle que *mṛtvā* de *mṛṇāti*, pour la langue des Brāhmaṇas, qui est riche en "innovations," dans les formes verbales surtout. On attendrait évidemment plutôt **mārtvā* comme on a *tīrtvā*, mais ce type de racines a hésité entre les formes dissyllabiques et les formes usuelles, comme le montre le cas de *vṛtvā*, que vous citez vous-même. . . . Je crois qu'on peut donc risquer cette correction, d'ailleurs paléographiquement minime."—See my article on this conjecture in JAOS, 76, 187.

yò 'smân dvéṣṭi yáṃ ca vayáṃ dviṣmás, tám áto má maug íty āhá 'nimruktyai (*corr.*: 'nirmuktyai).

(*d*) arárur vái námāsurá (*read*: námā "surá) āsīt, sá pṛthivyám úpamlupto 'śayat, táṃ devá ápahato 'ráruḥ pṛthivyá íti pṛthivyá ápāghnan, bhrátṛvyo vá aráruḥ, ápahato 'ráruḥ pṛthivyá íti yád āha [4], bhrátṛvyam evá pṛthivyá ápahanti; tè 'manyanta, dívaṃ vá ayám itáḥ patiṣyatí 'ti, tám arárus te dívaṃ má skān íti diváḥ páryabādhanta, bhrátṛvyo vá aráruḥ, arárus te dívaṃ má skān íti yád āha, bhrátṛvyam evá diváḥ páribādhate, stambayajúr harati, pṛthivyá evá bhrátṛvyam ápahanti, dvitíyaṁ harati [5], antárikṣād evái 'nam ápahanti, tṛtíyaṁ harati, divá evái 'nam ápahanti, tūṣṇíṃ caturtháṁ harati, áparimitād evái 'nam ápahanti.

(*e*) ásurāṇāṃ vá iyám ágra āsīt; yávad ásīnaḥ parāpáśyati, távad devánām; té devá abruvan, ástv evá no 'syám ápí 'ti [6], kyáṃ no dāsyathé 'ti; yávat svayáṃ parigṛhnīthé 'ti; té vásavas tvé 'ti dakṣiṇataḥ páryagṛhṇan; rudrás tvé 'ti paścát; ādityás tvé 'ty uttarataḥ; tè 'gnínā práñco 'jayan, vásubhir dakṣiṇá, rudráiḥ pratyáñcaḥ, ādityáir údañcaḥ; yásyai 'váṃ vidúṣo védiṃ parigṛhṇánti [7], bhávaty ātmánā, párā 'sya bhrátṛvyo bhavati.

(*f*) devásya savitúḥ savá íty āha prásūtyai; kárma kṛṇvanti vedhása íty āha, iṣitáṁ hí kárma kriyáte; pṛthivyái médhyaṃ cā 'medhyáṃ ca vyúdakrāmatām, prācínam udīcínaṃ médhyam, pratīcínaṃ dakṣiná 'medhyám; prācīm údīcīṃ pravaṇáṃ karoti, médhyām evái 'nāṃ devayájanīṃ karoti [8]; práñcau vedyaṁsáv únnayati, āhavanívasya párigṛhītyai, pratícī śróṇī, gárhapatyasya párigṛhītyai, átho mithunatvāya.

(*g*) úddhanti, yád evá 'syā amedhyám, tád ápahanti; úddhanti, tásmād óṣadhayaḥ párābhavanti [9]; mûlaṃ chinatti, bhrátṛvyasyai 'vá mûlaṃ chinatti; mûlaṃ vá atitíṣṭhad rákṣāṁsy ánū 'tpipate; yád dhástena chindyāt, kunakhínīḥ prajáḥ syuḥ; sphyéna chinatti, vájro vái sphyáḥ, vájreṇai 'vá yajñád rákṣāṁsy ápahanti; pitṛdevatyá 'tikhātā, íyatīṃ khanati [10], prajápatinā yajñamukhéna sáṃmitām; védir devébhyo nílāyata, táṃ caturaṅgulé 'nvavindan, tásmāc caturaṅgulám khéyā; caturaṅgulám khanati, caturaṅgulé hy óṣadhayaḥ pratitíṣṭhanti; á pratiṣṭháyai khanati, yájamānam evá pratiṣṭhāṃ gamayati; dakṣiṇató várṣīyasīṃ karoti, devayájanasyai 'vá rūpám akaḥ [11].

(*h*) púrīṣavatīṃ karoti, prajá vái paśávaḥ púrīṣam, prajáyai 'vái 'naṃ paśúbhiḥ púrīṣavantaṃ karoti; úttaraṃ parigrāhám párigṛhṇāti; etávatī vái pṛthivī́, yávatī védiḥ; tásyā etávata evá bhrátṛvyaṃ nirbhájya, ātmána úttaraṃ parigrāhám párigṛhṇāti.

(*i*) ṛtám asy ṛtasádanam asy ṛtaśrír así 'ty āha, yathāyajúr evái 'tát [12]; krūrám iva vá etát karoti, yád védiṃ karóti; dhá asi svadhá así 'ti yoyupyate śántyai, urví cá 'si vásvī cā 'sí 'ty āha, urvím evái 'nām vásvīṃ karoti; purá krūrásya visṛ́po virapśinn íty āha medhyatváya; udādáya pṛthivím jīrádānur yám áirayan candrámasi svadhábhir íty āha, yád evá 'syā amedhyám, tád apahátya, médhyāṃ devayájanīṃ kṛtvá [13], yád adáś candrámasi médhyam, tád asyám érayati; táṃ dhírāso anudṛśya yajanta íty āhá 'nukhyātyai.

(*j*) prókṣaṇīr ásādaya, idhmábarhír úpasādaya, sruváṃ ca srúcaś ca sáṃmṛḍḍhi, pátnīṁ sáṃnahya, ájyeno 'dehí 'ty āhā 'nupūrvátāyai; prókṣaṇīr ásādayati, ápo vái rakṣoghníḥ [14], rákṣasām ápahatyai; sphyásya vártmant sādayati, yajñásya sáṃtatyai; uváca há 'sito daivaláḥ, etávatīr vá amúṣmiṁ lokā́ ápa āsan, yávatīḥ prókṣaṇīr íti, tásmād bahvír āsādyāḥ; sphyám udásyan, yáṃ dviṣyā́t táṃ dhyāyet, śucái 'vái 'nam arpayati [15].

[This chapter deals with the preparation of the *vedi*. It contains ritual and theological explanations referring to the following rites. The Adhvaryu takes the wooden sword, and sharpens it. Then the ceremony called *stambayajus* takes place. The Adhvaryu puts Darbha grass inside the place where the *vedi* is to be prepared, and strikes it with the sword. Along with the Darbha grass that has thus been cut, he takes up the loose earth that has been dug up by the sword, he carries it away, and throws it on the *utkara* (i.e. the heap of rubbish). This rite is repeated three times. After that, the two enclosing lines of the *vedi* are drawn; the *vedi* is dug out, and smoothed with the wooden sword. The Adhvaryu then orders the Āgnīdhra to put down sprinkling-water, fuel and sacrificial grass on the *vedi*, to wipe the sacrificial spoons, to gird the Sacrificer's wife, and to bring clarified butter. Finally, he throws the wooden sword on the *utkara*.]

(*a*) He (the Adhvaryu) takes the wooden sword, saying: "On the impulse of the god Savitar." (He says that) in order to give impulse (to his action). He says: "With the arms of the two Aśvins." The two Aśvins, indeed, were the

two Adhvaryus of the gods. He says: "With the hands of Pūṣan." (He says that) for the guidance (of his action). He says: "I take (thee)."[157] (Addressing the wooden sword) he says: "Thou art Indra's right arm."[158] (By saying that) he gives virile power to the Sacrificer. He says: "(Thou art Indra's right arm) with a thousand spikes, with a hundred edges."[159] By saying that he declares the aspect, the greatness of it (i.e. of the wooden sword). (The Adhvaryu then sharpens the wooden sword with Darbha grass, and so doing) he says: "Thou art the sharp-edged wind."[160] Verily the wind is a sharp edge. (So, by uttering that formula,) he (the Adhvaryu) gives it (i.e. the wooden sword) a sharp edge.

(*b*) (The Adhvaryu then puts Darbha grass inside the place where the *vedi* will be prepared, and strikes it with the wooden sword.)—There was an Asura, Viṣād by name. He was afraid, thinking: "By means of the sacrifice the gods will overcome me." He spat upon the earth. It became impure (i.e. unfit for the performance of the sacrifice). And when Indra slew Vṛtra, the blood of this one flowed along the earth, (and) the earth became impure. (When the Adhvaryu strikes the Darbha grass that he has put on the ground,) he says: "O earth, whereon the sacrifice is to be offered to the gods."[161] (By saying that) he makes this (earth) whereon the sacrifice is to be offered, fit for the performance of the sacrifice. He says: "Let me not harm the root of thy plant."[162] (Thus he says) in order to avoid harming the plants.

(*c*) (The Adhvaryu then takes up, along with the Darbha grass that has been cut, the loose earth that has been dug up by the wooden sword, and carrying it away,) he says: "Go to the fold where the cows are."[163] Verily the fold where the cows are, is the sacred metres.[164] (And by saying that formula) he (the Adhvaryu) causes the fold where the cows are, to be the sacred metres for the benefit of him (i.e. the Sacrificer).—(The Adhvaryu then looks at the place where the *vedi* is to be prepared, or at the Sacrificer, and) he says: "May the sky rain for thee."[165] Verily the sky is rain. (So, by saying that formula) he obtains rain. (He then throws on the *utkara*, i.e. the heap of rubbish that lies on the north side of the sacrificial ground, the loose earth that has been dug up by the wooden sword, and so doing,) he says: "Bind thou, O god Savitar, in the furthest distance,—"[166] Verily there are two persons: he whom he (the Sacrificer) hates, and he who hates him (i.e. the Sacrificer). (By saying that formula) he (the Adhvaryu) binds them both in the furthest distance. He says: "with a hundred fetters, him who hates us, and him whom we hate; do not release him from there."[167] (Thus he says) in order to prevent the release (of them both).

(*d*) [When the Adhvaryu takes up the Darbha grass and the loose earth that has been dug out by the wooden sword, he recites a formula referring to the Asura Araru.]

There was an Asura, Araru by name. He lay hidden on the earth. By saying: "Araru is driven away from the earth," the gods drove him away from the earth. Verily Araru is the enemy. (Consequently) when he (the Adhvaryu) says: "Araru is driven away from the earth,"[168] it is the enemy (of the Sacrificer) that he (the Adhvaryu) drives away from the earth.—They (the gods) thought: "He (i.e Araru) will fly from here to heaven." By saying: "Let not Araru jump to heaven for thy sake," they excluded him from heaven. Verily Araru is the enemy. (Consequently,) when he (the Āgnīdhra, covering with both hands the loose earth that has been thrown on the *utkara*,) says: "Let not Araru jump to heaven for thy sake,"[169] it is the enemy (of the Sacrificer) that he (the Āgnīdhra) excludes from heaven.—He (the Adhvaryu) takes up the (first) *stambayajus* (i.e the first grass-bush).[170] So he drives the enemy (of the Sacrificer) away from the earth. He takes up a second one. So he drives him away from the atmosphere. He takes up a third one. So he drives him away from heaven. Silently (i.e. without a formula) he takes up a fourth one. So he drives him away from that which is unlimited.

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[157] TS. 1.1.9.a.
[158] TS. 1.1.9.b.
[159] TS. *ibidem*.
[160] TS. 1.1.9.c.
[161] TS. 1.1.9.d.
[162] TS. *ibidem*.
[163] TS. 1.1.9.f.
[164] For *gosthāna* "serving as an abode for the cows" may also mean "serving as an abode for the prayers."
[165] TS. 1.1.9.g.
[166] TS. 1.1.9.h.
[167] TS. *ibidem*.
[168] TS. 1.1.9.i.
[169] TS. 1.1.9.r.
[170] *Stambayajus* is the name of the ceremony which consists in throwing away a grass-bush after cutting it with the wooden sword, along with the recitation of formulas; but it also designates the grass-bush itself.

(*e*) [The Adhvaryu then draws the first enclosing line of the *vedi* by means of the wooden sword, to the accompaniment of formulas; in the south he draws the line towards east; in the west, he draws it towards north; in the north, he draws it towards east.]

In the beginning, this (earth) belonged to the Asuras. As much as someone, when he is sitting, sees (of it), (only) so much belonged to the gods. The gods said (to the Asuras): "Let us also have (a share) in this (earth). What will you give to us?"—(And the Asuras answered:) "As much as you yourselves will enclose (of it)."—(Then) they (the gods) enclosed it on the south side, by saying: "Let the Vasus (enclose) thee (with the Gāyatrī metre)."[171] (By saying:) "Let the Rudras (enclose) thee (with the Triṣṭubh metre),"[172] (they enclosed it) on the west side. (By saying:) "Let the Ādityas (enclose) thee (with the Jagatī metre),"[173] (they enclosed it) on the north side. (So) by Agni they conquered in the east; by the Vasus (they conquered) in the south; by the Rudras (they conquered) in the west; by the Ādityas (they conquered) in the north.—He for whom, if he thus knows, they (the Adhvaryu and his assistants) enclose the *vedi*, he prospers in his own self, (and) his enemy perishes.

(*f*) [The Adhvaryu then, with his assistants, digs out the *vedi* with the wooden sword.]

He (the Adhvaryu) says: "On the impulse of the god Savitar."[174] (He says that) in order to give impulse (to his action). He says: "The wise ones perform the rite."[175] Verily it is after it has been impelled that the rite is performed.—(Formerly) the part of the earth that is fit for sacrifice and the part of it that is unfit for sacrifice separated. What is in the east (and) what is in the north, is fit for sacrifice; what is in the west (and) what is in the south, is unfit for sacrifice. He (the Adhvaryu) makes it (i.e. the *vedi*) sloping towards east and sloping towards north. (So) he makes that (i.e. the *vedi*) whereon the sacrifice is to be offered to the gods, fit for the performance of the sacrifice.—Towards the east he extends the two shoulders of the *vedi* for the embracing of the Āhavanīya fire (i.e. in order that the *vedi*, who is a female, may embrace that sacred fire, who is a male). Towards the west he extends the two hips (of the *vedi*) for the clasping of the Gārhapatya fire (i.e. in order that the *vedi*, like a female with her thighs, may clasp the Gārhapatya); and also for copulation (i.e. in order to produce the copulation of the *vedi* with the sacred fire).

(*g*) He turns up (the earth). (By doing that) he removes what is impure (of it). He turns up (the earth). Thereby the herbs perish. He cuts off the root (of them). (By doing that) he cuts off the root (i.e. the support) of the (Sacrificer's) enemy.—Verily, upon the root that juts out, the Rakṣases rush with animosity. If he (the Adhvaryu) should cut off (the roots of the herbs) with his hand, the children (of the Sacrificer) would have diseased nails. He cuts off (the roots) with the wooden sword. Verily the wooden sword is a thunderbolt. So it is with a thunderbolt that he drives away the Rakṣases. (If the *vedi* should be) excessively (i.e. too deeply) excavated, it would belong to the Fathers (i.e. the deceased ancestors) (and it would not be fit for the sacrifice to the gods). He (the Adhvaryu) excavates it to such an extent that it is equal to Prajāpati, the mouth of the sacrifice.—(Formerly) the *vedi* hid itself from the gods. They found it four *aṇgulas* deep (in the earth). That is the reason why it should be excavated four *aṇgulas* deep. Verily the herbs are firmly established (i.e. rooted) four *aṇgulas* deep. He (the Adhvaryu) excavated as deep as their firm foundation (i.e. their root) is. (By doing so) he gives a firm foundation to the Sacrificer.—In the south he makes it (i.e. the *vedi*) higher. (Thus) it has assumed the form of a place fit for the sacrifice to the gods.

(*h*) He (the Adhvaryu) covers (the *vedi*) with loose earth. Loose earth is (i.e. represents) offspring and cattle. (So) it is with offspring and with cattle that he (the Adhvaryu) endows him (i.e. the Sacrificer) with loose earth.—(Then) he draws the second enclosing line (of the *vedi*). Verily the earth is as large as the *vedi* is. Excluding his enemy from so much of it, he (the Sacrificer, by the interposition of the Adhvaryu) draws the second enclosing line (of the *vedi*) for himself (i.e. for his own exclusive benefit).

(*i*) (The Adhvaryu draws the second enclosing line of the *vedi* with the wooden sword, in the south, in the west, and in the north; and doing so,) he says: "Thou art the Divine Order; thou art the seat of the Divine Order; thou art the

[171] TS. 1.1.9.s.
[172] TS. *ibidem*.
[173] TS. *ibidem*.
[174] TS. 1.1.9.t.
[175] TS. *ibidem*.

glory of the Divine Order."[176] (The meaning of) this is according to the formula.—By the fact that he (the Adhvaryu) makes the *vedi*, he makes something cruel as it were (since he wounds the earth as it were). Saying: "Thou art the holder, thou art the self-holder,"[177] he smoothes (the *vedi*), for appeasement (i.e. in order to appease it). He says: "And thou art broad, and thou art wealthy."[178] (By saying thus) he makes it broad and wealthy. He says: "Before the sneaking away of the cruel one, O mighty one,—"[179] (Thus he says) for ritual purity (i.e. in order to make the *vedi* fit for the performance of the sacrifice). He says: "Having taken up the earth, rich in quick streams (?), the earth which they raised to the moon by their svadhā-oblations,—"[180] (Thus he says because, by saying thus,) beating off what is impure of it (i.e. of the earth), and making (the *vedi*) a place pure and fit for the sacrifice of the gods, he obtains for this one (i.e. for the *vedi*) that which is pure there in the moon.—He says: "—that one, the wise men worship, looking at it."[181] (Thus he says) for the revealing (of the *vedi*).

(*j*) (The Adhvaryu then orders the Āgnīdhra.) He says: "Put the sprinkling-waters down (on the *vedi*); put fuel and sacrificial grass beside them; wipe the dipping-spoon (*sruvam*) and the offering-spoons (*srucaḥ*); gird the (Sacrificer's) wife, and come hither with the clarified butter." (Thus he says) for the regular order (of the actions to be performed by the Āgnīdhra).—He (the Āgnīdhra) puts the sprinkling-waters down (on the *vedi*). Verily the waters destroy the Rakṣases. It is in order to destroy the Rakṣases (that he puts the sprinkling-waters down on the *vedi*). He puts them down on the track of the wooden sword, for the continuity of the sacrifice (i.e. in order to maintain the continuity of the sacrifice).—Āsita Daivala has said: "As abundant, indeed, were the waters in yonder world, as the sprinkling-waters (of the sacrifice) are." Therefore, they (i.e. the sprinkling-waters) should be put down (on the *vedi*) in great quantity.—Throwing away the wooden sword (on the *utkara*), he (the Adhvaryu, acting for the Sacrificer,) should think of that one whom he (the Sacrificer) may hate. (Thus) he gives him pain.

3.2.10

(*a*) vájro vái sphyáḥ, yád anváñcaṃ dhāráyet, vájre 'dhvaryúḥ kṣaṇvīta; purástāt tiryáñcaṃ dhārayati; vájro vái sphyáḥ, vájreṇai 'vá yajñásya dakṣiṇató rákṣāṁsy ápahanti, agníbhyāṃ prácaś ca pratícaś ca, sphyéno 'dīcaś cā 'dharácaś ca; sphyéna vá eṣá vájreṇā 'syái pāpmánaṃ bhrātṛvyam apahátya, utkaré 'dhi právṛścati [1], yátho 'padhāya vṛścánty evám.

(*b*) hástāv ávanenikte, ātmānam evá pavayate; sphyáṃ prákṣālayati medhyatváya, átho pāpmána evá bhrātṛvyasya nyaṅgáṃ chinatti; idhmā-barhír úpasādayati yúktyai, yajñásya mithunatváya, átho purorúcam eái 'tāṃ dadhāti, úttarasya kármaṇó 'nukhyātyai.

(*c*) ná purástāt pratyág úpasādayet [2], yát purástāt pratyág upasādáyet, anyátrā "hutipathād idhmáṃ prátipādayet; prajá vái barhíḥ, áparādhnuyād barhíṣā prajānāṃ prajánanam; paścát prāg úpasādayati, āhutipathéne 'dhmáṃ prátipādayati, saṃpraty èvá barhíṣā prajānāṃ prajánanam úpaiti; dákṣiṇam idhmám, úttaraṃ barhíḥ, ātmā vá idhmáḥ, prajá barhíḥ, prajā hy ātmána úttaratarā tīrthé; táto médham upanīya, yathādevatám eái 'nat prátiṣṭhāpayati, prátitiṣṭhati prajáyā paśúbhir yájamānaḥ [3].

[In this chapter the author explains why the Adhvaryu, standing on the eastern part of the *vedi*, should hold the wooden sword transversally, and then throw it on the *utkara*, wash his hands, and wash the wooden sword. He then explains why the Āgnīdhra should put down, on the *vedi*, the fuel in the south, and the sacrificial grass in the north.]

(*a*) Verily the wooden sword is a thunderbolt. If he should hold it right straight in front of himself (i.e. directed with the ends towards east and west), the Adhvaryu would injure himself on that thunderbolt. (Standing) in the east (i.e. on the eastern part of the *vedi*), he should hold it (i.e. the wooden sword) transversally (i.e. directed with the ends towards north and south). Verily the wooden sword is a thunderbolt. By means of a thunderbolt he beats off the Rakṣases on the southern side of the sacrifice. By means of the two sacred fires (i.e. the Āhavanīya that stands in the east, and the Gārhapatya that

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[176] TS. 1.1.9.u.

[177] TS. 1.1.9.v.

[178] TS. 1.1.9.w.

[179] TS. 1.1.9.x.—The meaning of this stanza of the TS. is obscure. The "cruel one" is probably Araru.—Since *virapśin* is masculine and cannot be taken as feminine, it cannot designate the *vedi*. According to Keith, it is the *sphya*, the wooden sword, that is addressed.

[180] TS. *ibidem*.—It is almost certain that we should read *jīrádānum* instead of *jīrádānur*.

[181] TS. *ibidem*.

stands in the west) he beats off those who are in the east and in the west; by means of the wooden sword he beats off those who are in the north and in the south.[182]—(The Adhvaryu then throws the wooden sword on the *utkara*.) So, after having beaten off the wicked enemy of this one (i.e. of the *vedi*) by means of the wooden sword, (i.e.) by means of a thunderbolt, he (the Sacrificer, by the interposition of the Adhvaryu,) cuts him to pieces on the *utkara*, just as people cut (wood) to pieces after having placed (the wood on a support).

(*b*) (Then) he (the Adhvaryu) washes his hands. (By doing thus) he purifies himself. He washes the wooden sword for purity (i.e. in order to make it fit for sacrificial rites). And (by doing so) he also destroys the mark of the wicked enemy (i.e. the mark that the wicked enemy has left on it).—He (the Āgnīdhra, according to the order of the Adhvaryu,) puts down fuel and sacrificial grass (on the *vedi*, beside the sprinkling-waters). (He does that) for their (mutual) union, (and) for the pairing of the sacrifice (i.e. for their pairing with the sacrifice [?]). And (by doing so) he also makes that one (i.e. the *vedi*) shining in front, for the revealing of the following work (i.e. in order to announce the following rites of the sacrifice).

(*c*) He (the Āgnīdhra) should not put down (the fuel and the sacrificial grass) from east towards west (i.e. with the points directed westward). If he should put them down from east towards west, he would lead the fuel elsewhere than by the way of the oblations (for the fuel is to be carried eastward to the Āhavanīya fire, for the oblations).—Verily the sacrificial grass is (i.e. represents) offspring. (If the sacrificial grass should be put down with the points directed westward,) he (the Sacrificer), because of the sacrificial grass (put down in the wrong way), would fail in the procreation of offspring. He (the Āgnīdhra) puts down (the fuel and the sacrificial grass) from west toward east (i.e. with the points directed eastward). (Thus) he leads the fuel by the way of the oblations; (and) because of the sacrificial grass (rightly put down), he (the Sacrificer) obtains the procreation of offspring at the right time (*or* in the right way).—(He puts down) the fuel in the south, and the sacrificial grass in the north (*uttaram*). Verily the fuel is (i.e. represents) oneself (i.e. the Sacrificer himself), and the sacrificial grass is (i.e. represents) the offspring. Indeed, the offspring, (being) posterior (*uttaratarā*) to oneself (i.e. to the Sacrificer himself), is in the right place (if the sacrificial grass, which represents it, is put down in the north).[183]—Then, having brought (the sacrificial grass) to the sacrifice, he establishes that (i.e. he sets the sacrificial grass in place) for one deity after the other. (And consequently) the Sacrificer is firmly established (i.e. prospers) with offspring and cattle.

[182] *Prāñcaḥ*, *pratīcaḥ*, *údīcaḥ*, *adharāñcaḥ* are accusative plural masculine forms, although they almost certainly designate the Rakṣases (neuter). The neuter plural forms *prāñci*, *pratyáñci*, etc. are not to be found in the Ṛgveda, and are very rarely used in the Brāhmaṇas. Sāyaṇa, however, supposes that *asurān* (accusative plural masculine) is understood.

[183] I think that this explanation is based on the double meaning of *uttaratarā* "further north" and "posterior."

THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA (SECOND PART)

The Third Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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3.3.6 The Adhvaryu addresses the sprinkling-waters; he sprinkles the firewood, the *vedi*, the sacrificial grass, and the knot that ties the bunch of sacrificial grass; he addresses the Fathers, and pours the rest of the sprinkling-waters, in an uninterrupted jet, from the southwestern corner of the *vedi* to the northwestern corner of it; he unties the knot of the bunch of sacrificial grass; he places the strainers on the *prastara*, he spreads the sacrificial grass on the *vedi*, he places the enclosing-sticks; he places the kindling-sticks; he places the *vidhṛtis;* he puts the *prastara* on the *vidhṛtis;* on the *prastara* he puts the sacrificial spoons, and he addresses them ... 592

3.3.7 The Adhvaryu invites the Hotar to recite the *sāmidhenī* stanzas; he puts fifteen kindling-sticks on the Āhavanīya fire; he puts the three enclosing-sticks around the fire; he puts upright two sticks for the two *āghāras;* he leaves remaining one kindling-stick for the after-offerings; he fans the Āhavanīya fire; he makes the first *āghāra*. The Āgnīdhra sweeps the enclosing-sticks. The Adhvaryu lays his joined hands on the *vedi;* he takes the *juhū* in his right hand, and the *upabhṛt* in his left hand; he addresses Agni and Viṣṇu; he takes his place at the southwestern corner of the Āhavanīya fire; he makes the second *āghāra;* he lifts up the *juhū;* he walks back northwards, avoiding bringing the two spoons into contact; he addresses a prayer to Agni; he pours out the rest of the melted butter from the *juhū* into the *dhruvā* 595

3.3.8 The Adhvaryu walks about in order to give a portion of the *iḍā* to the four priests and the Sacrificer, and he avoids going between them; he puts the *avāntareḍā* in the hand of the Hotar; the Hotar calls the *iḍā;* the Adhvaryu recites a formula; he places separately the share of the Sacrificer; he puts the sacrificial cake on the sacrificial grass; he divides the sacrificial cake into four parts; the Sacrificer touches the four parts of the sacrificial cake, assigning one to each of the four priests; the Adhvaryu gives to the Āgnīdhra his share first; he puts the share of the Brahmán on the *veda*, and carries it to him; he gives to the Hotar his share, and finally to himself his share; he orders the Āgnīdhra to sweep the enclosing-sticks. After the *anuyājas*, he addresses the Hotar, and the Hotar recites the *sūktavāka*. The Adhvaryu orders the Hotar to recite the *śaṃyuvākā* 598

3.3.9 The Adhvaryu separates the *juhū* and the *upabhṛt;* by means of the *juhū* he anoints the three enclosing-sticks; he anoints the *prastara;* he throws the *prastara* into the Āhavanīya fire; he touches the earth. While the Hotar recites the *śaṃyuvākā*, the Adhvaryu throws the enclosing-sticks into the Āhavanīya fire; he pours into the *juhū* the remainder of the oblation left in the *upabhṛt;* he pours the remainders of the oblation into the fire, on the enclosing-sticks, and addresses the Viśve Devāḥ; he puts the *juhū* and the *upabhṛt* on the yoke of the cart; he offers, in the Dakṣiṇāgni, the chaff produced

by the husking of the rice. The Hotar throws the *veda* in the lap of the Sacrificer's wife; strewing the grass-stems that compose the *veda*, the Hotar walks from the Gārhapatya to the Āhavanīya. The Adhvaryu offers to Vāta the oblation called *samiṣṭayajus*..... 601

3.3.10 Ritual and theological explanations referring to the rite that consists in loosening the cord with which the Sacrificer's wife has been girded. After the loosening of the cord, the Hotar pours water into the joined and hollowed hands of the Sacrificer's wife..... 605

3.3.11 The Adhvaryu hides the poking-stick in the *utkara*..... 606

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PREFATORY NOTE

THE Taittirīya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prapāṭhakas of the Third Kāṇḍa, namely 3.2, 3.3, 3.5, and 3.7. In April, 1957, I published the translation of the first of these four Prapāṭhakas in Vol. 101 of the *Proceedings* of the American Philosophical Society, and now I am publishing the second one (3.3). This Prapāṭhaka begins with the explanations referring to the rites that follow the preparation of the *vedi*, and ends with those referring to the last rites of the ceremony. The translation sometimes was a difficult task because of the conciseness of the text, which, in a few instances, is quite unintelligible without the help of Sāyaṇa's commentary and Āpastamba's Śrautasūtra.

Just as it was done for my other translations of the Taittirīya-Brāhmaṇa, my translation of this Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc. in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in the introduction to my translation of Tait.-Br. 3.2 (*Proc. Amer. Philos. Soc.* **101**: 217, 1957).

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
RV. = Ṛgveda-Saṃhitā
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.
JAOS = Journal of the American Oriental Society.

3.3.1

(*a*) prátyuṣṭaṁ rákṣaḥ prátyuṣṭā árātaya íty āha, rákṣasām ápahatyai; agnér vas téjiṣṭhena téjasā níṣṭapāmí 'ty āha medhyatvấya; srúcaḥ sáṃmārṣṭi, sruvám ágre, púmāṁsam evấ "bhyaḥ sáṁśyati mithunatvấya, átha juhū́m, átho 'pabhṛ́tam, átha dhruvā́m, asáu vái juhū́ḥ [1], antárikṣam upabhṛ́t, pṛthivī́ dhruvā́, imé vái lokā́ḥ srúcaḥ, vṛ́ṣṭiḥ saṃmārjanāni, vṛ́ṣṭir vấ imā́l lokā́n anupūrvā́ṃ kalpayati, té tátaḥ kḷptā́ḥ sámedhante, sámedhante 'smā imé lokā́ḥ prajáyā paśúbhiḥ, yá evā́ṃ véda.

(*b*) yádi kāmáyeta várṣukaḥ parjányaḥ syād íti, agratā́ḥ sáṃmṛjyāt [2], vṛ́ṣṭim evá níyacchati, arvācfnāgrā hí vṛ́ṣṭiḥ; yádi kāmáyetā 'varṣukaḥ syād íti, mūlatā́ḥ sáṃmṛjyāt, vṛ́ṣṭim evó 'dyacchati, tád u vấ āhuḥ, agratá evó 'páriṣṭāt sáṃmṛjyāt, mūlató 'dhástāt, tád anupūrvā́ṃ kalpate, várṣuko bhavatī́ 'ti [3].

(*c*) prā́cīm abhyākā́ram, ágrair antaratā́ḥ, evám iva hy ánnam adyáte, átho ágrād vấ óṣadhīnām ū́rjaṃ prajā́ úpajīvanti, ūrjā́ evā́ 'nnā́dyasyā́ 'varuddhyai, adhástāt pratī́cīm, daṇḍám uttamatā́ḥ, mū́lena mū́laṃ prátiṣṭhityai, tásmād aratnáu prā́ñcy upáriṣṭā́l lómāni, pratyā́ñcy adhástāt [4], srúg ghy èṣā́.

(*d*) prāṇó vái sruvā́ḥ, juhū́r dákṣiṇo hástaḥ, upabhṛ́t savyā́ḥ, ātmā́ dhruvā́, ánnaṁ saṃmārjanāni, mukható vái prāṇò 'pānó bhūtvā́, ātmā́nam ánnam pravíśya, bāhyatás tanúvaṁ śubhayati, tásmāt sruvā́m evā́ 'gre sáṃmārṣṭi; mukható hí prāṇò 'pānó bhūtvā́, ātmā́nam ánnam āviśáti; táu prāṇāpānáu; ávyardhukaḥ prāṇāpānā́bhyāṃ bhavati, yá evā́ṃ véda [5].

[This chapter and the following one contain ritual and theological explanations referring to the cleaning, i.e. the heating and brushing, of the sacrificial spoons. The Āgnīdhra heats the spoons either on the Āhavanīya or the Gārhapatya fire, and brushes them.]

(*a*) (When the Āgnīdhra heats the spoons) he says: "The Rakṣas is burnt up, the evil spirits

are burnt up."[1] (Thus he says) in order to drive the Rakṣases back. He says: "With Agni's keenest flame I heat you thoroughly."[2] (Thus he says) for ritual purity (i.e. in order to make the spoons pure for the sacrifice). He brushes the spoons. First the *sruva* (the dipping-spoon). (By doing so) he makes a male (i.e. the *sruva*, which, being masculine, is considered as a male) ready for them (i.e. for the other spoons, which are considered as females), for copulation. Then (he brushes) (the offering-spoon called) the *juhū;* then (the offering-spoon called) the *upabhṛt;* then (the largest offering-spoon called) the *dhruvā*. The *juhū*, indeed, is yonder (heavenly world); the *upabhṛt* is the atmosphere; the *dhruvā* is the earth. Verily the sacrificial spoons are these (three) worlds, (and) the grass-stems used for the cleaning (of the spoons) are rain. Verily, (when the Āgnīdhra brushes the spoons with the grass-stems of the bunch of grass called *veda*,) it is rain indeed that makes these (three) worlds fit, in regular succession; and having been made fit, they then thrive. These worlds will thrive with offspring and cattle for him who thus knows.

(*b*) If he should wish: "May Parjanya (the god of rain) be raining," he should brush (the spoons) with the (grass-) tops (the grass-tops being turned downwards). (By doing so) he brings down rain, for rain has its points turned downwards. If he should wish: "May he (Parjanya) not be raining," he should brush (the spoons) with the lower (grass-) ends (the grass-tops being turned upwards). (By doing so) he holds up rain. And on this point they say: "On the upper part (of the spoons) (i.e. inside), he should brush with the (grass-) tops; on the lower part (of the spoons) (i.e. outside), with the lower (grass-) ends (so that the grass-tops, just as when he brushes the upper part, are turned downwards). That (i.e. that double rite), (performed) in regular order, is fit (for producing rain), and he (Parjanya) will rain."

(*c*) In a forward (eastward) direction (towards the spoon's tip), (the Āgnīdhra) repeatedly (brushes the spoon) inside (i.e. on the upper part of the spoon) with the (grass-) tops (of the *veda*); for it is thus, as it were, that food is eaten.[3] And it is (by taking it) from the top that creatures live upon the invigorating sap of plants. (This is done) in order to obtain invigorating sap, (i.e.) food (for the Sacrificer). On the lower part (of the spoon), (he brushes the spoon) in the opposite (i.e. westward) direction. The handle (he brushes) (on the upper part) with the upper part (of the grass-stems). (But) the base (i.e. the lower part of it) (he brushes) with the base (i.e. the lower part) (of the grass-stems), in order to obtain a firm stand (for the Sacrificer). It is because of that (i.e. because he brushes the upper part of the spoon and the handle in a forward direction, and the lower part of them in the opposite direction,) that, on the forearm, the hairs above are pointing forward, and those below are pointing backward. For such is the sacrificial spoon.[4]

(*d*) Verily the *sruva* is the *prāṇa* (outbreathing); the *juhū* is the right hand; the *upabhṛt* is the left (hand); the *dhruvā* is the trunk of the body; the implements used for the brushing of the spoons are the food. Verily, from the mouth, the *prāṇa* (outbreathing), having become the *apāna* (inbreathing), and having (then) entered the trunk of the body and the food (inside the body), beautifies the body externally. Therefore, he (the Āgnīdhra) brushes the *sruva* first, for, from the mouth, the *prāṇa*, having become the *apāna*, enters the trunk of the body and the food (inside the body). Such are the *prāṇa* and the *apāna*. He is not deprived of the *prāṇa* and the *apāna* (i.e. of life), he who thus knows.[5]

3.3.2

(*a*) diváḥ śílpam ávatatam, pṛthivyáḥ kakúbhi śritám, téna vayáṁ sahásravalśena, sapátnaṃ

[1] TS. 1.1.10.a.

[2] TS. 1.1.10.b.

[3] According to Sāyaṇa's commentary, it is said that "it is thus, as it were, that food is eaten," because when a man is eating, he stretches his hand forward to the plate, and then draws the food from all sides towards himself, and puts it into his mouth. The interpretation of this passage of the Tait.-Br. is difficult because of the conciseness of the text. Here is the commentary of Sāyaṇa: *bilabhāge paścimopakramāṃ prāgavasanāṃ sakṛt saṃmārjanakriyāṃ kṛtvā bilabilasyā 'bhyantare saṃtata ākṛṣyākṛṣya saṃmṛjyāt. yathā pumān hastaṃ puratah pātre prasāryā 'bhito bhojyāny ākṛṣya mukhabile prakṣipati tadvat.*—The meaning of the rare word *abhyākāram* "repeatedly" seems to be well established. *Cf.* Rudradatta's commentary on Āp. 2.4.4. *abhyākāram ity abhīkṣṇye ṇamul, abhyākāraṃ saṃmārṣṭi punaḥ punaḥ saṃmārṣṭī 'ty arthaḥ.*

[4] The interpretation of this passage is difficult because of the conciseness of the text and because the meaning of the hapax legomenon *uttamataḥ* is doubtful. Sāyaṇa explains it by *uttamena darbhabhāgena*, and I think he is right, although other parts of his explanation of the passage do not seem satisfactory. On the other hand, since the cleaning of every spoon probably ends with the cleaning of the handle (*cf.* Āp. 2.4.4–6), *uttamataḥ* possibly should be translated by "finally."

[5] See my note on the meaning of *prāṇa* and *apāna* in the Tait.-Br., in *JAOS* **77**: 46. See also *JAOS* **78**: 51–57.

nāśayāmasi svāhé 'ti, sruksaṃmārjanāny agnáu práharati, ápo vái darbhāḥ, rūpám evái 'ṣām etán mahimānaṃ vyácaṣṭe, anuṣṭúbha rcá, ánuṣṭubhaḥ prajápatiḥ, prājāpatyó vedáḥ, vedásyá 'graṁ sruksaṃmārjanāni [1], svénai 'vái 'nāni chándasā, sváyā devátayā sámardhayati; átho ṛg vává yóṣā, darbhó vṛṣā, tán mithunám, mithunám evá 'sya tád yajñé karoti prajánanāya, prájāyate prajáyā paśúbhir yájamānaḥ.

(*b*) tāny éke vṛthai 'vá 'pāsyanti, tát táthā ná kāryàm, árabdhasya yajñíyasya kármaṇaḥ sá vidoháḥ [2], yády enāni paśávo 'bhitíṣṭheyuḥ, ná tát paśúbhyaḥ kám, adbhír mārjayitvó 'tkaré nyàsyet, yád vái yajñíyasya kármaṇo 'nyátrā "hutībhyaḥ saṃtíṣṭhate, utkaró vává tásya pratiṣṭhā, etáṁ hí tásmai pratiṣṭhāṃ devāḥ samábharan; yád adbhír mārjáyati, téna śāntám, yád utkaré nyasyáti, pratiṣṭhām evái 'nāni tád gamayati [3], prátitiṣṭhati prajáyā paśúbhir yájamānaḥ.

(*c*) átho stambásya vá etád rūpám, yát sruksaṃmārjanāni, stambaśó vá óṣadhayaḥ, tásāṃ jaratkakṣé paśávo ná ramante, ápriyo hy èṣāṃ jaratkakṣáḥ, yávadapriyo ha vái jaratkakṣáḥ paśūnām, távadapriyaḥ paśūnāṃ bhavati, yásyai 'tāny anyátrā 'gnér dádhāti, navadávyāsu vá óṣadhīṣu paśávo ramante [4], navadāvó hy èṣāṃ priyáḥ, yávatpriyo ha vái navadāváḥ paśūnām, távatpriyaḥ paśūnāṃ bhavati, yásyai 'tāny agnáu praháranti, tásmād etāny agnáv evá práharet, yatarásmint saṃmṛjyāt, paśūnāṃ dhṛtyai.

(*d*) yó bhūtānām ádhipatiḥ, rudrás tanticaró vṛṣā, paśún asmákaṃ má himsīḥ, etád astu hutáṃ táva svāhé 'ty agnisaṃmārjanāny agnáu práharati, eṣá vá etéṣāṃ yóniḥ, eṣá pratiṣṭhā, svām evái 'nāni yónim, svāṃ pratiṣṭhāṃ gamayati, prátitiṣṭhati prajáyā paśúbhir yájamānaḥ [5].

[Having sprinkled with water the grass-stems that have been used for the cleaning of the sacrificial spoons, the Āgnīdhra throws them either into the fire on which the spoons have been heated or on the *utkara* (i.e. the heap of rubbish which is situated on the north side of the sacrificial ground).]

(*a*) "From heaven the decoration has been stretched down; on the summit of the earth it is lying; with this thousand-sprouted one we destroy the rival. Svāhā!" (With this stanza) he (the Āgnīdhra) throws the grass -stems that have been used for the cleaning of the sacrificial spoons, into the fire. Verily Darbha grass-stems are water. (By reciting that stanza) he explains their beauty, their glory. (He does it) with an Anuṣṭubh stanza. Prajāpati is related with the Anuṣṭubh metre; (the bunch of grass called) the *veda* belongs to Prajāpati; (and) the grass-stems used for the cleaning of the sacrificial spoons are the top of the *veda*. (Consequently, by reciting that stanza,) he (the Āgnīdhra) furnishes them (i.e. the grass-stems) with their own metre and with their own deity. And certainly the *ṛc* (the stanza) is a female, and the Darbha grass is a male. That is copulation. It is copulation, indeed, that he (the Āgnīdhra) effects for him (i.e. for the Sacrificer), in the sacrifice, for the sake of procreation. (And consequently) the Sacrificer propagates himself with offspring and cattle.

(*b*) Some throw those (grass-stems) away, at random. That should not be done. That (would be) a wrong milking of the sacrificial performance that has been undertaken (i.e. that would be drawing and using wrongly the power of the sacrificial performance). If cattle should tread upon those (grass-stems), that would not be good for the cattle. One should throw (those grass-stems) on the *utkara*, after having purified them with water. With the exception of the oblations, the firm resting place of whatever belongs to a sacrificial performance, is indeed the *utkara;* for that is what the gods have prepared for it as its firm resting place. By the fact that he (the Āgnīdhra) purifies (the grass-stems) with water, there is appeasement (i.e. the dangerous power which is in the grass-stems is appeased, and evil is averted). By the fact that he throws them on the *utkara*, he brings them to their firm resting place. (Consequently) the Sacrificer is firmly established (i.e. prospers) with offspring and cattle.

(*c*) But the grass-stems used for the cleaning of the sacrificial spoons are the image of a tuft (they have the appearance of a tuft); for herbs are (growing) by tufts.—Cattle do not delight in their old brambles, for old brambles are disagreeable to them. Verily, just as old brambles are disagreeable to cattle, so is he (the Sacrificer) disagreeable to cattle for whom he (the Āgnīdhra) puts those (grass-stems) anywhere else than into the fire.—Cattle delight in herbs growing on a recently burnt pasture land; (for) a recently burnt pasture land is agreeable to them. Verily, just as a recently burnt pasture land is agreeable to cattle, so is he agreeable to cattle for whom they throw those (grass-stems) into the fire. Therefore, he (the Āgnīdhra) should

throw those (grass-stems) into that one of the two fires on which he has (heated and) cleaned (the sacrificial spoons). (He does that) in order to support the cattle (of the Sacrificer).

(*d*) "Thou who art the lord of cattle, Rudra, the bull who walks with the lines of cattle,—do not injure our cattle! Let this (oblation) be offered to thee. Svāhā!" With these words he (the Āgnīdhra) throws into the fire the grass-stems that have been used for the cleaning on the fire; (for) this is their abode, this is their firm resting place. (By doing thus) he brings them to their own abode, to their own resting place. (And consequently) the Sacrificer is firmly established (i.e. prospers) with offspring and cattle.

3.3.3

(*a*) áyajño vá eṣáḥ, yò 'patnîkaḥ, ná prajáḥ prájāyeran, pátny ánvāste, yajñám evá 'kaḥ, prajānāṃ prajánanāya, yát tíṣṭhantī saṃnáhyeta, priyáṃ jñātíṁ rundhyāt, ásīnā sáṃnahyate, ásīnā hy èṣá vīryàṃ karoti [1], yát paścât prâcy anvâsīta, anáyā samádaṃ dadhīta, devánāṃ pátniyā samádaṃ dadhīta, dévād dakṣiṇatá údīcy ánvāste, ātmáno gopīthâya.

(*b*) āśāsānā saumanasám íty āha, médhyām evái 'nāṃ kévalīṃ kṛtvâ, āśíṣā sámardhayati, agnér ánuvratā bhūtvâ sáṃnahye sukṛtâya kám íty āha, etád vái pátniyai vratopanáyanam [2], ténai 'vái 'nāṃ vratám úpanayati, tásmād āhuḥ, yáś cai 'váṃ véda yáś ca ná, yóktram evá yute, yám anvâste, tásyā 'múṣmiṁ loké bhavatî 'ti yóktreṇa, yád yóktram, sá yógaḥ, yád âste, sá kṣémaḥ [3], yogakṣemásya kḷptyai, yuktáṃ kriyātā āśíṣ kâme yujyātā íti, āśíṣaḥ sámṛddhyai.

(*c*) granthíṃ grathnāti, āśíṣa evá 'syāṃ párigṛhṇāti, púmān vái granthíḥ, strî pátnī, tán mithunám, mithunám evâ 'sya tád yajñé karoti prajánanāya, prájāyate prajáyā paśúbhir yájamānaḥ [4], átho ardhó vá eṣá ātmánaḥ, yát pátnī, yajñásya dhṛtyā áśithilaṃbhāvāya, suprajásas tvā vayáṁ supátnīr úpasedimé 'ty āha, yajñám evá tán mithunî karoti, ūné 'tiriktaṃ dhīyātā íti prájātyai.

(*d*) mahīnāṃ páyo 'sy óṣadhīnāṁ rása íty āha, rūpám evá 'syai 'tán mahimánaṃ vyācaṣṭe, tásya té 'kṣīyamāṇasya nírvapāmi devayajyáyā íty āha, āśíṣam evái 'tám âśāste [5].

[This chapter contains ritual and theological explanations referring to the place where the Sacrificer's wife should be seated, and to her girding. At the end of the chapter, the author gives the text of the formula used by the Adhvaryu when he addresses the butter that will be offered to the gods.]

(*a*) Verily that sacrifice where the (Sacrificer's) wife is absent is not a real sacrifice. (If the Sacrificer's wife should be absent,) no children would be born. The wife attends (the sacrifice), (for) it is for the procreation of children that he (the Sacrificer) has undertaken the sacrifice.—If she should gird herself while standing, she would be deprived of a dear relative. She girds herself while she is sitting, for, while sitting, she produces manly strength. If she should attend (the sacrifice) sitting west (of the Gārhapatya fire), with her face turned towards east, she would cause strife with this (earth), she would cause strife with the wife of the gods. She attends (the sacrifice) sitting on the southern side of the place (of the Gārhapatya fire), with her face turned towards north, for the protection of herself.

(*b*) (Speaking for the Sacrificer's wife) he (the Āgnīdhra) says: "Praying for cheerfulness, [offspring, prosperity,]—"[6] Making her entirely pure and fit for the sacrifice, he thus furnishes her with the (right) prayer. He says: "Being devoted to Agni, I gird myself for good action."[7] This is the initiation of the (Sacrificer's) wife into the religious vow. By that, he (the Āgnīdhra) initiates her into the religious vow. Therefore, he who thus knows and he who does not know, they (all) say: "She ties the cord; by the cord she belongs, in yonder (heavenly) world, to that one whom she (here) attends sitting (i.e. her husband, the Sacrificer)." Inasmuch as there is a cord (*yoktra*), there is acquisition (*yoga*). Inasmuch as she sits, there is security. It is for the accomplishment of acquisition and security (or for secure possession of what has been acquired) (that the rite is performed). (He says:) "May junction be made. May the prayer be joined to the object of desire." (Thus he says) for the success of the prayer.

(*c*) He ties a knot. (By doing that) he envelops prayers in her. Verily the knot is a male, and the (sacrificer's) wife is a female. (That is a pair.) That is copulation. It is copulation, indeed, that he (the Āgnīdhra) effects for him (i.e. for the Sacrificer), in the sacrifice, for the sake of procreation. (And consequently) the Sacrificer propagates himself with offspring and cattle. And the wife certainly is the half of one-

[6] TS. 1.1.10.e.
[7] TS. *ibidem*.

self (i.e. the Sacrificer's wife is the half of the Sacrificer). It is for the firmness of the sacrifice, it is in order that it may not become loose (that the girding of the Sacrificer's wife is performed). She (the Sacrificer's wife) says: "Having good offspring, having a good husband, we have come to thee [O Agni, to thee that injurest the foe, to thee the uninjured one, we that are not injured]."[8] (By saying that,) she causes the Sacrifice to copulate (with her). "Into that which is in want may that which is superabundant be placed." Thus (she says) for generation.

(*d*) (Addressing the butter that will be offered to the gods) he (the Adhvaryu) says: "Of the great ones (i.e. the cows) thou art the milk, of plants the sap."[9] (By saying that) he explains the aspect, the greatness of this (oblation). He says: "Of thee that art undiminished, I pour out for the sacrifice to the gods."[10] This he says as a prayer.

3.3.4

(*a*) ghṛtáṃ ca vái mádhu ca prajápatir āsīt, yáto mádhv āsīt (*corr.*: ásīt) tátaḥ prajá asṛjata, tásmān mádhuṣi prajánanam ivā 'sti, tásmān mádhuṣā ná prácaranti, yātáyāma hí, ájyena prácaranti, yajñó vá ájyam, yajñénai 'vá yajñáṃ prácaranty áyātayāmatvāya.

(*b*) pátny áveksate [1], mithunatváya prájātyai, yád vái pátnī yajñásya karóti, mithunáṃ tát, átho pátniyā evái 'ṣá yajñásya 'nvārambhó 'navacchittyai, amedhyáṃ vá etát karoti, yát pátny avékṣate, gárhapatyé 'dhiśrayati medhyatváya.

(*c*) āhavanfyam abhyúddravati, yajñásya sáṃtatyai, téjo 'si téjó 'nu préhf 'ty āha [2], téjo vá agníḥ, téja ájyam, téjasai 'vá téjaḥ sámardhayati, agnís te téjo má vínaid íty āhá 'hiṁsāyai, sphyásya vártman sādayati, yajñásya sáṃtatyai, agnér jihvá 'si subhúr devánām íty āha, yathāyajúr evái 'tát, dhámne-dhāmne devébhyo yájuṣe-yajuṣe bhavé 'ty āha, āśíṣam evái 'tám áśāste [3].

(*d*) tád vá átaḥ pavítrābhyām evó 'tpunāti, yájamāno vá ájyam, prāṇāpānáu pavítre, yájamāna evá prāṇāpānáu dadhāti, punarāháram, evám iva hí prāṇāpānáu saṃcárataḥ, śukrám asi jyótir asi téjo 'sf 'ty āha, rūpám evá 'syai 'tán mahimānaṃ vyácaṣṭe, trír yájuṣā, tráya imé lokáḥ [4], eṣáṃ lokánām áptyai, tríḥ, tryávṛd dhí yajñáḥ, átho medhyatváya.

(*e*) athá "jyavatībhyām apáḥ, rūpám evá "sām etád várṇaṃ dadhāti, ápi vá utá "huḥ, yáthā ha vái yóṣā suvárṇaṁ híraṇyaṃ peśaláṃ bíbhratī rūpáṇy áste, evám etá etárhf 'ti, ápo vái sárvā devátāḥ [5], eṣá hí víśveṣāṃ devánāṃ tanúḥ, yád ájyam, tátro 'bháyor mīmāṁsā, jāmíḥ syāt, yád yájuṣā "jyaṃ yájuṣā 'pá utpunīyāt, chándasā 'pá útpunāty ájāmitvāya, átho mithunatváya, sāvitriyá rcā, savitṛprasūtaṃ me kármā 'sad íti, savitṛprasūtam evá 'sya kárma bhavati, pacchó gāyatriyá triḥṣaṃrddhatváya, adbhír eváu 'ṣadhīḥ sáṃnayati, óṣadhībhiḥ paśún, paśúbhir yájamānam.

(*f*) śukráṃ tvā śukrāyāṃ jyótis tvā jyótiṣy arcís tvā 'rcíṣf 'ty āha sarvatváya, páryāptyā ánantarāyāya [6].

[This chapter contains ritual and theological explanations referring to the following rites: the Sacrificer's wife looks down upon the butter; the Adhvaryu puts the pot that contains the butter on the Gārhapatya fire, and then on the Āhavanīya fire; he deposits it on the track of the wooden sword; he addresses the butter; he purifies the butter with the two strainers; he purifies the sprinkling-waters with the strainers; he puts melted butter into the *juhū*, the *upabhṛt*, and the *dhruvā*.]

(*a*) Verily Prajāpati was melted butter and honey. Inasmuch as he was honey he procreated offspring. That is the reason why it is in sweetness, as it were, that procreation takes place. (And) that is the reason why people do not perform sacrifices with honey; for it is of weakened strength (since it has been used by Prajāpati for procreation). They perform sacrifices with melted butter. Verily melted butter is the sacrifice. (Consequently, by performing the sacrifice with melted butter,) they perform the sacrifice with the sacrifice itself, in order to obtain unweakened strength (for the sacrifice).

(*b*) The (Sacrificer's) wife looks down upon (the butter). (She does that) for copulation, for procreation. (For) whatever part of the sacrifice the (Sacrificer's) wife does perform, that is copulation. And this is also the rite by which the (Sacrificer's) wife takes hold of the sacrifice after (the Sacrificer), in order that there may not be separation (i.e. in order that she may not be separated from the sacrifice and the Sacrificer, or that the sacrifice may not be split).—Verily the (Sacrificer's) wife makes that upon which she looks down, unfit for the sacrifice. (Therefore, after he has made her to look down upon the

[8] TS. 1.1.10.f.
[9] TS. 1.1.10.i.
[10] TS. *ibidem*.

butter,) he (the Adhvaryu) puts (the pot that contains the butter) on the Gārhapatya fire, for ritual purity (i.e. in order to make the butter fit for the sacrifice).

(*c*) (Then) he runs up to the Āhavanīya fire. (He does that) for the continuity of the sacrifice (i.e. in order to maintain the continuity of the sacrifice). (Carrying the pot that contains the butter away from the Gārhapatya to the Āhavanīya) he says (addressing the butter): "Thou art brilliance; follow the brilliance."[11] Agni (the Fire) is brilliance indeed; (and) the butter is brilliance. (By saying that formula) he (the Adhvaryu) causes the brilliance (of the butter) to be abundantly furnished with the brilliance (of the fire). (Putting the pot on the Āhavanīya fire) he says: "May Agni not take away thy brilliance."[12] (Thus he says) in order not to injure (the butter). He deposits it on the track of the wooden sword, for the continuity of the sacrifice (i.e. in order to maintain the continuity of the sacrifice). He says: "Thou art Agni's tongue, the strength of the gods."[13] This (i.e. the meaning of this) is according to the text of the formula. He says: "Be thou (at hand) for the gods, for every sacrificial place, for every sacrificial formula."[14] This he says as a prayer.

(*d*) That (butter) he then purifies with the two strainers (i.e. with the two blades of Kuśa grass used as strainers). Verily the butter is (i.e. represents) the Sacrificer; (and) the two strainers are (i.e. represent) the outbreath and the inbreath. (Consequently, as he purifies the butter with the two strainers,) he puts outbreath and inbreath (i.e. life) into the Sacrificer. (He purifies the butter with the two strainers) (pushing them forwards and) drawing them back towards himself repeatedly; for it is thus that the outbreath and the inbreath move. (Addressing the butter) he says: "Thou art brightness; thou art light; thou art brilliance."[15] By saying that he explains the aspect, the greatness of it. (He thus purifies the butter) three times with a formula. These worlds are three (earth, atmosphere, and heaven). It is in order to obtain these (three) worlds (that he thus acts three times). (He does that) three times, for the sacrifice is threefold. And (he does that) for ritual purity (i.e. in order to make the butter fit for the sacrifice).

(*e*) Then (he purifies) the (sprinkling-) waters with the two (strainers, i.e. the two blades of Kuśa grass) that are covered with melted butter.[16] (Thereby) that (butter) imparts to them (i.e. to the waters) their beauty, their color. And moreover they say (i.e. some authorities say): "Just as a woman, bearing a lovely golden ornament of beautiful color, sits in splendors,[17] even thus are those (waters) now (after they have been purified with the strainers covered with butter)." Verily the waters are all the deities, (and) that which is the melted butter, certainly is the body (the form, the manifestation) of all the gods. On that point there is the (following) consideration concerning those two (the waters and the melted butter). There would be repetition if he (the Adhvaryu) should purify the butter with a formula (in prose), and the waters with a formula (in prose). He purifies the waters (not with a formula in prose, but) with a text composed in metre (i.e. with a stanza), in order to avoid repetition. And also for copulation (i.e. in order to produce the union of the butter and the waters, considered as forming a pair). (He purifies the waters) with a stanza that refers to Savitar (thinking): "May mv work be impelled by Savitar." (He purifies the waters) with a Gāyatrī stanza (which is composed of three pādas), pāda by pāda, in order that the performance may be thrice successful.[18] (As he purifies the waters with the two strainers, i.e. with the two blades of Kuśa grass,) he joins the plants with the waters, cattle with the plants, and the

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[11] TS. 1.1.10.l.a.

[12] TS. 1.1.10.l.b.

[13] TS. 1.1.10.m.—The meaning of *subhúr devānām* is doubtful. Keith translated "the good one of the gods." Caland translated "den Göttern willkommen." As an adjective *subhū* means "good" or "strong." I think that here, just as in RV. 1.52.1, *subhū* is a noun, and means "strength." *Cf.* Oldenberg's Commentary on RV. 1.52.1 and Geldner's translation.

[14] TS. 1.1.10.n.

[15] TS. 1.1.10.o.

[16] The form *ājyavatībhyām* is strange for it certainly designates the two strainers, and we should expect *ājyavadbhyām*. Sāyaṇa explains: *yābhyāṃ pavitrābhyām ājyam utpūtaṃ tābhyām evā "liptābhyām apa utpunīyāt.* And he adds: *vyatyayena strīliṅgatvam.*

[17] Quoting this passage of the Tait.-Br., Sāyaṇa, in his commentary, reads: *rūpeṇā "ste* instead of *rūpāṇy āste.* The reading *rūpāṇy āste*, however, certainly is the correct one, for *āste* is sometimes used with the accusative in the meaning of "to sit on," "to sit in," "to dwell among." *Cf.* RV. 3.4.11 and Pāṇini 1.4.51, Vārttika 2, Schol. *kurūn āste.*

[18] This stanza *devó vaḥ savitó 'tpunātv áchidreṇa pávitreṇa, vásoḥ sûryasya raśmíbhiḥ:* "May the god Savitar purify you with a flawless purifier, with the rays of the beneficent sun!" (TS. 1.1.10.p.) is a Gāyatrī stanza.

Sacrificer with cattle (i.e. he furnishes the Sacrificer with cattle).

(*f*) (The Adhvaryu then, in due order, puts melted butter, with the *sruva*, into the *juhū*, the *upabhṛt* and the *dhruvā*, and) he says: "(I take) thee, the shining one, in the shining one [for the gods, for every place, for every formula]. (I take) thee, the light, in the light; (I take) thee, the flame, in the flame [for the gods, for every place, for every formula]."[19] (Thus he acts and says) for completeness, for fulness, for flawlessness (i.e. in order to make the oblations of melted butter complete, abundant and flawless).

3.3.5

(*a*) devāsuráḥ sáṃyattā āsan, sá etám índra ájyasya 'vakāśám apaśyat, téná 'vaikṣata, táto devá ábhavan, párā 'surāḥ; yá eváṃ vidván ájyam avékṣate, bhávaty ātmánā, párā 'sya bhrātṛvyo bhavati; brahmavādíno vadanti, yádā "jyenā 'nyáni havíṁṣy abhighāráyati [1], átha kéná "jyam íti, satyéné 'ti brūyāt, cákṣur vái satyám, satyénai 'vái 'nad abhíghārayati.

(*b*) īśvaró vā eṣò 'ndhó bhávitoḥ, yáś cákṣuṣā "jyam avékṣate, nimílyā 'vekṣeta, dādhārā "tmán cákṣuḥ, abhy ájyaṃ ghārayati.

(*c*) ájyaṃ gṛhṇāti [2], chándāṁsi vá ájyam, chándāṁsy evá prīṇāti; catúr juhvâṃ gṛhṇāti, cátuṣpādaḥ paśávaḥ, paśûn evá 'varundhe; aṣṭâv upabhṛti, aṣṭákṣarā gāyatrí, gāyatráḥ prāṇáḥ, prāṇám evá paśúṣu dadhāti; catúr dhruvâyām [3], cátuṣpādaḥ paśávaḥ, paśúṣv evó 'páriṣṭāt prátitiṣṭhati; yajamānadevatyà vái juhûḥ, bhrātṛvyadevatyò 'pabhṛt, catúr juhvâṃ gṛhṇán bhûyo gṛhṇīyāt, aṣṭâv upabhṛti gṛhṇán kánīyaḥ, yájamānāyai 'vá bhrātṛvyam úpastiṃ karoti; gáur vái srúcaḥ; catúr juhvâṃ gṛhṇāti, tásmāc cátuṣpadī [4]; aṣṭâv upabhṛti, tásmād aṣṭâśaphā; catúr dhruvâyām, tásmāc cátustanā; gắm evá tát sáṁskaroti, sá 'smai sáṁskṛté 'ṣam ûrjaṃ duhe.

(*d*) yáj juhvâṃ gṛhṇáti, prayājébhyas tát; yád upabhṛti, prayajānuyājébhyas tát; sárvasmai vá etád yajñáya gṛhyate, yád dhruvâyām ájyam [5].

[This chapter contains ritual and theological explanations referring to the following rites: the Sacrificer, or the Adhvaryu acting for the Sacrificer, looks down upon the melted butter; the Adhvaryu, with the *sruva*, takes melted butter from the pot that contains it, and pours it into the *juhū*, the *upabhṛt*, and the *dhruvā*.]

[19] TS. 1.1.10.q–r.

(*a*) The gods and the Asuras were in conflict. Indra then perceived this formula which is to be recited while fixing the eyes on the melted butter.[20] With this formula he looked down (upon the melted butter). Then the gods were successful, (and) the Asuras were defeated. He who, thus knowing, looks down upon the melted butter, is successful by himself, (and) his rival is defeated.—The expounders of the Veda say: "When the other sacrificial substances are sprinkled with melted butter, then with what is the melted butter sprinkled?" (To that question) one should answer: "With the truth." Truth is the eye indeed. (Inasmuch as one looks down upon the melted butter) it is with truth indeed that one sprinkles that (butter).

(*b*) Verily he who looks down upon the melted butter with his eyes, is liable to become blind. He (the Sacrificer, or the Adhvaryu, acting for the Sacrificer,)[21] should look upon it after closing his eyes. (By doing that) he holds his faculty of seeing in himself (and consequently he does not become blind). (By looking upon the melted butter) he sprinkles the melted butter (with the truth).

(*c*) He (the Adhvaryu) (with the *sruva*) takes melted butter (from the pot, and pours it into the other sacrificial spoons). Verily the melted butter is the metres. (By taking the melted butter for the oblations) he propitiates the metres. Four times he takes (melted butter) in the *juhū*. Cattle are four-footed. (By the fact that he takes melted butter four times in the *juhū*) he obtains cattle (for the Sacrificer). Eight times (he takes melted butter) in the *upabhṛt*. The Gāyatrī verse is of eight syllables; (and) the vital breath is connected with the Gāyatrī verse. (By the fact that he takes melted butter eight times in the *upabhṛt*) he puts the vital breath (i.e. life) into cattle. Four times (he takes melted butter)

[20] According to Sāyaṇa's commentary on this passage of the Tait.-Br., this formula is TS. 1.1.10.m–o: "Thou art Agni's tongue, the strength of the gods," etc.; but according to Āp. 2.6.6, this formula is TS. 1.6.1.b: "Thou art butter, thou art truth, thou art the overseer of truth; thou art the oblation offered to Vaiśvānara, to the Viśve Devāḥ, (the oblation) of purified strength, of true might; thou art power, thou art overpowering; do thou overpower the evil spirits, do thou overpower those who are evil-minded; be victorious in battles, vanquish those who attack; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life; thou hast true strength; with truth I besprinkle thee; may I partake of thee that art such."

[21] According to Āp. 2.6.6, both the Sacrificer and the Adhvaryu look upon the butter after closing their eyes.

in the *dhruvā*. Cattle are four-footed. (By the fact that the Adhvaryu takes melted butter four times in the *dhruvā*) he (the Sacrificer) becomes firmly established above (his) cattle.—Verily the *juhū* has the Sacrificer for its deity, (and) the *upabhṛt* has the rival (of the Sacrificer) for its deity. Taking (melted butter) four times in the *juhū*, he (the Adhvaryu) should take more (than in the *upabhṛt*). Taking (melted butter) eight times in the *upabhṛt*, (he should take) less (than in the *juhū*). (By doing thus) he makes the (Sacrificer's) rival submissive to the Sacrificer.—Verily the sacrificial spoons are (i.e. represent) the cow. Four times he (the Adhvaryu) takes (melted butter) in the *juhū*. That is the reason why she (the cow) has four feet. Eight times (he takes melted butter) in the *upabhṛt*. That is the reason why she (the cow) has eight hoofs (i.e. four cloven hoofs). Four times (he takes melted butter) in the *dhruvā*. That is the reason why she (the cow) has four nipples. (By the fact that he thus takes melted butter in these three sacrificial spoons) he makes the cow perfect. And she, having been made perfect, yields food and strength for him (i.e. for the Sacrificer).

(*d*) That (melted butter) which he (the Adhvaryu) takes in the *juhū*, that is for the fore-offerings; that which he takes in the *upabhṛt*, that is for the fore-offerings and the after-offerings; that melted butter which he takes in the *dhruvā*, that is for the whole sacrifice.

3.3.6

(*a*) ápo devīr agrepuvo agreguva íty āha, rūpám evá "sām etán mahimánaṃ vyácaṣṭe, ágra imáṃ yajñáṃ nayatá 'gre yajñápatim íty āha; ágra evá yajñáṃ nayanti, ágre yajñápatim; yuṣmán índro 'vṛṇīta vṛtratúrye yūyám índram avṛṇīdhvaṃ vṛtratúrya íty āha; vṛtráṁ ha haniṣyánn índra ápo vavre, ápo hé 'ndraṃ vavrire; saṃjñám evá "sām etát sámānaṃ vyácaṣṭe; prókṣitāḥ sthé 'ty āha [1]; ténā "paḥ prókṣitāḥ.

(*b*) agnír devébhyo nílāyata, kṛṣṇo rūpáṃ kṛtvá, sá vánaspátīn prāviśat, kṛṣṇo 'sy ākhareṣṭhò 'gnáye tvā svâhé 'ty āha, agnáya evái 'naṃ júṣṭaṃ karoti, átho agnér evá médham ávarundhe, védir asi barhíṣe tvā svâhé 'ty āha, prajá vái barhíḥ, pṛthiví védiḥ [2], prajá evá pṛthivyáṃ prátiṣṭhāpayati; barhír asi srugbhyás tvā svâhé 'ty āha, prajá vái barhíḥ, yájamānaḥ srúcaḥ, yájamānam evá prajásu prátiṣṭhāpayati.

(*c*) divé tvā 'ntárikṣāya tvā pṛthivyái tvé 'ti barhír āsádya prókṣati, ebhyá evái 'nal lokébhyaḥ prókṣati, átha tátaḥ sahá srucá purástāt pratyáñcaṃ granthíṃ prátyukṣati, prajá vái barhíḥ, yáthā sûtyai kālá ápaḥ purástād yánti [3], tādṛg evá tát.

(*d*) svadhá pitṛbhya íty āha, svadhākāró hí pitṛṇâm, ûrgbhava barhiṣádbhya íti dákṣiṇāyai śróṇer ó 'ttarasyai nínayati sáṃtatyai, mâsā vái pitáro barhiṣádaḥ, mâsān evá prīṇāti, mâsā vá óṣadhīr vardháyanti, mâsāḥ pacanti sámṛddhyai, ánatiskandan ha parjányo varṣati, yátrai 'tád evâṃ kriyáte [4], ūrjá pṛthivíṃ gacchaté 'ty āha, pṛthivyâm evó 'rjaṃ dadhāti, tásmāt pṛthivyá ūrjá bhuñjate.

(*e*) granthíṃ víssraṁsayati, prájanayaty evá tát, ûrdhváṃ prâñcam údgūḍhaṃ pratyáñcam áyacchati, tásmāt prācínaṁ réto dhīyate, pratícīḥ prajá jayante, víṣṇoḥ stûpo 'sí 'ty āha, yajñó vái víṣṇuḥ [5], yajñásya dhṛtyai.

(*f*) purástāt prastaráṃ gṛhṇāti, múkhyam evái 'naṃ karoti, íyantaṃ gṛhṇāti, prajápatinā yajñamukhéna sáṃmitam, íyantaṃ gṛhṇāti, yajñaparúṣā sáṃmitam, íyantaṃ gṛhṇāti, etâvad vái púruṣe vīryàm, vīryàsaṃmitam [6], áparimitaṃ gṛhṇāti, áparimitasyâ 'varuddhyai, tásmin pavítre ápisṛjati, yájamāno vái prastaráḥ, prāṇāpānáu pavítre, yájamāna evá prānāpānáu dadhāti.

(*g*) úrṇāmradasaṃ tvā stṛṇāmí 'ty āha, yathāyajúr evái 'tát, svāsasthâṃ devébhya íty āha, devébhya evái 'nat svāsasthâṃ karoti [7], barhíḥ stṛṇāti, prajá vái barhíḥ, pṛthiví védiḥ, prajá evá pṛthivyâṃ prátiṣṭhāpayati, ánatidṛśnaṁ stṛṇāti, prajáyai 'vái 'naṃ paśúbhir ánatidṛśnaṃ karoti.

(*h*) dhāráyan prastaráṃ paridhín páridadhāti, yájamāno vái prastaráḥ, yájamāna evá tát svayâṃ paridhín páridadhāti, gandharvò 'si viśvávasur íty āha [8], víśvam evá "yur yájamāne dadhāti, índrasya bāhúr asi dákṣiṇa íty āha, indriyám evá yájamāne dadhāti, mitrâváruṇau tvo 'ttaratáḥ páridhattām íty āha, prāṇāpānáu mitrâváruṇau, prāṇāpānâv evá 'smin dadhāti, sûryas tvā purástāt pātv íty āha, rákṣasām ápahatyai, kásyāś cid abhíśas tyā íty āha, áparimitād evái 'naṃ pāti [9].

(*i*) vītíhotraṃ tvā kava íty āha, agním evá hotréṇa sámardhayati, dyumántaṁ sámidhīmahí 'ty āha sámiddhyai, ágne bṛhántam adhvará íty āha vṛddhyai.

(*j*) viśó yantré stha íty āha, viśâṃ yátyai, udīcínāgre nídadhāti prátiṣṭhityai, vásūnāṁ rudrâṇām ādityânāṁ sádasi sīdé 'ty āha, devátānām evá sádane prastaráṁ sādayati.

(*k*) juhûr asi ghṛtâcī nâmné 'ty āha [10], asáu

vái juhûḥ, antárikṣam upabhṛ́t, pṛthivī́ dhruvā́, tā́sām etád evá priyáṃ nā́ma, yád ghṛtā́cī 'ti, yád ghṛtā́cī 'ty āha, priyéṇai 'vái 'nā nā́mnā sādayati, etā́ asadan sukṛ́tasya lokā́ íty āha, satyáṃ vái sukṛ́tasya lokáḥ, satyā́ evái 'nāḥ sukṛ́tasya loké sādayati, tā́ viṣṇo pāhí 'ty āha, yajñó vái víṣṇuḥ, yajñásya dhṛ́tyai, pāhí yajñáṃ pāhí yajñápatiṃ pāhí mā́ṃ yajñanīyam íty āha, yajñā́ya yájamānāyā "tmáne, tébhya evā́ "śiṣam ā́śāsté 'nārtyai [11].

[This chapter contains ritual and theological explanations referring to the following rites: the Adhvaryu addresses the sprinkling-waters; he sprinkles the firewood; he sprinkles the *vedi* and the sacrificial grass; he sprinkles the knot that ties the bunch of sacrificial grass; he addresses the Fathers (i.e. the deceased ancestors), and pours the rest of the sprinkling-waters, in an uninterrupted jet, from the southwestern corner of the *vedi* to the northwestern corner of it; he unties the knot of the bunch of sacrificial grass; he takes the *prastara;* on the *prastara* he places the two strainers; he spreads the sacrificial strew on the *vedi;* he places the enclosing-sticks around the Āhavanīya fire; he places the kindling-sticks; he takes the two stalks of grass called *vidhṛtis* and places them in the middle of the *vedi;* on these two stalks of grass he puts the *prastara.* On the *prastara* he puts the sacrificial spoons, and he addresses them.]

(*a*) (Addressing the sprinkling-waters) he (the Adhvaryu) says: "O divine Waters, that purify in front, that go in front."[22] By saying that, he declares the aspect of them, their glory.—He says: "Lead this sacrifice in front, the lord of the sacrifice in front."[23] In front, indeed, they lead the sacrifice; in front, the lord of the sacrifice.—He says: "Indra chose you for the contest with Vṛtra; you chose Indra for the contest with Vṛtra."[24] (In fact) Indra, when he was about to slay Vṛtra, chose the Waters (as helpers), and the Waters chose Indra (as helper). By saying that, he (the Adhvaryu) declares the understanding of them (with Indra), their agreement (with him). (Addressing the sprinkling-waters) he says: "You are sprinkled."[25] With that (formula) the waters are sprinkled (i.e. consecrated by sprinkling and consequently fit to be used for sprinkling).

(*b*) (The Adhvaryu then sprinkles the firewood.) (Formerly) the fire hid itself from the gods. Having assumed the form of a black antelope, it entered the trees. (Sprinkling the firewood, and addressing the fire that is hidden in it,) he (the Adhvaryu) says: "Thou art the black antelope, living in the lair. For Agni (I sprinkle) thee. Svāhā!"[26] (By saying that) he makes that one (i.e. the black antelope, i.e. the fire that is hidden in the firewood) agreeable to Agni. And he obtains the sacrificial essence of the fire.—(Then, sprinkling the *vedi*, and addressing it,) he says: "Thou art the *vedi*. For the sacrificial grass (I sprinkle) thee. Svāhā!"[27] Verily the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer), and the *vedi* is the earth. (By saying that formula) he firmly establishes the offspring (of the Sacrificer) on the earth.—(Then, sprinkling the sacrificial grass, and addressing it,) he says: "Thou art the sacrificial grass. For the sacrificial spoons (I sprinkle) thee. Svāhā!"[28] Verily the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer), and the sacrificial spoons are (i.e. represent) the Sacrificer. (By saying that formula) he (the Adhvaryu) firmly establishes the Sacrificer on his offspring.

(*c*) Having put the sacrificial grass (inside the *vedi*), he sprinkles it, saying: "For the Sky (I sprinkle) thee; for the Atmosphere (I sprinkle) thee; for the Earth (I sprinkle) thee."[29] It is for these (three) worlds, indeed, that he sprinkles it.—And then, with the spoon (i.e. holding the spoon that contains the sprinkling-waters), he sprinkles (with the rest of the sprinkling-waters) the knot (that ties the bunch of sacrificial grass) from the front (of the bunch) backwards (i.e. from east towards west, and in such a way that the waters first flow in front of the bunch and then moisten the bunch and its knot). Verily the sacrificial grass is (i.e. represents) offspring. Just as, at the time of parturition, waters flow in front (i.e. before the offspring is delivered), that (i.e. that sprinkling) is just like that.

(*d*) He (the Adhvaryu) says: "Svadhā! to the Fathers!"[30] For the exclamation "svadhā" belongs to the Fathers (the deceased ancestors). And with the words: "Be thou invigorating sap (*or* refreshment) to those who sit on the sacri-

[22] TS. 1.1.5.b.
[23] TS. *ibidem.*
[24] TS. 1.1.5.c.
[25] TS. 1.1.5.d.
[26] TS. 1.1.11.a.
[27] TS. 1.1.11.b.
[28] TS. 1.1.11.c.
[29] TS. 1.1.11.d.
[30] TS. 1.1.11.e.

ficial strew,"[31] he pours (the rest of the sprinkling-waters, in an uninterrupted jet,) from the southern hip (of the *vedi*) to the northern one (of it) (i.e. from the southwestern corner of the *vedi* to the northwestern corner of it). (He does that) for continuity (i.e. for the continuous propagation of the Sacrificer's progeny).[32] Verily the Fathers who sit on the sacrificial strew, are the Months. (Consequently, by pouring the waters and by uttering that formula) he gratifies (he refreshes) the Months. Certainly the Months cause the plants to grow. They ripen them for welfare. Verily Parjanya (the god of rain) rains uniformly there where this (rite) is thus performed.—(Pouring the sprinkling-waters and addressing them) he (the Adhvaryu) says: "Go ye with invigorating sap (*or* refreshment) to the earth."[33] (By saying that he gives invigorating sap (*or* refreshment) to the earth. And therefore they (i.e. people and cattle) enjoy the invigorating sap of the earth (i.e. the food produced by the earth).

(*e*) He (the Adhvaryu) unties the knot (of the bunch of sacrificial grass). By that he causes (people) to procreate (to propagate offspring). That (knot) that has been twisted through upwards and eastwards,[34] he draws back westwards. That is the reason why the seminal fluid is put forwards (into the vulva), and the offspring is born backwards (i.e. comes out of the uterus in the opposite direction).—(Taking the *prastara*, i.e. the handful of sacrificial grass that represents the Sacrificer,) he says: "Thou art the hair-knot of Viṣṇu."[35] Verily Viṣṇu is the sacrifice. It is for the firmness of the sacrifice (i.e. in order to make it firm) (that he utters that formula).

(*f*) (From the bunch of sacrificial grass on which it has been bound uppermost) he takes the *prastara* first. (By doing thus) he makes him (i.e. the Sacrificer) the first (i.e. the chief).—He takes it (i.e. the *prastara*) of such a size that it is equal to Prajāpati, the mouth of the sacrifice. He takes it of such a size that it is equal to a joint of the sacrifice (?).[36] He takes it of such a size—so great, indeed, is manly vigor in man—that it is equal to manly vigor. (Or) he takes it of unlimited size, in order to obtain (for the Sacrificer) that which is unlimited.—On it (i.e. on the *prastara*) he places the two strainers (i.e. the two blades of Kuśa grass used as strainers). Verily the *prastara* is (i.e. represents) the Sacrificer, (and) the two strainers are the outbreath and the inbreath. (By placing the two strainers on the *prastara*,) he puts outbreath and inbreath (i.e. life) into the Sacrificer.

(*g*) (The Adhvaryu then spreads the sacrificial strew on the *vedi*.) He says: "Soft as wool I strew thee,—"[37] This (i.e. the meaning of this) is according to the text of the formula. He says: "—as a good seat for the gods."[38] By saying that, it is for the gods indeed that he makes a good seat. He spreads the sacrificial strew. Verily the sacrificial strew is (i.e. represents) offspring; (and) the *vedi* is (i.e. represents) the earth. (Consequently, by spreading the strew on the *vedi*,) he firmly establishes the offspring (of the Sacrificer) on the earth. He spreads it not thin (*literally* not transparent) (i.e. in such a way that the ground underneath cannot be seen). (By doing thus) he makes him (i.e. the Sacrificer) not thin (*literally* not transparent) (i.e. not poor, but rich) in offspring and cattle.[39]

(*h*) Holding the *prastara* (in his hand), he (the Adhvaryu) places the enclosing-sticks around (the Āhavanīya fire). Verily the *prastara* is (i.e. represents) the Sacrificer. Consequently, it is the Sacrificer himself who places the enclosing-sticks around (the fire). (Placing first the middle stick on the west side of the fire) he (the Adhvaryu) says: "Thou art the Gandharva Viśvāvasu (possessing all wealth) [the fence of the

[31] TS. *ibidem*.
[32] *Cf.* Tait.-Br. 3.2.4.a.
[33] TS. 1.1.11.f.
[34] *Cf.* Tait.-Br. 3.2.2.g.
[35] TS. 1.1.11.g.
[36] *Cf.* Tait.-Br. 3.12.5.12.
[37] TS. 1.1.11.h.
[38] TS. *ibidem*.
[39] Keith translated the parallel passage of the TS. (2.6.5.2): "He strews it so as not to be very discernible; verily he makes him not very discernible by offspring and cattle." In my opinion this translation is unacceptable.—In his commentary on Tait.-Br. 3.3.6.8, Sāyaṇa says: *bhūmisvarūpam atyantaṃ yathā na dṛśyate tathā bahulaṃ stṛṇīyāt. bahuprajāpaśvāvṛto yajamāno 'pi vaideśikair adṛśyaḥ prabhur bhavati.* And in his commentary on TS. 2.6.5.2, he explains: *atiśayena bhūmer darśanam atidṛśnaṃ tad yathā na bhavati tathā stṛṇīyāt. tena yajamānaṃ prajayā paśubhiś ca sarvato veṣṭitatvād iti spaṣṭaṃ draṣṭum ayogyaṃ karoti.* I do not think however that *anatidṛśna* means "not very discernible"; but, with Caland, I think that *anatidṛśna* means "nicht durchsichtig," "not transparent," i.e. "not thin." On the other hand, I do not think that *prajayai 'vai 'naṃ paśubhir anatidṛśnam karoti* means "he makes him not very discernible by the fact that he is surrounded by offspring and cattle"; but I think that it means "he makes him not thin (i.e. not poor, but rich) in offspring and cattle." *Cf. bahur hai 'va prajayā paśubhir bhavati* (Śat.-Br. 1.6.3.30).

Sacrificer, from every attacker, (thou who art) worthy of praise and (art) praised.]"[40] (By saying that) he puts all vital power into the Sacrificer. (Placing the second stick on the south side of the fire) he says: "Thou art the right arm of Indra [the fence of the Sacrificer, (thou who art) worthy of praise and (art) praised]."[41] (By saying that,) he puts manly vigor (*indriyam*) into the Sacrificer. (Placing the third stick on the north side of the fire) he says: "May Mitra and Varuṇa lay thee around in the north with firm law [(thou art) the fence of the Sacrificer, (thou who art) worthy of praise and (art) praised]."[42] Mitra and Varuṇa are the outbreath and the inbreath. (Consequently, by uttering that formula,) he (the Adhvaryu) puts the outbreath and the inbreath (i.e. life) into the Sacrificer. (Then) he says: "May the Sun in the east protect thee from any whatsoever curse."[43] (By saying that,) he protects him (i.e. the Sacrificer) from all (evil).

(*i*) (The Adhvaryu then places the kindling-sticks.) (Placing the southern kindling-stick,) he says: "Thee to whom the oblation is a feast, O wise one, —"[44] (By saying that) he furnishes Agni with (the benefit of) the oblation. He says: "— (thee) the radiant one may we kindle, —"[45] (Thus he says) for kindling. He says: "— O Agni, thee, the mighty one, at the sacrifice."[46] (Thus he says) for growth (i.e. in order to cause the fire to grow).

(*j*) (The Adhvaryu then takes the two stalks of Darbha grass which are called *vidhṛtis* and are used for separating the sacrificial strew from the *prastara;* and, placing them in the middle of the *vedi*,) he says: "Ye two are the barriers of the common people."[47] (Thus he says) for the restraint of the common people (i.e. in order that the Sacrificer may restrain and control the common people).[48] He places them (i.e. the two stalks of Darbha grass) (on the sacrificial strew) with the tops to the north, for firm standing. (On these two stalks of grass he puts the *prastara* with its top to the east, and) he says: "Sit on the seat of the Vasus, Rudras, and Ādityas."[49] (By saying that) it is indeed on the seat of the deities that he seats the *prastara*.

(*k*) (On the *prastara* he puts the sacrificial spoons, which have been filled with butter, and) he says: "Thou art the *juhū*, 'the one abounding in butter' by name. [Sit on thy favorite seat with thy favorite name.]—[Thou art the *upabhṛt*, 'the one abounding in butter' by name. Sit on thy favorite seat with thy favorite name.—Thou art the *dhruvā*, 'the one abounding in butter' by name. Sit on thy favorite seat with thy favorite name.]"[50] Verily the *juhū* is yonder (heavenly world); the *upabhṛt* is the atmosphere; the *dhruvā* is the earth. When he says: "the one abounding in butter," that is the favorite name of those (three spoons). (Consequently) when he says: "the one abounding in butter," he puts them (on the *prastara*) with their favorite name. He says: "These ones have sat down in the world of good action."[51] Verily the world of good action is truth. (Consequently) it is in truth, in the world of good action, that he puts these (three spoons). He says: "Protect them, O Viṣṇu!"[52] Verily Viṣṇu is the sacrifice. It is for the firmness of the sacrifice (i.e. in order to make it firm) (that he recites that formula). (Then) he says: "Protect the sacrifice, protect the lord of the sacrifice, protect me, the leader of the sacrifice."[53] It is for the sacrifice, for the Sacrificer, and for himself, it is for these (three) indeed that he (the Adhvaryu) says that as a prayer, in order to avoid painful occurrence.

3.3.7

(*a*) agnínā vái hótrā devā́ ásurān abhyàbhavan; agnáye samidhyámānāyā́ 'nubrūhí 'ty āha, bhrā́tṛvyābhibhūtyai; ékaviṁśatim idhmadārū́ṇi bhavanti, ekaviṁśó vái púruṣaḥ, púruṣasyā́ "ptyai; páñcadaśe 'dhmadārū́ṇy abhyā́dadhāti, páñcadaśa vā́ ardhamā́sásya rā́trayaḥ, ardhamā-

[40] TS. 1.1.11.i.
[41] TS. 1.1.11.k.
[42] TS. 1.1.11.l.
[43] TS. 1.1.11.m.
[44] TS. 1.1.11.n.—Caland translated *vītihotram* "den zum Mahle einladenden"; and Keith translated "that dost invite to the sacrifice." But, according to Sāyaṇa's commentary: *vītaye vyāptaye samṛddhaye hotraṃ homo yasya taṃ vītihotram*, and according to the text of the following sentence of the Brāhmaṇa: *agním evá hotréṇa sámardhayati*, it is evident that the second element of the compound is *hotra* "oblation" and not *hotrā* "invitation." I translated *vītihotram* "to whom the oblation is a feast"; but other interpretations of the compound are possible. It may mean: "whose oblation (offered to the gods) is for (their) enjoyment," or "whose oblation (offered to the gods) is a feast (to them)."
[45] TS. *ibidem*.
[46] TS. *ibidem*.
[47] TS. 1.1.11.o.
[48] *Cf.* Śat.-Br. 1.3.4.10.
[49] TS. 1.1.11.p.
[50] TS. 1.1.11.q.
[51] TS. 1.1.11.r.
[52] TS. 1.1.11.s.
[53] TS. 1.1.11.t.

saśaḥ saṃvatsará āpyate; trín paridhín páridadhāti [1], ūrdhvé samídhāv ádadhāti, anūyājébhyaḥ samídham átiśinaṣṭi, ṣáṭ sámpadyante, ṣáḍ vá ṛtávaḥ, ṛtūn evá prīṇāti.

(*b*) vedéno 'pavājayati, prājāpatyó vái vedáḥ, prājāpatyáḥ prāṇáḥ, yájamāna āhavanfyaḥ, yájamāna evá prāṇáṃ dadhāti [2], trír úpavājayati, tráyo vái prāṇáḥ, prāṇán evá 'smin dadhāti.

(*c*) vedéno 'payatya sruvéṇa prājāpatyám āghārám ághārayati, yajñó vái prajápatiḥ, yajñám evá prajápatiṃ mukhatá ārabhate, átho prajápatiḥ sárvā devátāḥ, sárvā evá devátāḥ prīṇāti.

(*d*) agním agnīt trís-triḥ sáṃmṛddhí 'ty āha, tryàvṛd dhí yajñáḥ [3], átho rákṣasām ápahatyai; paridhín sáṃmārṣṭi, punáty evái 'nān; trís-triḥ sáṃmārṣṭi, tryàvṛd dhí yajñáḥ, átho medhyatváya; átho eté vái devāśváḥ, devāśván evá tát sáṃmārṣṭi, suvargásya lokásya sámaṣṭyai. âsīno 'nyám āghārám ághārayati [4], tíṣṭhann anyám; yáthā 'no vā ráthaṃ vā yuñjyát, evám evá tád adhvaryúr yajñáṃ yunakti suvargásya lokásyā 'bhyūḍhyai; váhanty enaṃ grāmyáḥ paśávaḥ, yá eváṃ véda.

(*e*) bhúvanam asi víprathasvé 'ty āha, yajñó vái bhúvanam, yajñá evá yájamānaṃ prajáyā paśúbhiḥ prathayati; ágne yáṣṭar idáṃ náma íty āha [5], agnír vái devánāṃ yáṣṭā, yá evá devánāṃ yáṣṭā, tásmā evá námaskaroti. júhv éhy agnís tvā hvayati devayajyáyā úpabhṛd éhi devás tvā savitā́ hvayati devayajyáyā íty āha, āgneyí vái juhū́ḥ, sāvitry ùpabhṛ́t, tábhyām evái 'ne prásūta ādatte; ágnāviṣṇū mā́ "vām ávakramiṣam íty āha, agníḥ purástāt, víṣṇur yajñáḥ paścât [6], tábhyām evá pratiprócyā 'tyákrāmati, víjihāthāṃ mā́ mā sáṃtāptam íty āhā 'hiṁsāyai; lokáṃ me lokakṛtau kṛṇutam íty āha, āśíṣam evái 'tā́m âśāste.

(*f*) víṣṇoḥ sthânam así 'ty āha, yajñó vái víṣṇuḥ, etát khalu vái devánām áparājitam āyátanam, yád yajñáḥ, devánām evâ 'parājita āyátane tiṣṭhati; itá índro akṛṇod vīryāṇí 'ty āha [7], indriyám evá yájamāne dadhāti; samārábhyo 'rdhvó adhvaró divispṛśam íty āha vṛddhyai; āghārám āghāryámāṇam ánu samārábhya, etásmin kālé devâḥ suvargáṃ lokám āyan; sākṣâd evá yájamānaḥ suvargáṃ lokám eti, átho sámṛddhenai 'vá yajñéna yájamānaḥ suvargáṃ lokám eti; áhruto yajñó yajñápater íty āhā 'nārtyai, índrāvānt svâhé 'ty āha, indriyám evá yájamāne dadhāti; bṛhád bhā́ íty āha [8], suvargó vái lokó bṛhád bhâḥ, suvargásya lokásya sámaṣṭyai.

(*g*) yajamānadevatyâ vái juhū́ḥ, bhrātṛvyadevatyò 'pabhṛ́t, prāṇá āghāráḥ, yát saṁsparśáyet, bhrâtṛvye 'sya prāṇáṃ dadhyāt, ásaṁsparśayann atyákrāmati, yájamāna evá prāṇáṃ dadhāti; pāhí mā 'gne dúścaritād, á mā súcarite bhajé 'ty āha [9], agnír vâvá pavítram, vṛjinám ánṛtaṃ dúścaritam, ṛjukarmáṁ satyáṁ súcaritam, agnír evái 'naṃ vṛjinád ánṛtād dúścaritāt pāti, ṛjukarmé satyé súcarite bhajati, tásmād evám âśāste, ātmáno gopīthâya.

(*h*) śíro vâ etád yajñásya, yád āghāráḥ, ātmâ dhruvâ [10], āghārám āghárya dhruváṁ sámanakti, ātmánn evá yajñásya śíraḥ prátidadhāti, dvíḥ sámanakti, dváu hí prāṇāpānáu, tád āhuḥ, trír evá sámañjyāt, trídhātu hí síra íti, śíra ivai 'tád yajñásya, átho tráyo vái prāṇáḥ, prāṇán evâ 'smin dadhāti; makhásya śíro 'si sáṃ jyótiṣā jyótir aṅktām íty āha, jyótir evâ 'smā upáriṣṭād dadhāti, suvargásya lokásyâ 'nukhyātyai [11].

[This chapter contains ritual and theological explanations referring to the following rites: the Adhvaryu invites the Hotar to recite the *sāmidhenī* stanzas, i.e. the stanzas relating to the kindling of the fire; he puts the fifteen kindling-sticks on the Āhavanīya fire; he puts three sticks as enclosing-sticks around the fire; he puts upright two sticks that are to be used for the two *āghāras* (the two libations of butter); he leaves remaining one kindling-stick for the after-offerings; he fans the Āhavanīya fire with the *veda;* he makes the first *āghāra.*—The Āgnīdhra sweeps the three enclosing-sticks. The Adhvaryu lays his joined hands on the *vedi* before the *juhū* and the *upabhṛt;* he takes the *juhū* in his right hand; he takes the *upabhṛt* in his left hand. When he is about to walk northwards, he addresses Agni and Viṣṇu. He takes his place at the south-western corner of the Āhavanīya fire; he pours the second libation of butter into the fire; he lifts up the *juhū;* he walks back northwards, avoiding bringing the two spoons into contact; he addresses a prayer to Agni. He pours the rest of the melted butter from the *juhū* into the *dhruvā.*]

(*a*) Verily it was with Agni as Hotar that the gods defeated the Asuras. He (the Adhvaryu, addressing the Hotar,) says: "Recite to Agni (the Fire) as he is kindled." (Thus he says) for the defeat of the (Sacrificer's) enemy.—The kindling-sticks are twenty-one.[54] Verily the man (who represents the sacrifice)[55] consists of twen-

[54] The accusative *ekaviṁśatim* is strange. I suppose that it is used adverbially. *Cf.* Whitney's Grammar 276, *a–b.*

[55] *Cf.* Śat.-Br. 1.3.2.1.

ty-one parts. It is in order to obtain the man (i.e. the sacrifice) (that the kindling-sticks are twenty-one). He (the Adhvaryu) puts fifteen kindling-sticks on the fire. The nights of a half month are fifteen. (Consequently, by the fact that the Adhvaryu puts fifteen kindling-sticks on the fire,) the year (which consists of 360 nights) is obtained by means of the (twenty-four) half months (of fifteen nights each).—He (the Adhvaryu) lays three (sticks as) enclosing-sticks around (the fire). He puts two kindling-sticks upright.[56] He leaves remaining one kindling-stick for the after-offerings. (Together) they amount to six. The Seasons are six. (Consequently, by doing so,) he gratifies the Seasons.

(*b*) With the *veda* (i.e. the bunch of strong grass that is used for sweeping the sacred fires) he fans (the Āhavanīya fire). Verily the *veda* is of Prajāpati's nature (for it was created by Prajāpati), (and) the vital breath is of Prajāpati's nature (for it was created by Prajāpati), (and) the Āhavanīya (fire) is (i.e. represents) the Sacrificer. (By the fact that he fans the Āhavanīya fire with the *veda*) he (the Adhvaryu) puts the vital breath into the Sacrificer. He fans (the fire) three times. The vital breaths are three indeed. (By the fact that he fans the fire three times) he puts the (three) vital breaths (i.e. *prāṇa*, *apāna*, and *vyāna*, i.e. life) into the Sacrificer.

(*c*) Holding the *veda* under (the *sruva*, i.e. the sipping-spoon), he (the Adhvaryu), with the *sruva*, makes the (first) *āghāra* (i.e. the first libation of butter), which is offered to Prajāpati. Verily Prajāpati is the sacrifice. (Consequently, by the fact that he offers the first libation of butter to Prajāpati) he (the Adhvaryu, acting for the Sacrificer,) takes hold of the sacrifice, (i.e.) of Prajāpati, at the very opening (of the sacrifice). And Prajāpati is all deities. (Consequently) he (the Adhvaryu) (by that libation) gratifies all deities.

(*d*) (Then, addressing the Āgnīdhra) he says: "Agnīdh, sweep the fire (i.e. the three enclosing-sticks of the fire) three times each."[57] For the sacrifice is threefold. (And the Āgnīdhra does that) also in order to drive away the Rakṣases. He (the Āgnīdhra) sweeps the (three) enclosing-sticks. (By doing that) he cleans them. He sweeps them three times each, for the sacrifice is threefold. (And he does that) also in order to make them fit for the sacrifice. And verily these (enclosing-sticks) are the horses of the gods. Consequently (by the fact that he sweeps the enclosing-sticks) he rubs the horses of the gods in order that they may reach the heavenly world.—Sitting, he (the Adhvaryu) makes one libation of butter (i.e. the first *āghāra*). Standing, (he will make) the other.—Just as one would yoke a cart or a chariot, just so the Adhvaryu yokes the sacrifice in order that it may be conveyed to the heavenly world. Domestic animals (i.e. oxen and horses) convey him who thus knows.

(*e*) (After the first *āghāra*, the Adhvaryu lays his joined hands on the *vedi* before the *juhū* and the *upabhṛt*, and) he says: "Thou art the world. Be extended."[58] Verily the sacrifice is the world. (And) it is the sacrifice that causes the Sacrificer to extend with progeny and cattle. He says: "O Agni, sacrificer, (to thee) this reverence."[59] Verily Agni is the sacrificer of the gods. It is to him, who is the sacrificer of the gods, that he (the Adhvaryu) makes reverence.—(Taking the *juhū* in his right hand) he says: "O *juhū*, come hither; Agni summons thee for the sacrifice to the gods."[60] (And taking the *upabhṛt* in his left hand, he says:) "O *upabhṛt*, come hither; the god Savitar summons thee for the sacrifice to the gods."[61] Verily the *juhū* belongs to Agni, (and) the *upabhṛt* belongs to Savitar. It is with these

[56] These two kindling-sticks are to be used for the two *āghāras*, the two libations of butter (*cf.* Āp. 2.9.9). They are put upright in order to smite away the Rakṣases upwards (*cf.* TS. 2.6.6.3).

[57] The text of the *saṃpraiṣa* (the order) of the Adhvaryu is the same in Tait.-Br. 3.3.7.3 and in Śālīki (see Baudh. 20.12), but it is different in Baudh. 1.15, Āp. 2.12.10, Hiraṅyakeśin, Aupamanyava (see Baudh. 20.12), and in the Mānava Śrautasūtra. In Baudh., it is: *agnīd agnīṃs tristriḥ saṃmṛḍḍhi*. In Āp., Hiraṇyakeśin, Aupamanyava, and Mānava, it is *agnīt paridhīṃś cā 'gniṃ ca tristriḥ saṃmṛḍḍhi*. I think, however, that the text of the Tait.-Br. is the original one, and that it was changed because of the anomaly of *tristriḥ* used with the singular *agnim*. My interpretation is based on the following facts: (1) all texts agree in stating that, after the *saṃpraiṣa* of the Adhvaryu, the Āgnīdhra sweeps the three enclosing sticks; (2) the TS. (2.5.11.6) does not mention the sweeping of the fire; (3) it seems difficult to imagine how one could really sweep the blazing fire; (4) the iterative compound, which has a distributive meaning, clearly indicates that the real object of *saṃmṛḍḍhi* is a plural, i.e., I think, *paridhīn*.—According to Baudhāyana, the *saṃpraiṣa* of the Adhvaryu is *agnīd agnīṃs tristriḥ saṃmṛḍḍhi*, and after that, the Āgnīdhra sweeps three times each of the *paridhis*, and fans (but does not sweep) three times the Āhavanīya fire.

[58] TS. 1.1.12.a.

[59] TS. 1.1.12.b.

[60] TS. 1.1.12.c.

[61] TS. 1.1.12.d.

two (formulas) that he (the Adhvaryu), having been impelled (by those two deities, Agni and Savitar), takes these two (offering-spoons).—(When he is about to step southwards in front of the offering-spoons and behind the middle enclosing-stick, which is on the west side of the Āhavanīya fire,) he (the Adhvaryu) says: "O Agni and Viṣṇu, let me not step down upon you."[62] Agni (who is represented by the Āhavanīya fire) is in front (i.e. in the east). Viṣṇu, the sacrifice, (who is represented by the offering-spoons) is behind (i.e. in the west). It is after having announced it to those two that he walks over (southwards, between them). He says: "Be ye parted, scorch me not."[63] (Thus he says) in order to avoid injury. He says: "Make ye two a place for me, ye place-makers."[64] This he says as a prayer.

(*f*) (Taking his place at the southwestern corner of the Āhavanīya fire place, and standing,) he says: "Thou art the abode of Viṣṇu."[65] Verily Viṣṇu is the sacrifice; and certainly the sacrifice is the unconquered place of the gods. (Consequently) it is on the unconquered place of the gods that he stands. He says: "Hence Indra wrought heroic deeds."[66] (By saying that) he bestows manly power (*indriyam*) on the Sacrificer. (Then, standing erect, he pours out, with the *juhū*, the libation of butter into the fire, and) he says: "Standing erect, the religious service, having grasped that which touches heaven, —"[67] (This he says) for success. (Formerly) having taken fast hold of the libation of butter, while it was offered, the gods, at that point of time (i.e. immediately) went to the heavenly world. Evidently indeed the Sacrificer (also) goes to the heavenly world; and it is by means of the successful sacrifice that the Sacrificer goes to the heavenly world. He (the Adhvaryu, continuing,) says: "— the sacrifice of the lord of the sacrifice does not stumble, —"[68] (Thus he says) in order to avoid painful occurrence. And he says: "— being accompanied by Indra. Svāhā!"[69] (By saying that) he bestows manly power on the Sacrificer. (Lifting up the *juhū*) he says: "The great light."[70] Verily the great light is the heavenly world. (Thus he says) in order to obtain the heavenly world (for the Sacrificer).

(*g*) (Then he walks back northwards, carefully avoiding bringing the two spoons into contact.) Verily the *juhū* has the Sacrificer for its deity, the *upabhṛt* has his rival for its deity, (and) the butter libation is the vital breath. If he (the Adhvaryu) should bring (the *juhū* and the *upabhṛt*) into contact, he would put the vital breath of this one (i.e. of the Sacrificer) into his rival. He walks over (northwards) without bringing (the two spoons) into contact. (By doing thus) he puts the vital breath into the Sacrificer. (Speaking for the Sacrificer,) he (the Adhvaryu) says: "Guard me, O Agni, from evil action; give me a share in good action."[71] Verily Agni is a means of purification. Evil action is deceit, falsehood. Good action is upright action, truthfulness. It is Agni, indeed, who guards him (the Sacrificer) from deceit, falsehood, bad action, (and) gives him a share in upright action, truthfulness, good action. That is the reason why he thus prays. It is in order to protect himself (i.e. the Sacrificer).

(*h*) (The Adhvaryu then anoints the *dhruvā*, the largest offering-spoon, i.e. he pours the rest of the melted butter from the *juhū* into the *dhruvā*.) Verily the *āghāra* (the butter libation) is the head of the sacrifice, (and) the *dhruvā* is the trunk of its body. Having offered the libation of butter, he (the Adhvaryu) anoints the *dhruvā*. (By doing that) he puts the head of the sacrifice on the trunk of its body. He anoints (the *dhruvā*) twice, for (the vital breaths,) the *prāṇa* (outbreath) and the *apāna* (inbreath) are two. On this subject (however) they say (i.e. some authorities say): "He should anoint (the *dhruvā*) three times, for the head consists of three parts; (and) this (i.e. the libation of butter) is the head of the sacrifice as it were; and verily the vital breaths are three (*prāṇa*, *apāna*, and *vyāna*). (Consequently, by anointing the *dhruvā* three times,) he puts the (three) vital breaths into him (i.e. into the Sacrificer)." (Anointing the *dhruvā*) he says: "Thou art the head of Makha. Let the light anoint itself with light." (By saying that) he bestows light upon him (the Sacrificer) from above. (And he says that) for the revealing of the heavenly world.

3.3.8

(*a*) dhíṣṇiyā vâ eté nyùpyante, yád brahmâ, yád dhótā, yád adhvaryúḥ, yád agnít, yád yája-

[62] TS. 1.1.12.e.
[63] TS. 1.1.12.f.
[64] TS. 1.1.12.g.
[65] TS. 1.1.12.h.
[66] TS. 1.1.12.i.
[67] TS. 1.1.12.k.
[68] TS. 1.1.12.l.
[69] TS. 1.1.12.m.
[70] TS. 1.1.12.n.
[71] TS. 1.1.12.o.

mānaḥ; tán yád antareyát, yájamānasya prāṇánt sáṃkarṣet, pramāyukaḥ syāt; purodāśam apagṛhya sáṃcaraty adhvaryúḥ [1], yájamānāyai 'vá tál lokáṁ śiṁṣati, nā 'sya prāṇánt sáṃkarṣati, ná pramāyuko bhavati.

(*b*) purástāt pratyáṅṅ āsīnaḥ, iḍāyā iḍām ādadhati, hástyāṁ hótre; paśávo vā iḍā, paśávaḥ púruṣaḥ, paśúṣv evá paśún prátiṣṭhāpayati; iḍāyai vā eṣā prájātiḥ [2], tāṃ prájātiṃ yájamānó 'nu prájāyate; dvír aṅgúlāv anakti párvaṇoḥ, dvipād yájamānaḥ, prátiṣṭhityai; sakṛd úpastṛṇāti, dvír ādadhāti, sakṛd abhíghārayati; catúḥ sáṃpadyate, catvári vái paśóḥ pratiṣṭhānāni; yāvān evá paśúḥ, tám úpahvayate [3]; múkham iva práty úpahvayeta, saṃmukhán evá paśún úpahvayate.

(*c*) paśávo vā iḍā, tásmāt sā 'nvārábhyā, adhvaryúnā ca yájamānena ca; úpahūtaḥ paśumān asānī 'ty āha, úpa hy ènau hváyate hótā, iḍāyai devátānām upahavé; úpahūtaḥ paśumān bhavati, yá eváṃ véda [4]; yāṃ vái hástyām iḍām ādádhāti, vācáḥ sā bhāgadhéyam, yām upahváyate, prāṇānāṁ sā, vācaṃ cai 'vá prāṇāṁś cā 'varundhe.

(*d*) átha vā etárhy úpahūtāyām iḍāyām, purodāśasyai 'vá barhiṣádo mīmāṁsā; yájamānaṃ devā abruvan, havír no nírvapé 'ti, nā 'hám abhāgó nírvapsyāmī 'ty abravīt [5]; ná máyā 'bhāgáyā 'nuvakṣyathé 'ti vāg abravīt; nā 'hám abhāgā puro 'nuvākyā bhaviṣyāmī 'ti puro 'nuvākyā; nā 'hám abhāgā yājyā bhaviṣyāmī 'ti yājyā; ná máyā 'bhāgéna vāṣaṭkariṣyathé 'ti vaṣaṭkāraḥ; yád yajamānabhāgáṃ nidhāya purodāśaṃ barhiṣádaṃ karóti, tán evá tád bhāgínaḥ karoti.

(*e*) caturdhā karoti, cátasro díśaḥ, dikṣv èvá prátitiṣṭhati; barhiṣádaṃ karoti [6], yájamāno vái purodāśaḥ, prajā barhíḥ, yájamānam evá prajāsu prátiṣṭhāpayati, tásmād asthnā 'nyāḥ prajāḥ pratitíṣṭhanti, māṁsénā 'nyāḥ; átho khálv āhuḥ, dákṣiṇā vā etā haviryajñásya 'ntarvedy ávarudhyante, yát purodāśaṃ barhiṣádaṃ karótī 'ti caturdhā karoti, catvāro hy èté haviryajñásya rtvíjaḥ [7], brahmā hótā 'dhvaryúr agnīt; tám abhímṛśet, idáṃ brahmāṇaḥ, idáṁ hótuḥ, idám adhvaryóḥ, idám agnídha íti; yáthai 'vā 'dáḥ saumyé 'dhvaré, ādéśam ṛtvígbhyo dákṣinā nīyánte, tādṛg evá tát.

(*f*) agnídhe prathamāyā "dadhāti [8], agnímukhā hy ṛddhiḥ, agnímukhām evá rddhiṃ yájamāna ṛdhnoti.—sakṛd upastīrya dvír ādádhat, upastīrya dvír abhíghārayati; ṣáṭ sáṃpadyante, ṣáḍ vā ṛtávaḥ, ṛtūn evá prīṇāti.

(*g*) vedéna brahmáṇe brahmabhāgáṃ párihārati, prājāpatyó vái vedáḥ, prājāpatyó brahmā [9], savitā yajñásya prásūtyai; átha kāmam anyéna; táto hótre, mádhyaṃ vā etád yajñásya, yád dhótā, madhyatā evá yajñáṃ prīṇāti; áthā 'dhvaryáve, pratiṣṭhā vā eṣā yajñásya, yád adhvaryúḥ; tásmād dhaviryajñásyai 'tām evā "vṛtam ánu [10], anyā dákṣiṇā nīyante, yajñásya prátiṣṭhityai.

(*h*) agním agnīt sakṛt-sakṛt sáṃmṛḍḍhī 'ty āha, párāṅ iva hy ètárhi yajñáḥ.—iṣitā dáivyā hótāra íty āha, iṣitáṁ hí kárma kriyáte; bhadravācyāya; préṣito mānuṣaḥ sūktavākāya, sūktā brūhī 'ty āha, āśíṣam evái 'tām āśāste.

(*i*) svagā dáivyā hótṛbhya íty āha, yajñám evá tát svagā karoti; svastír mānuṣebhya íty āha, āśíṣam evái 'tām āśāste; śaṃyór brūhī 'ty āha, śaṃyúm evá bārhaspatyāṃ bhāgadhéyena sámardhayati [11].

[This chapter contains ritual and theological explanations referring to the following rites: the Adhvaryu walks about in order to give a portion of the *iḍā* to the four priests and the Sacrificer, and he avoids going between them; he puts the *avāntareḍā* in the hand of the Hotar; the Hotar calls the *iḍā*; the Adhvaryu recites a formula; the Adhvaryu places separately the share of the Sacrificer; he puts the sacrificial cake on the sacrificial grass; he divides the sacrificial cake into four parts; the Sacrificer touches the four parts of the sacrificial cake, assigning one to each of the four priests; the Adhvaryu gives to the Āgnīdhra his share first; he puts the share of the Brahmán on the *veda* and carries it to him; he gives to the Hotar his share, and finally to himself his share; he orders the Āgnīdhra to sweep the enclosing-sticks. After the *anuyājas*, he addresses the Hotar, and the Hotar recites the *sūktavāka*. The Adhvaryu orders the Hotar to recite the *śaṃyoḥ*, i.e. the invocation of health and wealth.]

(*a*) Verily these ones, namely the Brahmán, the Hotar, the Adhvaryu, the Āgnīdhra, and the Sacrificer (who are about to receive a portion of the *iḍā*) are the Dhiṣṇiyas (the altars) that are bestrewed (with sand).[72] If the Adhvaryu (walking

[72] Or more literally: "Verily, (as) Dhiṣṇiyas, these ones are bestrewed, namely the Brahmán, the Hotar, the Adhvaryu, the Āgnīdhra, and the Sacrificer."—The Dhiṣṇiyas are small altars, i.e. heaps of earth which are bestrewed with sand. Although Dhiṣṇiyas are not made for the full-moon and new-moon sacrifices, but only for the Soma sacrifices, the Brahmán, the Hotar, the Adhvaryu, the Āgnīdhra, and the Sacrificer, who are about to receive a portion of the *iḍā*, are here identified with the Dhiṣṇiyas,

about in order to give a portion of the *iḍā* to those five, i.e. the four priests and the Sacrificer,) were to go between them, he would shrink the vital breaths of the Sacrificer, and he (the Sacrificer) would be liable to die. The Adhvaryu walks about after having taken away the sacrificial cake. By doing so, he leaves an open place for the Sacrificer. He does not shrink his vital breaths. (And) he (the Sacrificer) is not liable to die.[73]

(*b*) Sitting in front (of the *iḍā*), with his face turned westwards, he (the Adhvaryu) puts the *iḍā* of the *iḍā* (i.e. the *avāntareḍā*, which is a portion of the *iḍā*) in the hand of the Hotar. Verily the *iḍā* is cattle, (and) the man (i.e. the Hotar) is cattle. (Consequently) he (the Adhvaryu, by putting the *avāntareḍā* in the hand of the Hotar,) firmly establishes cattle in cattle. This (i.e. the *avāntareḍā*) is the offspring of the (common) *iḍā*. As a consequence of this procreation, the Sacrificer procreates offspring. Twice he (the Adhvaryu) anoints the (Hotar's) (fore)finger, (i.e. he separately anoints) the two joints (of it). The Sacrificer has two feet. It is in order that he may have a firm stand (that the Adhvaryu does that).—Once he (the Adhvaryu) pours out clarified butter so as to form a lower layer. Twice he puts (a portion of the *iḍā* in the hand of the Hotar). Once he pours a libation of butter (on it). This amounts to four (operations). Verily the feet of cattle are four. (Consequently, when the Hotar calls the *iḍā*, which is identified with cattle,) he calls the cattle just as they are (just as great as they are). He (the Hotar) should call (the *iḍā*, which is in his hand,) towards his mouth as it were. (In doing that) he is indeed calling the cattle that are facing him.[74]

(*c*) Verily the *iḍā* is cattle. Therefore it should be seized from behind by the Adhvaryu and the Sacrificer. He (the Adhvaryu) says: "Having been called, may I be rich in cattle."[75] Verily, the Hotar calls (also) those two (the Adhvaryu and the Sacrificer) when he calls the deities of the *iḍā*.[76] Having been called, he becomes rich in cattle, he (the Sacrificer) who thus knows. Verily the *iḍā* that he (the Adhvaryu) puts in the hand (of the Hotar) is the share of Speech. The one he (the Hotar) calls is (the share) of the vital breaths. (Consequently) he (the Sacrificer) obtains speech and life.

(*d*) And now, a reflection concerning the sacrificial cake that is put on the sacrificial grass after the *iḍā* has been called.—The gods said to the Sacrificer: "Offer us the oblation." He said: "If I do not receive a share (of it), I shall not offer it." The Speech said: "If I do not receive a share (of it), you will not be invited by me." The *puro 'nuvākyā* (the invitation-verse) said: "If I do not receive a share (of it), I shall not be the *puro 'nuvākyā* (for you)." The *yājyā* (the oblation-verse) said: "If I do not receive a share (of it), I shall not be the *yājyā* (for you)." The *vaṣaṭkāra* (the exclamation *vaṣaṭ*) said: "If I do not receive a share (of it), I shall not utter the *vaṣaṭkāra* for you."—When he (the Adhvaryu) places (separately) the share of the Sacrificer, and puts the sacrificial cake on the sacrificial grass, he (by doing that) causes these ones (i.e. the Sacrificer, the Speech, the *puro 'nuvākyā*, the *yājyā*, and the *vaṣaṭkāra*) to have a share (of the oblation).

(*e*) He divides (the sacrificial cake) into four parts. The quarters are four. (Consequently, by the fact that the cake is divided into four parts,) he (the Sacrificer) is firmly established in the (four) quarters. He (the Adhvaryu) puts (the sacrificial cake) on the sacrificial grass. Verily the sacrificial cake is (i.e. represents) the Sacrificer, (and) the sacrificial grass is (i.e. represents) the offspring (of the Sacrificer). (Consequently) he (the Adhvaryu, by putting the cake on the sacrificial grass,) firmly establishes (the authority of) the Sacrificer over his children. (And) therefore (i.e. because the cake, which is hard, is placed on the sacrificial grass, which is soft,) some children stand firm on account of

which are covered with sand. And the Dhiṣṇiyas are identified with the vital breaths, for it is said in TS. (6.3.1.5): "The Dhiṣṇiyas are the vital breaths."

[73] In his commentary on this passage, Sāyaṇa says: *te ca dhiṣṇiyāḥ somayāge vedikāsadṛśā mṛnmayāḥ kriyante . . . , teṣāṃ ca dhiṣṇiyānām atikramaṇaṃ tatrai 'va niṣiddham . . . , tadvad atrā 'pī 'ḍābhāgabhakṣaṇārthaṃ vedyā uttarabhāge sthitānāṃ brahmādīnāṃ madhye saṃcāre prāṇāpaharaṇaṃ badhakam upanyasya tatpariharāya bhakṣyaṃ puroḍāśabhāgam apacchidya tebhya pradānāya haste dhṛtvā saṃcared iti vidyate, tena yajñavighnābhāvād yajamānasya svargalokam avaśeṣayati, iha loke prāṇabādho na bhavati.*—The meaning of the passage is not clear. Its source certainly is TS. 6.3.1.5, which deals with the Soma sacrifice: *yád adhvaryúḥ pratyáṅ dhíṣṇiyān atísarpet prāṇáṅt sáṃkarṣet, pramā́yukaḥ syāt.*

[74] The text is obscure because of its conciseness.—*Cf.* Āp. 24.14.14. *Cf.* Āśvalāyana Śrautasūtra 1.7.6 and Śāṅkhāyana Śrautasūtra 1.10.7.

[76] *Cf.* Āp. 3.2.8.c.

[75] *Cf.* TS. 2.6.7.4: *daívyā adhvaryáva úpahūtā úpahūtā manuṣyā́ ity āha, devamanuṣyā́n evó 'pahvayate, yá imā́ṃ yajñā́m ávān yé yajñápatiṃ várdhān ity āha yajñā́ya cai 'vá yájamānāya cā "śíṣam ā́śāste.*

their bones, and some on account of their flesh.—And they say (i.e. some authorities say): "Verily, when he (the Adhvaryu) puts the sacrificial cake on the sacrificial grass (inside the *vedi*), these ones (i.e. the four parts of the cake) are secluded inside the *vedi* as the *dakṣiṇās* (the sacrificial fees) for the *haviryajña* (i.e. for the offering of the oblation of the cake)." He (the Adhvaryu) divides (the cake) into four parts, for the officiating priests of the *haviryajña* are four: the Brahmán, the Hotar, the Adhvaryu, and the Āgnīdhra. He (the Sacrificer) should touch (the four parts of) this (sacrificial cake), saying: "This is (the share) of the Brahmán; this, of the Hotar; this, of the Adhvaryu; this, of the Āgnīdhra." Just as, there, at the Soma festival, it is after they have been assigned to the officiating priests, that the *dakṣiṇās* are brought forward, just like that is that (which is done here).[77]

(*f*) He (the Adhvaryu) gives to the Āgnīdhra (his share) first. For success begins with Agni. (And consequently, when the Adhvaryu is doing thus,) the Sacrificer accomplishes the success that begins with Agni. Having poured out clarified butter once, in order to form a lower layer, he (the Adhvaryu) puts twice (a portion of the cake in the hand of the Āgnīdhra); and having poured (again) clarified butter in order to form a lower layer, he pours twice a libation of butter. This amounts to six (operations). Verily the Seasons are six. (Consequently, by doing so,) he gratifies the Seasons.

(*g*) By means of the *veda* (i.e. on the *veda*) he (the Adhvaryu) carries around to the Brahmán the share of the Brahmán.[78] Verily the *veda* is of Prajāpati's nature, and the Brahmán is of Prajāpati's nature. He is the impeller for the impulsion to be given to the sacrifice.—And by means of something else (i.e. not on the *veda*, but probably in a vessel), at will (the Adhvaryu brings to each of the others his share).[79] Then (he gives) to the Hotar (his share). Verily the Hotar is the middle of the sacrifice. (Consequently, by giving to the Hotar his share,) he gratifies the sacrifice in the middle. Then (he gives) to the Adhvaryu (i.e. to himself) (his share). Verily the Adhvaryu is the final support[80] of the sacrifice. Therefore it is according to this series of operations of the *haviryajña* that the other *dakṣiṇās* are brought (and distributed), for the final support of the sacrifice.

(*h*) (After the Adhvaryu has cooked the *anvāhārya* porridge, and the Sacrificer has given it as a sacrificial fee to the four priests, the Adhvaryu addresses the Āgnīdhra.) He (the Adhvaryu) says: "Agnīdh, sweep the fire (i.e. the three enclosing-sticks of the fire) once each.[81] For now the sacrifice is going away as it were.—(After the three *anuyājas* or after-offerings have been performed, and the enclosing-sticks and the *prastara* have been anointed, the Adhvaryu addresses the Hotar.) He (the Adhvaryu) says: "The divine Hotars are summoned —" (Thus he says) for it is after being summoned that the sacred work (i.e. the sacrifice) is performed. He says: "— for the auspicious proclamation; the human (Hotar) is summoned for the recitation of the good words (*sūktavāka*). Recite the good words." This he says as a prayer.

(*i*) (After the Adhvaryu has thrown the *prastara* into the Āhavanīya fire, the *śaṃyuvāka*, i.e. the invocation of health and wealth, takes place.) He (the Adhvaryu) says: "Svagā! (Hail!) to the divine Hotars!" By saying that, it is over the sacrifice indeed that he utters the holy exclamation *svagā*. He says: "Welfare to the human (Hotars)!" This he says as a prayer. (Then, addressing the Hotar,) he says: "Recite the *śaṃyoḥ* (i.e. the invocation of health and wealth)." (By saying that) he gives to Śaṃyu Bārhaspatya his share.[82]

3.3.9

(*a*) átha srúcāv anuṣṭúgbhyāṃ vâjavatībhyāṃ vyūhati; pratiṣṭhá vâ anuṣṭúk, ánnaṃ vâjaḥ prátiṣṭhityai, annádyasyâ 'varuddhyai; prácīṃ juhúṃ ūhati, jātán evá bhrātṛvyān práṇudate; pratícīm upabhṛtam, janiṣyámāṇān evá prátinudate; sá víṣūca evâ 'póhya sapátnān yájamānaḥ, asmín loké prátitiṣṭhati [1]; dvábhyām, dvípratiṣṭho hí.

(*b*) vásubhyas tvā rudrébhyas tvā "dityébhyas tvé 'ty āha; yathāyajúr evái 'tát; srukṣú prastarám anakti; imé vái lokâḥ srúcaḥ, yájamānaḥ

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[77] *ādéśam* is an interesting example of the gerund in *am*.

[78] The meaning of this is that, in order to bring the Brahmán's share to the Brahmán, who sits on the southern side of the Āhavanīya fire, the Adhvaryu, coming from the western side of it, walks around, passing in front of it.

[79] This interpretation is doubtful because of the conciseness of the text.

[80] According to Sāyaṇa *pratiṣṭhā* here means *samāpti* (conclusion).

[81] *Cf.* note on 3.3.7.d.

[82] For the *mantras* of the *śaṃyuvāka* see Tait.-Br. 3.5.11.1 and 3.5.12.1. For the legend of Śaṃyu Bārhaspatya see TS. 2.6.10.

prastaráḥ; yájamānam evá téjasā 'nakti, tredhá 'nakti, tráya imé lokáḥ [2], ebhyá evái 'naṃ lokébhyo 'nakti, abhipūrvám anakti, abhipūrvám evá yájamānaṃ téjasā 'nakti; aktáṁ ríhāṇā íty āha, téjo vá ájyam, yájamānaḥ prastaráḥ, yájamānam evá téjasā 'nakti; viyántu váya íty āha, váya evái 'naṃ kṛtvá, suvargáṃ lokáṃ gamayati [3]; prajáṃ yóniṃ má nírmṛkṣam íty āha, prajáyai gopīthāya; ápyāyantām ápa óṣadhaya íty āha, ápa eváu 'ṣadhīr ápyāyayati.

(*c*) marútāṃ pṛṣatayaḥ sthé 'ty āha, marúto vái vṛṣṭyā īśate, vṛṣṭim evá 'varundhe; dívaṃ gaccha táto no vṛṣṭim érayé 'ty āha, vṛṣṭir vái dyáuḥ, vṛṣṭim evá 'varundhe [4]; yávad vá adhvaryúḥ prastaráṃ prahárati, távad asyá "yur mīyate; āyuṣpá agne 'sy áyur me pāhí 'ty āha, áyur evá "tmán dhatte; yávad vá adhvaryúḥ prastaráṃ prahárati, távad asya cákṣur mīyate; cakṣuṣpá agne 'si cákṣur me pāhí 'ty āha, cákṣur evá "tmán dhatte.

(*d*) dhruvá 'sí 'ty āha prátiṣṭhityai; yáṃ paridhíṃ paryádhatthā íty āha [5], yathāyajúr evái 'tát, ágne deva paṇíbhir vīyámāṇa íty āha, agnáya evái 'naṃ júṣṭaṃ karoti, táṃ ta etám ánu jóṣaṃ bharāmí 'ty āha, sajātán evá 'smā ánukān karoti, né 'd eṣá tvád apacetáyātā íty āhá 'nukhyātyai, yajñásya pátha úpa sámitam íty āha, bhūmánam evó 'paiti, paridhín práharati, yajñásya sámiṣṭyai [6].

(*e*) srúcau sáṃ prásrāvayati, yád evá tátra krūrám, tát téna śamayati; juhvám upabhṛtam, yajamānadevatyà vái juhū́ḥ, bhrātṛvyadevatyò 'pabhṛt, yájamānāyai 'vá bhrātṛvyam úpastiṃ karoti; saṁsrāvábhāgāḥ sthé 'ty āha, vásavo vái rudrá ādityáḥ saṁsrāvábhāgāḥ, téṣāṃ tád bhāgadhéyam [7], tán evá téna prīṇāti; vaiśvadevyá rcá, eté hí víśve devā́ḥ; triṣṭúg bhavati, indriyáṃ vái triṣṭúk, indriyám evá yájamāne dadhāti.

(*f*) agnér vām ápannagṛhasya sádasi sādayāmí 'ty āha, iyáṃ vá agnír ápannagṛhaḥ, asyá evái 'ne sádane sādayati; sumnáya sumninī sumné mā dhattam íty āha [8], prajá vái paśávaḥ sumnám, prajám evá paśū́n ātmán dhatte; dhurí dhuryàu pātam íty āha, jāyāpatyór gopīthāya.

(*g*) ágne 'dabdhāyo 'śītatano íty āha, yathāyajúr evái 'tát; pāhí mā 'dyá divā́ḥ pāhí prásityai pāhí dúriṣṭyai pāhí duradmanyái pāhí dúṣcaritād íty āha, āśíṣam evái 'tám āśāste; ávipaṃ naḥ pitúṃ kṛṇu suṣádā yóniṁ svā́hé 'tī 'dhmasaṃvṛścanāny anvāhāryapácane 'bhyādhāya phalīkaraṇahomáṃ juhoti; átiriktāni vá idhmasaṃvṛścanāni [9], átiriktāḥ phalīkáraṇāḥ, átiriktam ājyoccheṣaṇám, átirikta evá 'tiriktaṃ dadhāti, átho átiriktenai 'vá 'tiriktam āptvá 'varundhe.

(*h*) védir devébhyo nílāyata, táṃ vedéná 'nvavindan; vedéna védiṃ vividuḥ pṛthivím, sá paprathe pṛthivī́ pā́rthivāni, gárbhaṃ bibharti bhúvaneṣv antáḥ, táto yajñó jāyate viśvadā́nir íti purástāt stambayajúṣo vedéna védiṁ sáṃmārṣṭy ánuvittyai [10]; átho yád vedáś ca védiś ca bhávataḥ, mithunatvā́ya prájātyai; prajā́pater vá etā́ni śmáśrūṇi, yád vedáḥ; pátniyā upástha ā́syati, mithunám evá karoti, vindáte prajā́m.

(*i*) vedáṁ hótā" "havanīyāt stṛṇánn eti; yajñám evá tát sáṃtanoty ó 'ttarasmād ardhamāsā́t, táṁ sáṃtatam úttare 'rdhamāsá álabhate [11], táṃ kālé-kāla ágate yajate.

(*j*) brahmavādíno vadanti, sá tvá adhvaryúḥ syāt, yó yáto yajñáṃ prayuṅkté, tád enaṃ pratiṣṭhápáyatí 'ti; vā́tād vá adhvaryúr yajñáṃ práyuṅkte; dévā gātuvido gātúṃ vittvá gātúm ité 'ty āha; yáta evá yajñáṃ prayuṅkté, tád enaṃ prátiṣṭhāpayati; prátitiṣṭhati prajáyā paśúbhir yájamānaḥ [12].

[This chapter contains explanations referring to the following rites: the Adhvaryu separates the *juhū* and the *upabhṛt;* by means of the *juhū* he anoints the three enclosing-sticks; he anoints the *prastara;* he throws the *prastara* into the Āhavanīya fire; he touches the earth. While the Hotar recites the *śaṃyuvāka*, the Adhvaryu throws the enclosing-sticks into the Āhavanīya fire; he pours into the *juhū* the remainder of the oblation left in the *upabhṛt;* he pours the remainders of the oblation into the fire on the enclosing-sticks, and addresses the Viśve Devāḥ; he puts the *juhū* and the *upabhṛt* on the yoke of the cart; he offers, in the Dakṣiṇāgni, the chaff produced by the husking of the rice. The Hotar throws the *veda* in the lap of the Sacrificer's wife; strewing the grass-stems that compose the *veda*, the Hotar walks from the Gārhapatya to the Āhavanīya. The Adhvaryu offers to Vāta the oblation called *samiṣṭayajus.*]

(*a*) Then[83] he (the Adhvaryu) separates the two sacrificial spoons (i.e. the *juhū* and the *upabhṛt*) with the two Anuṣṭubh stanzas that contain the word *vāja* (strength).[84] Verily the

[83] According to Āpastamba and Baudhāyana the rite that consists in separating the two spoons and the rite that consists in anointing the enclosing-sticks and the *prastara* take place before the *sūktavāka.*

[84] These two stanzas are TS. 1.1.13.a–b: "With the impulse of strength, by elevation, Indra has lifted me up; then he has made my rivals lower by pressing them down.—

Anuṣṭubh is firm standing; (and) *vāja* (strength) is food for firm standing. It is in order to obtain food (for the Sacrificer) (that the Adhvaryu recites these two Anuṣṭubh stanzas). He moves the *juhū* forwards (i.e. eastwards). (By doing so) he pushes away the (Sacrificer's) present enemies. He moves the *upabhṛt* backwards (i.e. westwards). (By doing so) he pushes back the (Sacrificer's) future enemies. So the Sacrificer (by the interposition of the Adhvaryu) having pushed away his enemies on every side, is firmly established in this world. (The Adhvaryu separates the spoons) with two (stanzas), for he (the Sacrificer) is two-legged.

(*b*) (The Adhvaryu then sprinkles the *upabhṛt* with water, and puts it in its former place; then, by means of the *juhū*, he anoints the three enclosing-sticks of the fire, and doing so) he says: "To the Vasus thee, to the Rudras thee, to the Ādityas thee!"[85] This (i.e. the meaning of this) is according to the text of the formula.—(Then) he anoints the *prastara* in the (three) spoons. Verily the sacrificial spoons are these (three) worlds. (And) the *prastara* is (i.e. represents) the Sacrificer. (Consequently, by anointing the *prastara*,) he anoints the Sacrificer with fiery energy. He anoints it (i.e. the *prastara*) three times. These worlds are three. (Consequently, inasmuch as the Adhvaryu anoints the *prastara* three times,) he anoints him (i.e. the Sacrificer) for these (three) worlds. He anoints it (i.e. the *prastara*) in regular order (i.e. first the tip of it in the *juhū*, then the middle of it in the *upabhṛt*, and finally the lower part of it in the *dhruvā*). (Consequently) he anoints the Sacrificer with fiery energy (for the three worlds) in regular order. (As he thus anoints the *prastara* three times,) he says (first): "Licking the anointed one, —"[86] Verily clarified butter is fiery energy. (And) the *prastara* is (i.e. represents) the Sacrificer. (Consequently, by anointing the *prastara* with clarified butter, and by saying these words,) he (the Adhvaryu) anoints the Sacrificer with fiery energy. (And) he says: "— let the birds enjoy it."[87] (By saying that) he makes him (i.e. the Sacrificer) a bird, and makes him go to the heavenly world. (Second) he says: "May I not brush away offspring and its source."[88] Thus he says for the protection of the (Sacrificer's) offspring. (Thirdly) he says: "Let waters and plants swell."[89] (By saying that) he causes waters and plants to swell.

(*c*) (The Adhvaryu then throws the *prastara* into the Āhavanīya fire, and, addressing the grass-stems that constitute the *prastara*,) he says: "Ye are the spotted steeds of the Maruts."[90] Verily the Maruts are masters of the rain. (Consequently, by saying that,) he obtains rain (for the Sacrificer). He says: "Go to the sky; thence bring us rain."[91] Verily the sky is rain. (Consequently, by saying that,) he obtains rain.—Verily, as far as the Adhvaryu throws the *prastara*, so far his life is diminished. (Therefore) he says: "Thou art the protector of life, O Agni, protect my life."[92] (By saying that) he puts life in himself.—Verily, as far as the Adhvaryu throws the *prastara*, so far his faculty of seeing is diminished. (Therefore) he says: "Thou art the protector of the eye, O Agni, protect my eye."[93] (By saying that) he puts the faculty of seeing in himself.

(*d*) (Touching the earth inside the *vedi*) he (the Adhvaryu) says: "Thou art firm."[94] (He says that) in order to obtain a firm stand (for the Sacrificer). (Then, while the Hotar recites the *śaṃyuvāka*, the Adhvaryu throws the enclosing-sticks into the Āhavanīya fire.) (Throwing the middle one,) he says: "The fence which thou didst put around thee, —"[95] This (i.e. the meaning of this) is according to the text of the formula. He says: "— when, O god Agni, thou wast beset by the Paṇis, —"[96] (By saying that) he makes that (fence) agreeable to Agni. He says: "— that do I bring here to thee according to thy wish."[97] (By saying that) he makes the kinsmen (of the Sacrificer) subordinate to him. He says: "It should not divert its thought from thee (it should not abandon thee)."[98] (Thus he says) for the revealing (of the fire by the enclosing-stick [?]). (Throwing the two other enclosing-sticks into the fire) he says: "Go ye two together to the place of the sacrifice (i.e. there where the

By elevation and by pressing down, the gods have increased the Bráhman (the holy power of the sacred word); then Indra and Agni have scattered my rivals on every side."

[85] TS. 1.1.13.c.
[86] TS. 1.1.13.d.
[87] TS. *ibidem*.
[88] TS. 1.1.13.e.
[89] TS. 1.1.13.f.
[90] TS. 1.1.13.g.
[91] TS. 1.1.13.h.
[92] TS. 1.1.13.i.
[93] TS. 1.1.13.k.
[94] TS. 1.1.13.l.
[95] TS. 1.1.13.m.
[96] TS. *ibidem*.
[97] TS. *ibidem*.
[98] TS. *ibidem*.

sacrifice goes)."[99] (By saying that) he obtains wealth (for the Sacrificer). He throws the (three) enclosing-sticks (into the fire) for the completion of the sacrifice.

(*e*) (Then) he causes the two spoons to shed together the remainders of the oblation (into the fire). By doing that he appeases whatever cruelty there is there. (First, he pours out the remainder left in) the *upabhṛt* into the *juhū*. Verily the *juhū* has the Sacrificer as its deity; the *upabhṛt* has his rival as its deity. (Consequently, by pouring the remainder left in the *upabhṛt* into the *juhū*,) he (the Adhvaryu) makes the (Sacrificer's) rival submissive to the Sacrificer. (Then,) pouring the remainders of the oblation into the fire, on the enclosing-sticks,) he says (addressing the Viśve Devāḥ): "You are the sharers in the remainders of the oblation [, the gods (who are) strong by the invigorating sap (of the oblation), (who are) sitting on the *prastara*, (who are) sitting on the sacrificial strew. Accepting these words, do ye all, seated on the strew, enjoy yourselves]."[100] Verily the sharers of the remainders are the Vasus, the Rudras, and the Ādityas. The remainders are their share. (Consequently) by that (i.e. by offering them the remainders of the oblation, and by uttering that formula,) it is these indeed he gratifies. (He addresses them with a stanza which (inasmuch as it contains the word *viśve* and the word *devāḥ*) is sacred to the Viśve Devāḥ. For these ones (the Vasus, the Rudras, and the Ādityas) are the Viśve Devāḥ (the All-Gods). It is a Triṣṭubh stanza. Verily the Triṣṭubh (which is sacred to Indra) is manly power (*indriyam*). (By the fact that he recites a Triṣṭubh stanza) he (the Adhvaryu) puts manly power into the Sacrificer.

(*f*) (Being about to perform the *patnīsaṃyājas*, which consist in an offering to Soma, an offering to Tvaṣṭar, an offering to the wives of the gods, and an offering to Agni Gṛhapati, the Adhvaryu, the Hotar, and the Āgnīdhra betake themselves to the Gārhapatya fire.) (The Adhvaryu then puts the *juhū* and the *upabhṛt* on the yoke of the cart which stands behind the Gārhapatya, and, doing that,) he says: "I set you both in the seat of Agni (the Fire), whose abode is firm."[101] Verily Agni (the Fire) whose abode is firm is this (earth). (Consequently) it is in the seat of this (earth) that he sets these two (spoons). He says: "For cheerfulness, O ye two cheerful ones, place me in cheerfulness."[102] Verily cheerfulness is offspring and cattle. (Consequently, by the fact that the Adhvaryu, speaking for the Sacrificer, utters these words,) he (the Sacrificer) bestows on himself offspring and cattle. (Addressing the two spoons) he (the Adhvaryu) says: "At the yoke, protect ye two the two who bear the yoke."[103] Thus he says for the protection of the husband and his wife.

(*g*) (After the *patnīsaṃyājas* have been performed, the Adhvaryu offers, in the Dakṣiṇāgni, the chaff produced by the husking of the rice, and) he says: "O Agni, whose life is unhurt, whose body is never cold, —"[104] This (i.e. the meaning of this) is according to the text of the formula. (Speaking for the Sacrificer,) he says: "— protect me today from the sky, protect (me) from bondage, protect (me) from error in the sacrifice, protect (me) from bad food, protect (me) from ill deed."[105] This he says as a prayer. He says: "Make our drink free from poison, (make for us) a resting place with a pleasant seat.[106] Svāhā!"[107] With these words, he (the Adhvaryu), having put the splinters of the kindling-sticks on the Anvāhāryapacana (i.e. the Dakṣiṇāgni or southern fire), offers (there) the oblation of the chaff. Verily the splinters of the kindling-sticks are a surplus, (and) the chaff (produced by the husking of the rice) is a surplus, (and) the remainder of the clarified butter is a surplus. (Consequently, when the Adhvaryu offers that oblation of the chaff in the Dakṣiṇāgni, on the splinters that have been first put in the clarified butter,) he puts a surplus into a surplus, and having obtained a surplus (of reward) by a surplus (of oblation), he takes possession of it.

(*h*) [After the offering of the chaff, the Adhvaryu offers a libation of clarified butter to Sarasvatī (*cf.* Āp. 3.10.2). After that the Hotar throws the *veda* in the lap of the Sacrificer's wife.—Being about to speak of that rite, the author of the Brāhmaṇa mentions another rite that concerns the *veda* and that has been per-

[99] TS. 1.1.13.n.
[100] TS. 1.1.13.o.
[101] TS. 1.1.13.p.
[102] TS. 1.1.13.q.
[103] TS. 1.1.13.r.
[104] TS. 1.1.13.s.
[105] TS. *ibidem*.
[106] The meaning of *suṣádā yónim* is doubtful. Keith supposes that the reading must be *suṣádāṃ yónim*, and translates: "the lap pleasant to sit in." But if *suṣádāṃ yónim* was the original reading, it seems difficult to explain why it was changed. Caland's translation "durch guten Sitz, den Schoss" is not clear.
[107] TS. 1.1.13.t.

formed before the *stambayajus* ceremony (*cf.* Āp. 2.1.3). And he begins his explanation of this rite by saying:]

(Formerly) the *vedi* hid itself from the gods. By means of the *veda* they discovered it. (And it is said in a Triṣṭubh stanza:) "By means of the *veda* they found the *vedi*, the Earth. This one, the Earth, extended the earthly things. Inside the creatures she bears the fetus. From that the all-giving Sacrifice is born." With this formula he (the Adhvaryu), before the *stambayajus* ceremony, touches the *vedi* with the *veda*. It is for the finding (i.e. in order to find the *vedi*) (that he says this formula). And since the two are the *veda* (which, being masculine, is a male,) and the *vedi* (which, being feminine, is a female,) it is for copulation, for procreation (that this rite that consists in touching the *vedi* with the *veda* is performed).—(After the libation to Sarasvatī, the Hotar throws the *veda* in the lap of the Sacrificer's wife.) Verily that which is the *veda* is the beard of Prajāpati. He (the Hotar) throws it in the lap of the Sacrificer's wife. (Consequently) he produces copulation. (And consequently) he obtains progeny (for the Sacrificer).

(*i*) The Hotar (then), strewing the *veda* (i.e. the grass-stems that compose the *veda*), walks (from the Gārhapatya) as far as the Āhavanīya fire. By doing so he extends the sacrifice as far as the following fortnight; (and) he (the Sacrificer) takes hold of that extended (sacrifice) in the following fortnight; (and) again and again, when the right time has come, he offers that (sacrifice).

(*j*) [The Adhvaryu then, standing inside the *vedi*, offers to Vāta (the wind-god) the oblation called *samiṣṭayajus* (the oblation with the formula that marks the completion of the sacrifice).] The expounders of the Veda say: "That one is verily an Adhvaryu who concludes the sacrifice there where he puts it in motion." Certainly the Adhvaryu puts it in motion from the wind.[108] (Now) he says: "O ye gods who know the way, having found the way, go ye the way (back). [O lord of mind, this sacrifice for us place among the gods, O god, svāhā!—in speech, svāhā!—in the wind, svāhā!"][109] With this formula he brings that (sacrifice) to a firmly established conclusion just there where he put it in motion. (And consequently) he (the Sacrificer) is firmly established (i.e. prospers) with offspring and cattle.

[108] *Cf.* Āp. 1.1.4 and Tait.-Br. 3.7.4.1.

[109] TS. 1.1.13.u–v.

3.3.10

(*a*) yó vá áyathādevataṃ yajñám upacárati, á devátābhyo vṛścyate, pápīyān bhavati; yó yathādevatám, ná devátābhya ávṛścyate, vásīyān bhavati; vāruṇo vái páśaḥ; imáṃ víṣyāmi váruṇasya páśam íty āha; varuṇapāśād evái 'nāṃ muñcati; savitṛprasūto yathādevatám [1], ná devátābhya ávṛścyate, vásīyān bhavati.

(*b*) dhātúś ca yónau sukṛtásya loká íty āha, agnír vái dhātá, púṇyaṃ kárma sukṛtásya lokáḥ, agnír evái 'nāṃ dhātá púṇye kármaṇi sukṛtásya loké dadhāti; syonáṃ me sahá pátyā karomí 'ty āha, ātmánaś ca yájamānasya cánātyai (*corr.*: cá 'nāttyai ?) saṃtvāya; sám áyuṣā sáṃ prajáyé 'ty āha [2], āśíṣam evái 'tám áśāste pūrṇapātré; antató 'nuṣṭúbhā, cátuṣpad vá etác chándaḥ prátiṣṭhitaṃ pátniyai pūrṇapātré bhavati; asmíl loké prátitiṣṭhānī 'ti, asmínn evá loké prátitiṣṭhati; átho vág vá anuṣṭúk, vấn mithunám, ấpo rétaḥ prajánanam, etásmād vái mithunād vidyótamānas tanáyan varṣati, rétaḥ siñcán [3], prajáḥ prajanáyan.

(*c*) yád vái yajñásya bráhmaṇā yujyáte, bráhmaṇā vái tásya vimokáḥ; adbhíḥ śántiḥ; vímuktaṃ vá etárhi yóktraṃ bráhmaṇā; ādáyai 'nat pátnī sahá 'pá úpagṛhṇīte śántyai; añjaláu pūrṇapātrám ánayati, réta evá 'syāṃ prajáṃ dadhāti, prajáyā hí manuṣyàḥ pūrṇáḥ; múkhaṃ vímṛṣṭe, avabhṛthásyai 'vá rūpáṃ kṛtvó 'ttiṣṭhati [4].

[This chapter contains ritual and theological explanations referring to the rite that consists in loosening the cord with which the Sacrificer's wife has been girded (*cf.* 3.3.3.a–c). According to Āpastamba, this rite takes place after the libation to Sarasvatī, but before the *samiṣṭayajus* ceremony. After the loosening of the cord, the Hotar pours water into the joined and hollowed hands of the Sacrificer's wife.]

(*a*) Verily he who performs the sacrifice not according to each deity, is separated from the deities; he becomes worse; (but) he who (performs the sacrifice) according to each deity, is not separated from the deities; he becomes better.—Verily the bond (that binds the Sacrificer's wife) is (the bond) of Varuṇa. He (the Adhvaryu, speaking for the Sacrificer's wife,) says: "I loosen this bond of Varuṇa [which Savitar the benevolent has bound]."[110] (By saying that) it is indeed from the bond of Varuṇa that he liberates her. (And by the fact that he utters that formula, in which the names of the

[110] TS. 1.1.10.g.

two deities Varuṇa and Savitar are mentioned, the Adhvaryu,) being impelled by Savitar, (performs the sacrifice) according to each deity. (And consequently) he (the Sacrificer, for whom the Adhvaryu performs the sacrifice,) is not separated from the deities; he becomes better.

(*b*) (And) he (the Adhvaryu, speaking for the Sacrificer's wife,) says: "And, in the home of the creator, in the place of good action, —"[111] Verily the creator is Agni. (And) the place of good action is holy work. (Consequently) it is Agni, the creator, who puts her (the Sacrificer's wife) in the holy work, in the place of good action.—(Speaking for her) he (the Adhvaryu) says: "—I make a soft couch for me with my husband."[112] (Thus she says, by the intermission of the Adhvaryu,) for the non-separation, for the union, of herself and the Sacrificer.[113]—(Speaking for her) he (the Adhvaryu) says: "With life, with offspring [, O Agni, with vital power, again, as wife with my husband I am united. United is the spirit with my body]."[114] (Speaking for her,) he says that as a prayer over the full vessel (of water) (that has been prepared for the performance of the rite). Finally (he recites) an Anuṣṭubh stanza (i.e.: the last formula is an Anuṣṭubh stanza). Verily this metre, which is four-footed (since it has four *pādas*), is (because of that) firmly established on the full vessel of the Sacrificer's wife. (Speaking for her) he (the Adhvaryu) says: "May I be firmly established in this world." (Consequently) she is firmly established in this world. And verily the Anuṣṭubh is voice; (and) voice is copulation; (and) water is seed, (and) procreation. (Consequently, inasmuch as this Anuṣṭubh stanza is recited while water is poured by the Hotar in the joined and hollowed hands of the Sacrificer's wife, who holds the cord with which she had been girded and which has just been loosened,)—because of that copulation, he (the god of rain), flashing and thundering, sheds rain, emitting the seed, and procreating offspring.[115]

(*c*) Verily the unbinding of that which, in the sacrifice, is bound with a sacred formula, is (effected) with a sacred formula. (Consequently, the cord with which the Sacrificer's wife has been girded with a sacred formula, must be loosened with a sacred formula.) (On the other hand,) appeasement (of the pain possibly caused by the cord) is effected by water. The cord now has been loosened with a sacred formula. Having taken it (in her hands), the Sacrificer's wife, along with that, takes hold of the water, for appeasement. He (the Hotar) pours out into her joined and hollowed hands the full vessel (of water). It is seed and offspring that (doing so) he puts in her. For it is by offspring that man is (made) complete. Having thus made an imitation of the final bath of purification, she stands up.

3.3.11

(*a*) pariveṣó vá eṣá vánaspátīnām, yád upaveṣáḥ; yá evám véda, vindáte pariveṣṭáram; tám utkaré, yám devá manuṣyèṣu, upaveṣám ádhārayan, yé asmád ápacetasaḥ, tán asmábhyam ihá "kuru, úpaveṣó 'paviḍḍhi naḥ [1], prajám púṣṭim átho dhánam, dvipádo naś cátuṣpadaḥ, dhruván ánapagān kurv íti purástāt pratyáñcam úpagūhati; tásmāt purástāt pratyáñcaḥ śūdrá ávasyanti; sthavimatá úpagūhati, áprativādina evái 'nān kurute.

(*b*) dhṛṣṭir vá upaveṣáḥ; śucá rtó vájro bráhmaṇā sáṁśitaḥ; yó 'paveṣé śúk, sá 'múm ṛcchatu

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[111] TS. *ibidem*.

[112] TS. *ibidem*.

[113] The interpretation of this sentence is difficult because the text is not well established. The reading of the Ānandāśrama edition is *ātmánaś ca yájamānasya cānātyai saṃtvā́ya*. The reading of the edition of the Bibliotheca Indica is the same with the exception of *santvā́ya* instead of *saṃtvā́ya*. The reading of Sāyaṇa, in his commentary, is the same with the exception of *śantvā́ya* instead of *santvā́ya*.—*ánātyai* seems impossible. If, instead of *ánātyai*, we should read *ánārtyai* and should accept the reading of Sāyaṇa *śantvā́ya* (= *śaṃtvā́ya*), we might translate: "for the painlessness, for the happiness, of myself and the Sacrificer." But, according to the Vaidika-Padānukramakośa of Viśvabandhu Śāstrī (the Brāhmaṇas and the Āraṇyakas), we should read *ánāttyai* and *saṃtvā́ya*, and *ánātti*, being analyzed: *án-ā-tti*, should be considered as derived from the root *dā* "to divide," "to separate." If we accept that reading, we may translate: "for the non-separation, for the union, of myself and the Sacrificer." In the context, that would certainly be better than "for the painlessness, for the happiness. . . ." The word *saṃtvá* is a hapax legomenon, but it probably means "union"; and if *saṃtvá* means "union," it is probable that the preceding word is a synonym of "union." On the other hand, *án-ā-tti*, meaning "non-division," "non-separation," is quite possible; but it is also a hapax legomenon, and consequently its meaning, as well as its derivation, is uncertain.

[114] TS. 1.1.10.h.

[115] Originally the formulas of TS. 1.1.10.g and h were certainly recited by the Sacrificer's wife. If we consider, however, that *savitṛprasūtaḥ* is a nominative masculine, and that the subject of *varuṇapāśā́d evái 'nāṃ muñcati* apparently cannot be *patnī* understood, it seems certain that, in the opinion of the author of the Brāhmaṇa, these formulas were to be recited not by the Sacrificer's wife herself, but by a priest (probably the Adhvaryu) speaking for her.

yáṃ dviṣmá íti [2]; áthā 'smai nāmagṛhya práharati, nír amúṃ nuda ókasaḥ, sapátno yáḥ pṛtanyáti; nirbādhyèna haviṣā, índra eṇaṃ párāśarīt; ihí tisráḥ parāvátaḥ, ihí páñca jánāṁ áti, ihí tisró 'ti rocaná, yávat sūryo ásad diví; paramāṃ tvā parāvátam [3], índro nayatu vṛtrahá, yáto ná púnar áyasi, śaśvatībhyaḥ sámābhya íti.

(*c*) trivṛd vá eṣá vájro bráhmaṇā sáṁśitaḥ; śucái 'vái 'naṃ viddhvá, ebhyó lokébhyo nirṇúdya, vájreṇa bráhmaṇā stṛṇute; hatò 'sāv ávadhiṣmā 'múm íty āha stṛtyai; yáṃ dviṣyāt táṃ dhyāyet, śucái 'vái 'nam arpayati [4].

[This chapter contains ritual and theological explanations referring to the following rite: the Adhvaryu hides the poking-stick in the *utkara* (i.e. the heap of rubbish that lies on the north side of the sacrificial ground). This rite takes place after the *samiṣṭayajus* ceremony.]

(*a*) Verily the poking-stick (which is made of a branch of the *pālāśa* tree) is (i.e. symbolizes) the service of the trees (at the sacrifice) (for it represents the trees). He who thus knows obtains a servant. (The Adhvaryu says:) "Thou, the poking-stick, whom the gods have established among men, do thou bring hither those who are averse to us. O poking-stick, do thou perform service to us. Do thou cause offspring, prosperity and wealth, the two-footed ones (i.e. men) and the four-footed ones (i.e. cattle) to stay with us and not depart." With these words he (the Adhvaryu) hides it (i.e. the poking-stick) in the *utkara* from in front (i.e. from the east) towards the west. That is the reason why the Śūdras (the servants) take their standing place in front (of their master), facing (him). He hides it (i.e. the poking-stick) with the thick end (first). (By doing so) he makes them (i.e. the Śūdras) not contradicting (i.e. submissive).

(*b*) Bold, indeed, is the poking-stick. Having been afflicted by the heat (the pain caused by the fire), it is a thunderbolt sharpened by the sacred formula. (If the Sacrificer wants to harm his enemy, the Adhvaryu, speaking for the Sacrificer, should say:) "Let that heat (that pain) which is in the poking-stick, go to that so and so whom we hate." And naming that so and so (i.e. replacing the words so and so by the name of the Sacrificer's enemy) he (the Adhvaryu) throws (that heat which is in the poking-stick) at that one (i.e. the Sacrificer's enemy). He says: "I expel that so and so from his home, the rival who fights us. By means of the oblation that has the power to expel, Indra has crushed him.—Go to the three distances; go away beyond the five peoples; go away beyond the three luminous spheres,—so long as the sun will be in the sky.—Let Indra, the slayer of Vṛtra, lead thee to the farthest distance, from which thou shalt not come back, for endless years."[116]

(*c*) Verily, this thunderbolt, which has been sharpened by the sacred formula, is threefold. (Consequently, by uttering that formula,) he (the Adhvaryu, acting for the Sacrificer,) having affected that one (i.e. the Sacrificer's enemy) with pain, expels him from these (three) worlds, and overthrows him by means of that thunderbolt, by means of that sacred formula. "That so and so has been slain; we have slain that so and so." Thus he says in order to overthrow him. (And saying that,) he should think of him whom he (the Sacrificer) hates. (And by saying that) he (the Adhvaryu) gives him pain.

[116] *Cf.* Atharva Veda 6.75.

POSTSCRIPT

In a private letter Professor Edgerton has drawn my attention to some misprints and mistakes in my paper: The Full-Moon and New-Moon Sacrifices in the Taittirīya-Brāhmaṇa (First Part) (*Proc. Amer. Philos. Soc.* **102** (2): 216–243, 1957).

The following misprints and mistakes should be corrected:

p. 219, col. a, line 3: *śréṣṭhamāya;* corr.: *śréṣṭhatamāya.*
p. 220, col. a, line 42: *vitaṣṭhé;* corr.: *vitaṣṭé.*
p. 220, col. b, line 31: *puṣá;* corr.: *pūṣá.*
p. 221, col. b, line 2: The translation of *rákṣasām ápahatyai* has been omitted and should be added: (Thus he says) in order to ward off the Rakṣases.
p. 226, col. a, line 13: Corr.: He says: "(Be united,) delightful, for the acquisition of wealth."—*mandrá* is not a vocative.
p. 227, col. a, line 10: *cathurtám;* corr.: *caturthám.*

p. 228, col. b, line 19: The translation of *gúptyai* has been omitted and should be added: (Thus he says) for protection.
p. 231, col. b, line 41: The Rakṣases attacked the sacrifice. Corr.: The Rakṣases penetrated into the sacrifice.
p. 232, col. a, line 44: *paravatír;* corr.: *parvatír.*
p. 236, col. b, line 23: over these (grains); corr.: over this (earth).
p. 238, col. a, footnote, line 6: *míyate;* corr.: *mriyáte.*
p. 239, col. a, line 20: *kyáṃ no;* corr.: *kyàn no.—kyàn = kyàt = kíyat.*
p. 241, col. a, line 11: What will you give to us? Corr.: How much will you give to us?
p. 241, col. b, line 19: he drives away the Rakṣases. Corr.: he drives away the Rakṣases from the sacrifice.

ADDITIONAL NOTES ON THE TRANSLATION OF TAIT.-BR. 3.2

3.2.2.g (p. 222):

"May this not hurt thee."—Professor Edgerton objects to this translation of the formula *sá te mâ "sthād* because he does not find any evidence that *ā-sthā* may mean "to hurt," and he thinks that Keith's translation "that (knot) shall mount me" is much more likely. I want to maintain my translation for the following reasons. *mâ "sthād* may be for *mā âsthād* but may be also for *mâ âsthād.* Caland translated: "Nicht treffe dieser dich." Keith did not translate *te.* It is true that *ā-sthā* means "to mount, to ascend, to step into"; but I think that "to befall, to fall upon, to hurt" is a secondary meaning. According to BR, *āsthitam* means "was krank ist" (*cf.* AV. 6.14.1), and Whitney translated *tena te mṛjma āsthitam* (AV. 4.17.8) "with it we wipe off what has befallen thee." Furthermore, according to BR, the causative of *ā-sthā* means "Jemandem (gen.) Etwas antun." *Cf.* RV. 1.162.20: *mâ svádhitis tanvá â tiṣṭhipat te:* "Nicht soll das Beil deinem Körper dauernden Schaden tun" (Geldner). *Cf.* Śat.-Br. 3.8.2.8: *tad yat krūrīkurvanti, yad āsthāpayanti . . .*: "Thus wherever they wound it, wherever they hurt it . . ." (Eggeling). I think that it is very probable that *ā-tiṣṭhati* sometimes had the same secondary meaning as the causative. *Cf.* the meaning of the participle *ā-sthitam.* On the other hand, the explanation of the Brāhmaṇa, *áhiṁsāyai,* seems to indicate that the author of the Brāhmaṇa understood the *mā* of the formula in the sense of the negative particle.

3.2.3.f (p. 225):

"He (the Adhvaryu) asks (the man who has milked the cow)."—As it has just been said that the Adhvaryu remains silent (at the time of milking), and as it is later said that he breaks silence by saying: "Do milk an abundant oblation for Indra," Professor Edgerton suggests that it is not the Adhvaryu, but the Sacrificer or the Āgnīdhra, who asks the milker. There is no doubt, however, that, according to Sāyaṇa's commentary on Tait.-Br. 3.7.4.16 and according to Rudradatta's commentary on Āp. 1.13.3, it is the Adhvaryu who asks the milker. I think that the words addressed to the milker by the Adhvaryu on this occasion were not considered as profane, and that consequently, according to the ritual rule, the Adhvaryu, by uttering them, was not breaking the *vāgyamana.*

3.2.8.d (p. 237, col. b):

"He makes the injunction."—This translation of *purorúcaṃ karoti* is too free. "He pronounces the *puroruc* formula" would be better. In this case, however, the *puroruc* formula "Do ye bake it without burning it" is an injunction.

3.2.8.e (p. 237, col. b, line 42):

"and the ashes are (i.e. represent) his offspring and his cattle."—*purīṣa* means "rubble, loose earth," but, according to the context, the word here certainly designates the ashes with which the Adhvaryu covers the cake, which represents the Sacrificer.

THE HUMAN SACRIFICE IN THE TAITTIRĪYA-BRĀHMAṆA

The Fourth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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INTRODUCTION

OF THE older texts dealing with the Vedic ritual only the Śatapatha-Brāhmaṇa and the Śāṅkhāyana-Śrautasūtra give us a description of the Puruṣamedha or human sacrifice. The sacrifice is not alluded to in the Taittirīya-Saṃhitā, and the Taittirīya-Brāhmaṇa only enumerates the symbolical human victims, which are let free after fire has been carried round them.

The ritual of the human sacrifice, which is only briefly described in the Śatapatha-Brāhmaṇa, is given in detail in five of the Śrautasūtras, namely the Śrautasūtras of Śāṅkhāyana, Āpastamba, Hiraṇyakeśin, Kātyāyana, and Vaitāna. According to Śāṅkhāyana (16.10.2), the rite of the human sacrifice is similar to that of the horse-sacrifice, but while in the horse-sacrifice the chief victim is a horse, here it is a man, and this man must be a Brāhmaṇa or a Kṣatriya. According to Āpastamba (20.24.2–3), the Sacrificer also should be a Brāhmaṇa or a Kṣatriya, who, by that sacrifice, obtains strength and manly power. According to Śāṅkhāyana (16.10.9), the man who is to be the chief victim, and who has been bought for a thousand cows and a hundred horses, is let loose for a year. He may then gratify all his desires with the exception of sexual intercourse; and he is guarded in the same manner as the horse in the horse-sacrifice.

According to Āpastamba (20.24.1), the Puruṣamedha is a Soma-sacrifice of five days, and these five days are: an Agniṣṭoma, three different Ukthyas, and an Atirātra; or: an Agniṣṭoma, two different Ukthyas, an Agniṣṭoma, and an Atirātra; but, according to the Śatapatha-Brāhmaṇa, and according to Hiraṇyakeśin, the five days are: an Agniṣṭoma, an Ukthya, an Atirātra, an Ukthya, and an Agniṣṭoma. Of these five days the third one is the most important. According to Āpastamba (20.24.6–7), on that day, after three offerings to Savitar, the victims are brought forward, and after two series of eleven animal victims have been brought forward, the symbolical human victims are brought up just as they are enumerated in Taittirīya-Brāhmaṇa 3.4. According to Śāṅkhāyana (16.12.1–5), there are twenty-five sacrificial posts, each twenty-five cubits long; and according to Āpastamba (20.24.9), the human victims should stand in the intervals of the posts. When they have been brought up, the Brahmán priest, seated in the south, recites the Puruṣa-Nārāyaṇa-hymn (i.e., RV. 10.90); and after the *paryagni*, i.e., after fire has been carried round the victims, the human victims are let free (*cf.* Śatapatha-Brāhmaṇa 13.6.1.12–13). According to Śāṅkhāyana (16.12.21–16.13.1–9), the man who has been chosen as the chief victim is killed (by suffocating), and "when he is quieted (i.e., killed), the Udgātar sings over him, standing near him, the Sāman which is addressed to Yama (the god of death)," and "the Hotar recites over him the Puruṣa-Nārāyaṇa-hymn." Then, "when the man has been quieted, they cause the first consort of the Sacrificer to lie down near him," and "the Sacrificer addresses these two in the same manner (as in the horse-sacrifice)." Most of the rites that follow are similar to the rites of the horse-sacrifice. As to the sacrificial fees, according to Śatapatha-Brāhmaṇa 13.6.2.18–19, "what there is towards the middle of the kingdom other than the land and property of the Brāhmaṇas,—of that the easter quarter belongs to the Hotar, the southern to the Brahmán priest, the western to the Adhvaryu, and the northern to the Udgātar," "and if the Sacrificer is a Brāhmaṇa, he should bestow all his property."

We have good reason to believe that the human sacrifice as it is described in the Śāṅkhāyana and the Vaitāna Śrautasūtras, with the actual killing of a man, was never performed, and that it is a mere priestly invention, which was imagined, as a complement to the theory of the sacrifice, by priests who saw an anomaly in the omission of man from the victims to be offered to the gods. It is remarkable that neither in the

Śatapatha-Brāhmaṇa nor in the Taittirīya-Brāhmaṇa, nor in the Śrautasūtra of Āpastamba, is there any mention of the actual immolation of a man. These texts recognize only the symbolic offering of human victims, who are let free after a firebrand has been carried round them.—The human sacrifice, as it is described in the Śatapatha-Brāhmaṇa and in the Śrautasūtra of Āpastamba, is probably also mere priestly imagination. It is possible, however, that, in that form, i.e., without the actual slaying of a man, it was occasionally performed.

The Taittirīya-Brāhmaṇa gives us only the list of the symbolical human victims which are released after fire has been carried round them. This list is similar to, but not identical with, the list of the Vājasaneyi-Saṃhitā (VS. 30.5–22), which has been translated by Weber (*Indische Streifen*, 1.76 seqq.), by Eggeling (*Sacred Books of the East* **44**: 413–417), and by Griffith (*The White Yajurveda*, 255–259). Some of the terms used in this list are of very doubtful meaning, and the explanations of the commentary very often seem to be only guesswork. On the other hand, in most cases the relation between the victim and the deity to which it is offered is clear and obvious, but in many cases it is strange, paradoxical, or unintelligible.

ABBREVIATIONS

AV. = Atharvaveda-Saṃhitā.
RV. = Rgveda-Saṃhitā.
Sát.-Br. = Sátapatha-Brāhmaṇa.

3.4.1

1. bráhmaṇe brāhmaṇám álabhate.—2. kṣatrâya rājanyàm.—3. marúdbhyo váiśyam.—4. tápase śūdrám.—5. támase táskaram.—6. nârakāya vīraháṇam.—7. pāpmáne klībám.—8. ākrayâyā 'yogûm.—9. kâmāya puṁścalûm.—10. átikruṣṭāya māgadhám.

1. To the Power of the Order of the Brāhmaṇas he (i.e., the Sacrificer, or the Advaryu acting for the Sacrificer) offers as a victim a Brāhmaṇa.—2. To the Power of the Order of the Kṣatriyas, a Kṣatriya.—3. To the Maruts, a Vaiśya (i.e., a member of the third Order).—4. To Hardship, a Śūdra (i.e., a member of the fourth Order).—5. To Darkness, a thief.—6. To Hell, the killer of a man.—7. To Misfortune, a eunuch.—8. To Trade, an Ayogū (?).[1]—9. To Desire, a harlot.—10. To Excessive Crying, a panegyrist from the Magadha country (?).

3.4.2

11. gītâya sūtám.—12. nṛttâya śailūṣám.—13. dhármāya sabhācarám.—14. narmâya rebhám.—15. náriṣṭhāyai bhīmalám.—16. hásāya kârim.—17. ānandâya strīṣakhám.—18. pramúde kumārīputrám.—19. medhâyai rathakārám.—20. dhairyāya tákṣānam.

11. To Singing, a bard.—12. To Dancing, a dancer.—13. To the Law, a member of the court of justice.—14. To Amusement, a chatterer.—15. To Joking, a timid man.—16. To Laughter, a singer of praises.—17. To Joy, a woman's friend.—18. To Gladness, the son of a young girl.—19. To Skill, a chariot-maker.—20. To Perseverance, a carpenter.

3.4.3

21. śrámāya kaulālám.—22. māyâyai kārmārám.—23. rūpâya maṇikārám.—24. śúbhe vapám.—25. śaravyâyā iṣukārám.—26. hetyái dhanvakārám.—27. kármaṇe jyākārám.—28. diṣṭâya rajjusargám.—29. mṛtyáve mṛgáyum.—30. ántakāya śvanítam (*corr.*: śvanínam).[2]

21. To Exertion, a potter.—22. To Craft, a mechanic.—23. To Lovely Appearance, a jeweller.—24. To Beauty, a barber.—25. To Arrow-shot, an arrow-maker.—26. To Weapon, a bow-maker.—27. To Work, a bowstring-maker.—28. To Fate, a rope-maker.—29. To Death, a huntsman.—30. To Antaka (the Finisher, i.e., Yama, the king of the deceased), a dog-keeper.

3.4.4

31. saṃdháye jārám.—32. gehâyo 'papatím.—33. nírṛtyai parivittám.—34. ârtyai parividānám.—35. árādhyai didhiṣūpátim.—36. pavítrāya bhiṣájam.—37. prajñânāya nakṣatradarśám.—38. níṣkṛtyai peśaskārím.—39. bálāyo 'padâm.—40. várṇāya 'nūrúdham.

31. To Intercourse, a lover.—32. To the House, a paramour.—33. To Calamity, an unmarried man whose younger brother is married.—34. To Trouble, a younger brother who married before an elder brother.—35. To Mischance, the husband of an elder sister mar-

[1] The meaning of *ayogū* is very uncertain. Weber translated "an unchaste woman." I am inclined to believe that *ayogū* designates a tradesman of the country whose king was called the Āyogava king (*cf.* Śat.-Br. 13.5.4.6).

[2] *śvanínam* is the reading of the Vājasaneyi-Saṃhitā.

ried after the younger.[3]—36. To the Means of Purification, a physician.—37. To Knowledge, an astrologer.—38. To Restoration, a female embroiderer.—39. To Strength, a giver of presents.—40. To Color, a man who conforms himself to the wish of another man (?).

3.4.5

41. nadíbhyaḥ pauñjiṣṭám.—42. ṛkṣíkābhyo náiṣādam.—43. puruṣavyāghrā́ya durmádam.—44. prayúdbhya únmattam.—45. gandharvāpsarā́bhyo vrā́tyam.—46. sarpadevajanébhyó 'pratipadam.—47. ávebhyaḥ (*corr.*: áyebhyaḥ?) kitavám.—48. iryátāyā ákitavam.—49. piśācébhyo bidalakārám.—50. yātudhā́nebhyaḥ kaṇṭakakārám.

41. To the Rivers, a fisherman.—42. To the Ṛkṣīkās,[4] a Naiṣāda (i.e., a man of the aboriginal wild tribe of Niṣāda).—43. To the Man-Tiger,[5] a madman.—44. To Fighters, an insane man.—45. To the Gandharvas and Apsarases, a Vrātya.[6]—46. To the Serpents and Demons, an untrustworthy man.—47. To the Dice-throws (?), a gambler.—48. To Watchfulness,[7] a non-gambler (i.e., an umpire?).—49. To the Piśācas, a man employed in splitting bamboos (?).—50. To the Yātudhānas,[8] a man who makes pins (?).

3.4.6

51. utsādébhyaḥ kubjám.—52. pramúde vāmanám.—53. dvārbhyáḥ srāmám.—54. svápnāyā 'ndhám.—55. ádharmāya badhirám.—56. saṃjñā́nāya smarakārím.—57. prakāmódyāyo 'pasádam.—58. āśikṣā́yai praśnínam.—59. upaśikṣā́yā abhipraśnínam.—60. maryā́dāyai praśnavivākám.

51. To Elevations (?),[9] a hunchback.—52. To Merriment, a dwarf.—53. To the Doors, a lame man.—54. To Sleep, a blind man.—55. To Injustice, a deaf man.—56. To Agreement, a woman who deals in love-charms.—57. To Garrulity, an attendant.—58. To the Desire of Learning, a questioner.—59. To the Desire of Additional Learning, an inquisitive man.—60. To (the goddess) Boundary, an arbitrator.

3.4.7

61. ṭtyai stenáhṛdayam.—62. váirahatyāya píśunam.—63. vívittyai kṣattā́ram.—64. áupadraṣṭāya (*corr.*: áupadraṣṭryāya) saṃgrahitā́ram.—65. bálāyā 'nucarám.—66. bhūmné pariṣkandám.—67. priyā́ya priyavādínam.—68. áriṣṭyā aśvasādám.—69. médhāya vāsaḥpalpūlím.—70. prakāmā́ya rajayitrím.

61. To Assault, a robber at heart (a man whose congenital disposition is that of a robber).—62. To Manslaughter, a calumniator.—63. To Finding out, a doorkeeper.—64. To Supervision, a charioteer.—65. To Strength, an attendant.—66. To Plenty, a servant.—67. To Kindness, a kindly speaking man.—68. To Security, a horseman.—69. To the Sacrifice, a washer-woman.—70. To Pleasure, a female dyer.

3.4.8

71. bhā́yai dārvāhārám.—72. prabhā́yā āgnendhám.—73. nā́kasya pṛṣṭhā́yā 'bhiṣektā́ram.—74. bradhnásya viṣṭápāya pātranirṇegám.—75. devalokā́ya peśitā́ram.—76. manuṣyalokā́ya prakaritā́ram.—77. sárvebhyo lokébhya upasektā́ram.—78. ávartyai vadhā́yo 'pamanthitā́ram.—79. suvargā́ya lokā́ya bhāgadúgham.—80. várṣiṣṭhāya nā́kāya pariveṣṭā́ram.

71. To Light, a gatherer of fire-wood.—72. To Brightness, a fire-kindler.—73. To the Vault of Heaven, a sprinkler.—74. To the Highest Station of the Sun, a cleanser of vessels.—75. To the World of the Gods, a carver (of portions).—76. To the World of Men, a man whose office is to sprinkle (i.e., to season the food).—77. To All the Worlds, a man whose office is to pour out (the drinks).—78. To the Destruction of Poverty, a churner (of butter).[10]—79. To the Celestial World, a man whose office is to distribute the portions.—80. To the Highest Firmament, a man whose office is to serve the meals.

[3] *didhiṣūpáti*. Eggeling translated: "the husband of a younger sister whose older sister is unmarried." According to Sāyaṇa, the *didhiṣūpáti* is the husband of a woman who married a second time.

[4] The Ṛkṣīkās are evil spirits (*cf.* AV. 12.1.45).

[5] *puruṣavyā́ghra:* the man-tiger, a terrible demon.

[6] *vrā́tya:* a man of the vagrant class, a tramp, an outcaste.

[7] *iryátā*, watchfulness. According to Gonda (*Epithets in the Ṛgveda*, 108), *iryá* means "watchful."

[8] The Piśācas and the Yātudhānas are two classes of demons.

[9] *utsādébhyaḥ*. The meaning of *utsādébhyaḥ* is doubtful. Eggeling translated "To excrescences." *utsādá* might mean "removal," "abolition."

[10] *ávartyai vadhā́yo 'pamanthitā́ram*. Eggeling translated: "To decay and murder, a churner." Griffith translated: "For Poverty, Affliction, a stirrer up of strife." I think that *ávartyai* is not a dative but a genitive depending on *vadhā́ya*. *Cf.* Macdonell, *A Vedic grammar for students*, 98 B.a. p. 82.

3.4.9

81. ármebhyo hastipám.—82. javáyā 'śvapám.—83. púṣṭyai gopālám.—84. téjase 'japālám.—85. vīryàyā 'vipālám.—86. śrāyai kīnāśam.—87. kīlālāya surākārám.—88. bhadráya gṛhapám.—89. śréyase vittapám.—90. ádhyakṣāyā 'nukṣattáram.

81. To Ruins, an elephant-driver.—82. To Swiftness, a groom.—83. To Thrift, a cowherd.—84. To Fiery Energy, a goatherd.—85. To Manly Vigor, a shepherd.—86. To Food, a cultivator of the soil.—87. To Kīlāla (the sweet beverage of the gods), a distiller of spirituous liquor.—88. To Happiness, the guardian of a house.—89. To Prosperity, a guardian of riches.—90. To Superintendence, a doorkeeper's attendant.

3.4.10

91. manyáve 'yastāpám.—92. kródhāya nisarám.—93. śókāyā 'bhisarám.—94. utkūlavikūlábhyāṃ tristhínam.—95. yógāya yoktáram.—96. kṣémāya vimoktáram.—97. vápuṣe mānaskṛtám.—98. śílāyā 'ñjanīkārám.—99. nírṛtyai kośakārím.—100. yamáyā 'sûm.

91. To Wrath, a man who makes iron red-hot (i.e., an ironsmith).—92. To Anger, an intruder (?).—93. To Grief, an assailant.—94. To Uphills and Down-hills, a man who has a threefold footing (i.e., a man with a staff as a third leg, or a man of firm character?).—95. To Exertion, a yoker.—96. To Peaceful Dwelling, an unyoker.—97. To Beautiful Figure, a conceited man (?).—98. To Good Behavior, a man who prepares unguents.—99. To Destruction, a woman who makes scabbards.—100. To Yama (the god of death), a barren woman.

3.4.11

101. yamyài yamasûm.—102. átharvabhyó 'vatokām.—103. saṃvatsaráya paryāríṇīm.—104. parivatsaráyá 'vijātām.—105. idāvatsaráyā 'paskádvarīm.—106. idvatsaráyā 'tītvarīm.—107. vatsaráya víjarjarām.—108. saṃvatsaráya páliknīm.—109. vánāya vanapám.—110. anyáto 'raṇyāya dāvapám.

101. To Yamī (the twin-sister of Yama), a woman who has brought forth twins.—102. To the Atharvans, a woman who has miscarried.—103. To the Saṃvatsara (the first year of the five years' cycle), a woman who has brought forth offspring only after an excessively long time (?).—104. To the Parivatsara (the second year of the five years' cycle), a woman who has not brought forth.—105. To the Idavatsara (the third year of the five years' cycle), a woman who refuses to submit to sexual intercourse (?).—106. To the Idvatsara (the fourth year of the five years' cycle), a woman who transgresses (her matrimonial duties).—107. To the Vatsara (the fifth year of the five years' cycle), a woman who is worn out.—108. To the Year, a gray-haired woman.—109. To the Forest, a forest guard.—110. To the Partly-wooded Land, a forest fire guard.

3.4.12

111. sárobhyo dhaivarám.—112. véśantābhyo dāśam.—113. upasthāvarībhyo báindam.—114. naḍvalābhyaḥ śauṣkalám.—115. pāryāya kaivartám.—116. avāryāya mārgārám.—117. tīrthébhya āndám.—118. víṣamebhyo mainālám.—119. svánebhyaḥ párṇakam.—120 gúhābhyaḥ kírātam.—121. sánubhyo jámbakam.—122. párvatebhyaḥ kíṃpūruṣam.

111. To the Lakes, a fisherman.—112. To the Ponds, a boatsman.—113. To the Waters that are running near trees (?),[11] a man of the wild tribe of the Baindas.—114. To the Reed-marshes, a Śauṣkala (i.e., a man who lives on dried fish) (?).—115. To the Opposite Bank (of the River), a Kaivarta fisherman (?).—116. To the Near Bank (of the River), a fisherman who catches fish with his hands (?).—117. To the Fords, a fisherman who makes strings (?).—118. To Uneven Places (of the River), a Mainála (i.e., a fisherman who catches fish with nets) (?).—119. To the Roaring Waters (?), a Parṇaka (?).—120. To the Caverns, a Kirāta (i.e., a woodman who lives by hunting).—121. To the Mountain-ridges, a Jambaka (i.e., a man of the flesh-eating wild tribe of the Jambakas).—122. To the mountains, a Kiṃpūruṣa (i.e., a mountain wild man).

3.4.13

123. pratiśrútkāyā ṛtulám (*corr.*: artanám).[12] —124. ghóṣāya bhaṣám.—125. ántāya bahuvā-

[11] *upasthāvarībhyo báindam. upa*, in compounds, often means "near"; *sthāvara* sometimes means "tree." Sāyaṇa explains: *upasthāvarībhyas tarūṇāṃ samīpeṣu pravāham antareṇa sthitā yā āpas tadabhimāninībhyo baindam.*

[12] It seems impossible to maintain the reading *ṛtulám*, which is a hapax legomenon, and I think that it is reasonable to change it into *artanám*, which is the reading of the Vājasaneyi-Saṃhitā.

dínam.—126. anantáya mûkam.—127. máhase vīṇāvādám.—128. króśāya tūṇavadhmám.—129. ākrandáya dundubhyāghātám.—130. avarasparáya śaṅkhadhmám.—131. ṛbhúbhyo 'jinasaṃdhāyám.—132. sādhyébhyaś carmamṇám.

123. To Echo, a reviler.—124. To Noise, a growler.—125. To the End (of Speech), a babbler.—126. To Endlessness (of Speech), a dumb one.—127. To Festive Joy, a lute-player.—128. To Calling, a flute-blower.—129. To the War-Cry, a drum-beater.—130. To Confused Noise, a conch-blower.—131. To the Ṛbhus, a furrier.—132. To the Sādhyas,[13] a tanner.

3.4.14

133. bībhatsáyai paulkasám.—134. bhûtyai jāgaraṇám.—135. ábhūtyai svapanám.—136. tulâyai vāṇijám.—137. várṇāya hiraṇyakārám.—138. víśvebhyo devébhyaḥ sidhmalám.—139. paścāddoṣáya glāvám.—140. ṛtyai janavādínam.—141. vyṛddhyā apagalbhám.—142. saṁśaráya pracchídam.

133. To Abhorrence, a Paulkasa (i.e., a man of the despised mixed tribe of Pulkasa).—134. To Prosperity, a watchful man.—135. To Failure, a sleepy man.—136. To the Balance, a merchant.—137. To Beautiful Appearance, a goldsmith.—138. To the Viśve Devāḥ, a leper.—139. To Remorse, a wearied man (i.e., a man who is displeased with himself).—140. To Trouble, a newsmonger.—141. To Want of Success, a man who wants of boldness (a timid man).—142. To Crushing, a man who cuts up into small pieces (?).

3.4.15

143. hásāya puṁścalûm álabhate.—144–145. vīṇāvādáṃ gáṇakam gītáya.—146. yádase śābulyám.—147. narmáya bhadravatím.—148–150. tūṇavadhmáṃ grāmaṇyáṃ pāṇisaṃghātáṃ nṛttáya.—151. módāyā 'nukróśakam.—152. ānandâya talavám.

143. To Laughter he offers as a victim a harlot.—144–145. To Singing, a lute-player and a genealogist.—146. To Voluptuousness, a sportive woman (?).—147. To Amusement, a courtesan.—148–150. To Dancing, a flute-player, a village-headman, and a hand-clapper.—151. To Rejoicing, a man whose function is to shout (at a feast) (?).—152. To Joy, a musician.

[13] The Sādhyas are celestial beings.

3.4.16

153. akṣarājáya kitavám.—154. kṛtáya sabhāvínam.—155. trétāyā ādinavadarśám.—156. dvāparâya bahiḥsádam.—157. kálaye sabhāsthāṇúm.—158. duṣkṛtâya carákācāryam.—159. ádhvane brahmacāríṇam.—160. piśācébhyaḥ sailagám.—161. pipāsáyai govyacchám (*corr.*: govyadhám?).—162. nírṛtyai goghātám.—163. kṣudhé govikartám.—164. kṣuttṛṣṇábhyāṃ tám, yó gâṃ vikṛntantaṃ māṁsáṃ bhíkṣamāṇa upatíṣṭhate.

153. To the King of Dice, a gambler.—154. To Kṛta (the best throw at dicing), the keeper of a gambling-house.—155. To Tretā (the second best throw at dicing), a man who, at dicing, sees and takes advantage of his adversary's ill luck (?).—156. To Dvāpara (the throw that is better than Kali but worse than Tretā), an outsider (i.e., a man who plays only occasionally) (?).—157. To Kali (the worst of the four throws at dicing), a gambling-house pillar (i.e., an habitual frequenter of the gambling-house).—158. To Evildoing, a Caraka-teacher.—159. To Travel, a Brahmacārin (i.e., a wandering religious student).—160. To the Piśācas (the demons called Piśācas), a robber.—161. To Thirst, a man who wounds cows (?).[14]—162. To Nirṛti (the goddess of destruction), a cow-killer.—163. To Hunger, a cow-slaughter.—164. To Hunger and Thirst, a man who goes begging for flesh to a man who is cutting up a cow.

3.4.17

165. bhûmyai pīṭhasarpíṇam álabhate.—166. agnáye 'ṁśalám.—167. vāyáve cāṇḍālám.—168. antárikṣāya vaṁśanartínam.—169. divé khalatím.—170. sûryāya haryakṣám.—171. candrámase mirmirám.—172. nákṣatrebhyaḥ kilāsam.—173. áhne śuklâṃ piṅgalám.—174. rātriyai kṛṣṇáṃ piṅgākṣám.

165. To the Earth he offers as a victim a cripple.—166. To Agni (the Fire), a stout man.—167. To Vāyu (the Wind), a Cāṇḍāla (i.e., a man of the lowest tribe).—168. To the Atmosphere, a staff-dancer (i.e., a man who practices dancing by means of a bamboo-staff) (?).—169. To Heaven, a bald-headed man.—170. To the Sun,

[14] The meaning of *govyacchám* is very uncertain. Weber translated "einen Kuhschinder." Eggeling translated "one who 'approaches' a cow." Monier Williams, "one who torments a cow."—I am inclined to believe that we should read *govyadhám* instead of *govyacchám*.

a yellow-eyed man.—171. To the Moon, a man who is blinking (?).—172. To the Lunar Mansions, a leprous man.—173. To the Day, a man of white complexion with yellow eyes.—174. To the Night, a man of black complexion with yellow eyes.

3.4.18

175. vācé púruṣam álabhate; prāṇám apānáṃ vyānám udānáṁ samānáṃ tán vāyáve; sū́ryāya cákṣur álabhate, mánaś candrámase, digbhyáḥ śrótram, prajā́pataye púruṣam.

175. To Speech he offers as victim a man (i.e., the whole body of a man); to Vāyu (the Wind), (his vital breaths, i.e.,) the *prāṇa* (the outbreath), the *apāna* (the inbreath), the *vyāna*, the *udāna*, and the *samāna*;[15] to Sūrya (the Sun) he offers his seeing; to Candramas (the Moon), his mind; to the Quarters, his hearing; to Prajāpati, the man (the man himself, i.e., his soul).

[15] The exact meaning of the three last vital breaths *vyāna*, *udāna*, and *samāna* is uncertain.

3.4.19

176–187. áthai 'tán árūpebhya álabhate: átihrasvam átidīrgham, átikṛśam átyaṁsalam, átiśuklam átikṛṣṇam, átiślakṣṇam átilomaśam, átikiriṭam átidanturam, átimirmiram átimemiṣam.—188. āśā́yai jāmím.—189. pratīkṣā́yai kumārím.

176–187. He then offers as victims to the Bodily Deformities these: a man who is too short and a man who is too tall, a man who is too lean and a man who is too stout, a man who is too light-complexioned and a man who is too dark, a man who is too smooth (i.e., whose skin is too smooth) and a man who is too hairy, a man whose teeth are too small and a man whose teeth are too prominent, a man who blinks too much and a man who stares (i.e., who opens the eyes) too much.—188. (And he then offers as a victim) to Hope, a daughter-in-law (?).—189. (And he offers as a victim) to Expectation, a young (unmarried) girl.

THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA

(THIRD PART)

The Part of the Hotar in the Full-Moon and New-Moon Sacrifices

The Fifth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

THE Taittirīya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prapāṭhakas of the Third Kāṇḍa, namely 3.2, 3.3, 3.5, and 3.7. I have published the translation of the first and second of these four Prapāṭhakas in Vol. 101 and Vol. 103 of the *Proceedings* of the American Philosophical Society, and now I am publishing the third one, i.e. 3.5. This Prapāṭhaka contains the formulas and stanzas which the Hotar should recite at those sacrifices. It is remarkable that these formulas and stanzas are found in the Tait.-Br., while the *brāhmaṇas* (ritual and theological explanations) referring to some of them are to be found not in the Tait.-Br. but in the Taittirīya-Saṃhitā (TS. 2.5.7–11; 2.6.7–10).

Just as in the case of my other translations of the Tait.-Br., my translation of this Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). Only in a few cases have I corrected an evident misprint or ventured a conjecture. In some cases, the punctuation of the text of the formulas in the Tait.-Br. is different from the punctuation of the text of the same formulas in the Ṛgveda and the Śāṅkhāyana-Śrautasútra. I have maintained the punctuation of the text of the Tait.-Br.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in the introduction to my translation of Tait.-Br. 3.2 (*Proc. Amer. Philos. Soc.* **101**: 217).

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
RV. = Ṛgveda-Saṃhitā.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.
Śāṅkh.-Śr. = Śāṅkhāyana-Śrautasūtra.
AV. = Atharvaveda-Saṃhitā.

3.5.1

satyáṃ prápadye, ṛtáṃ prápadye, amṛ́taṃ prápadye, prajápateḥ priyáṃ tanúvam ánārtāṃ prápadye.—idám aháṃ pañcadaśéna vájreṇa dviṣántaṃ bhrā́tṛvyam ávakrāmāmi, yò 'smā́n dvéṣṭi, yáṃ ca vayáṃ dviṣmáḥ.—bhū́r bhúvaḥ súvaḥ.—hím [1].

[This chapter contains the formulas which the Hotar, when he is about to recite the kindling verses, mutters while he walks, between the Āhavanīya fire place and the *utkara*,[1] towards his seat, which is situated north of the left hip of the *vedi*.[2] *Cf.* Āp. 24.11.2.]

(The Hotar should mutter:) "To Truth I go; to Divine Order I go; to Immortality I go; to the dear unharmed body of Prajāpati I go.—Here, by means of the fifteenfold thunderbolt (i.e. by means of the fifteen kindling verses), I overcome the hostile rival who hates us and whom we hate. —Earth! Atmosphere! Heaven!—Him!"

3.5.2

prá vo vā́jā abhídyavaḥ, havíṣmanto ghṛtā́cyā, devā́ñ jigāti sumnayúḥ.—ágna āyāhi vītáye, gṛṇānó havyádātaye, ní hótā satsi barhíṣi.—táṃ tvā samídbhir aṅgiraḥ, ghṛténa vardhayāmasi, bṛhác chocā yaviṣṭhya.—sá naḥ pṛthúḥ śravā́yyam [1], ácchā deva vivāsasi, bṛhád agne suvíryam.—īḍé 'nyo namasyàs tiráḥ, támāṁ́si darśatáḥ, (*corr.*: īḍényo namasyàḥ, tirás támāṁ́si darśatáḥ,) sám agnír idhyate vṛ́ṣā.—vṛ́ṣo agníḥ sámidhyate, áśvo ná devavā́hanaḥ, tā́ṁ havíṣmanta īḍate.—vṛ́ṣaṇaṃ tvā vayáṃ vṛṣan, vṛ́ṣāṇaḥ sámidhīmahi [2], ágne dīdyataṃ bṛhát. —agníṃ dūtáṃ vṛṇīmahe, hótāraṃ viśvávedasam, asyá yajñásya sukrátum.—samidhyámāno adhvaré, agníḥ pāvaká īḍyaḥ, śocíṣkeśas tám īmahe.—sámiddho agna āhuta, devā́n yakṣi svadhvara, tvā́ṁ hí havyavā́ḍ asi.—ájuhota duvasyáta, agníṃ prayaty àdhvaré, vṛṇīdhvā́ṁ havyavā́hanam.—tvā́ṃ váruṇa utá mitró agne, tvā́ṃ vardhanti matíbhir vásiṣṭhāḥ, tvé vásu suṣaṇanā́ni santu, yūyáṃ pāta svastíbhiḥ sádā naḥ [3].

[This chapter contains the kindling verses which are to be recited by the Hotar, i.e. 1. the eleven usual kindling verses (RV. 3.27.1; 6.16.10–12; 3.27.13–15; 1.12.1; 3.27.4; 5.28.5–6), which are said to amount to fifteen because the first and the last one are to be recited three times; 2. the verse *tvā́ṃ varuṇa utá mitró* etc. (RV. 7.12.3), which is to be recited as last kindling verse if the Sacrificer belongs to the family of the Vasiṣṭhas or if he is a Kṣatriya. *Cf.* Āp. 24.11.15.]

(The Hotar should recite:)

"Forth go your invigorating powers, (O priests,) towards heaven, rich in sacrificial food, with the buttered (spoon). Piously, he (the Sacrificer) approaches the gods."[3]

"O Agni, being invoked, come to the feast, to the presentation of oblations. As Hotar sit down on the sacrificial strew."[4]

"We cause thee to grow, O Aṅgiras, with kindling-sticks, with clarified butter. Do thou flame high, O most youthful (god)!"[5]

"Being broad, O god Agni, thou obtainst for us a praiseworthy, high host of manly sons."[6]

"He who is to be magnified, who is to be worshipped, who is visible through darkness, Agni, the bull, is kindled."[7]

"Agni, the bull, is kindled, he who, like a horse, carries the gods. Offering the oblations, they (the priests) magnify him."[8]

"Thee, the bull, we who are bulls, O bull, we kindle, thee who flamest high, O Agni!"[9]

"Agni we choose for messenger, for Hotar of this sacrifice, him the all-knowing one, the intelligent one."[10]

"Kindled at the sacrifice, Agni, the pure one, the flame-haired one, is to be magnified. To him we go."[11]

[1] The *utkara* is the heap of rubbish that lies on the north side of the sacrificial ground.

[2] The *vedi* or sacrificial bed is a spot of ground excavated two, three, or four inches deep and covered with sacrificial grass.

[3] = RV. 3.27.1.—*Cf.* TS. 2.5.7.2: *ánnaṃ vái vājaḥ*.
[4] = RV. 6.16.10.
[5] = RV. 6.16.11.
[6] = RV. 6.16.12 (with *pṛthúḥ* instead of *pṛthú*).
[7] = RV. 3.27.13.
[8] = RV. 3.27.14.
[9] = RV. 3.27.15.
[10] = RV. 1.12.1.
[11] = RV. 3.27.4.

"Being kindled, O Agni, thou to whom oblations are made, do thou sacrifice to the gods, O good sacrificer. Thou art indeed the oblation-bearer."[12]

"Make offerings! Do reverence! While the sacrifice proceeds, choose Agni for your oblation-bearer."[13]

(If the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar should recite as last kindling verse:)

"Thou art Varuṇa and Mitra, O Agni. The Vasiṣṭhas invigorate thee with prayers. With thee may wealth be easy to be won. Protect us always (O gods!) with blessings!"[14]

3.5.3

ágne mahấṁ asi brāhmaṇa bhārata, ásāv ásau.—devéddho mánviddhaḥ, ṛṣiṣṭuto víprānumaditaḥ, kaviśastó bráhmasaṁśito ghṛtấhavanaḥ, praṇír yajñấnām, rathír adhvarấṇām, atúrto hótā, túrṇir havyavấṭ, āspátraṃ juhúr devấnām [1], camasó devapánaḥ.—arấṁ ivā 'gne nemír devấṁs tváṃ paribhúr asi.—ávaha devấn yájamānāya.—agníṃ agna ávaha.—sómam ávaha.—agníṃ ávaha.—prajấpatim ávaha.—agníṣómāv ávaha.—indrāgní ávaha.—índram ávaha.—mahendrám ávaha.—devấṁ ājyapấṁ ávaha.—agníṁ hotráyá "vaha.—svấṃ mahimấnam ávaha.—á cā 'gne devấn váha, suyájā ca yaja jātavedaḥ [2].

[This chapter contains the formulas which are to be uttered by the Hotar after he has recited the kindling verses.]

(The Hotar should say:) "O Agni, thou art great, thou who belongest to Bráhman, thou who belongest to Bharata, O such and such a one!"[15]—"(Thou) kindled by the gods, kindled by Manu, praised by the Ṛṣis, rejoiced at by the sages, celebrated by the poets, sharpened by the Bráhman (the holy power of the sacred word), (thou) to whom the butter oblations belong, (thou) the leader of sacrifices, the charioteer of the holy rites, the unsurpassed Hotar, the swift bearer of oblations, (thou art) the mouth-vessel, the ladle, of the gods, (thou) the cup from which the gods drink."—"O Agni, like a felly the spokes, thou dost encompass the gods."

(After he has uttered these formulas, the Hotar makes a pause. Then he summons the deities, making a pause after each summons.—He should say:)

"Bring hither the gods to the Sacrificer.—Bring Agni hither, O Agni.—Bring Soma hither.—Bring Agni hither.—Bring Prajāpati hither.—Bring Agni and Soma hither.[16]—Bring Indra and Agni hither."[17]—(As the case may be) "Bring Indra hither." (Or) "Bring the Great Indra hither."—"Bring hither the gods who drink the clarified butter.—Bring hither Agni for the function of Hotar.—Bring hither thy own greatness.—Bring hither the gods, O Agni, and do thou sacrifice with a good sacrifice, O Jātavedas (O thou who knowest the beings)!"

3.5.4

agnír hótā véttv (*corr.*: hótā, vétv) agníḥ, hotráṃ vettu (*corr.*: vetu)[18] prāvitrám.—smó vayám.—sādhú te yajamāna devátā.—ghṛtávatīm adhvaryo srúcam ásyasva, devāyúvaṃ viśvávārām.—íḍāmahai devấṁ īḍé 'nyān (*corr.*: īdényān), namasyáma namasyấn, yájāma yajñíyān [1].

[This chapter contains the formulas which are to be muttered by the Hotar before the five *prayajas* (the five fore-offerings) which are to be performed by the Adhvaryu.]

(The Hotar should say:) "Agni is the Hotar. May Agni graciously accept (the function of Hotar). May he graciously accept the function of Hotar that promotes (the sacrifice)."—"We are (i.e. we really exist)."[19]—"A benefit to thee, O Sacrificer, may the deity be!"

(Then he should address the Adhvaryu, and say:) "Take up, O Adhvaryu, the spoon which is full of butter, which is devoted to the gods, which is possessed of all boons."—"Let us praise the gods, who are worthy of praise. Let us pay homage to those who are worthy of homage. Let us worship those who are worthy of worship."

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[12] = RV. 5.28.5.
[13] = RV. 5.28.6.
[14] = RV. 7.12.3.
[15] The words *ásāv ásau* "O such and such a one" are to be replaced by the names of three ṛṣi-ancestors of the Sacrificer from the remote downwards. The names are adjectival derivatives, put in the vocative. *Cf.* Śāṅkh.-Śrautasūtra 1.4.14.
[16] This summons should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.
[17] This summons should be uttered by the Hotar at the new-moon sacrifice, but not at the full-moon sacrifice.
[18] *Cf.* Śāṅkh.-Śr. 1.6.14.
[19] *Cf.* TS. 2.5.3.5: "We are," he says; verily (by saying that) he makes himself attain reality.

3.5.5

samídho agna ájyasya viyantu.—tánūnápād agna ájyasya vetu.—iḍó agna ájyasya viyantu.—barhír agna ájyasya vetu.—svâhā 'gnim, svâhā sómam, svâhā 'gním, svâhā prajâpatim, svâhā 'gnîṣómau, svâhe 'ndrāgní, svâhé 'ndram, svâhā mahendrám, svâhā devâṁ̃ ājyapân, svâhā 'gníṁ̃ (*corr.*: svâhā 'gním.—) hotrâj juṣāṇâḥ; ágna ájyasya viyantu [1].

[This chapter contains the *yājyās* (the offering-verses) which are to be recited by the Hotar for the five fore-offerings.]

(For the first fore-offering the Hotar should recite as *yājyā*:) "May the kindling-sticks, O Agni, graciously accept the butter offering."—(For the second one he should recite as *yājyā*:) "May Tanūnapāt, O Agni, graciously accept the butter offering."—(For the third one he should recite as *yājyā*:) "May the Iḍs (the invigorating foods), O Agni, graciously accept the butter offering."—(For the fourth one he should recite as *yājyā*:) "May the sacrificial strew, O Agni, graciously accept the butter offering."—(For the fifth one he should recite as *yājyā*:) "Svāhā! to Agni."—"Svāhā! to Soma."—"Svāhā! to Agni."—"Svāhā! to Prajāpati."—"Svāhā! to Agni and Soma."[20]—"Svāhā! to Indra and Agni."[21]—(As the case may be) "Svāhā! to Indra." (Or) "Svāhā! to the Great Indra."—"Svāhā! to the gods who drink the clarified butter."—"Svāhā! to Agni."—(And then he should say:) "Because of the act of making oblations they (the gods) have been pleased. O Agni, may they graciously accept the butter offering."

3.5.6

agnír vṛtrâṇi jaṅghanat, draviṇasyúr vipanyáyā, sámiddhaḥ śukrá âhutaḥ.—juṣāṇó agnír ájyasya vetu.—tváṁ̃ somā 'si sátpatiḥ, tváṁ̃ râjo 'tá vṛtrahâ, tváṃ bhadró asi krátuḥ.—juṣāṇáḥ sóma ájyasya haviṣo vetu.—agníḥ pratnéna jánmanā, śúmbhānas tanúvaṁ̃ svâm, kavír vípreṇa vāvṛdhe.—juṣāṇó agnír ájyasya vetu.—sóma gīrbhíṣ ṭvā vayám, vardháyāmo vacovídaḥ, sumṛḍīkó na âviśa.—juṣāṇáḥ sóma ájyasya haviṣo vetu [1].

[20] This formula should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.

[21] This formula should be uttered by the Hotar at the new-moon sacrifice, but not at the full-moon sacrifice.

[This chapter contains the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (offering-verses) which are to be recited by the Hotar for the two *ājyabhāgas* (the two butter-portions), at the full-moon sacrifice and the new-moon sacrifice.]

(At the full-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the first *ājyabhāga*:) "May Agni, eager for wealth, wonderfully slay the foes, he who, having been kindled, is bright when sprinkled (with butter.)"[22]—(And as *yājyā* for this first *ājyabhāga*, he should recite:) "Being pleased, may Agni graciously accept the butter offering."

(At the full-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the second *ājyabhāga*:) "Thou, O Soma, art a mighty lord; thou art a king and a slayer of foes; thou art good strength."[23]—(And as *yājyā* for this second *ājyabhāga*, he should recite:) "Being pleased, may Soma graciously accept the butter-offering."

(At the new-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the first *ājyabhāga*:) "Agni who, by his ancient (i.e. from ancient time always renewed) generation, beautifies his own body, he, the wise one, has been increased by the inspired (priest)."[24]—(And as *yājyā* for this first *ājyabhāga* he should recite:) "Being pleased, may Agni graciously accept the butter-offering."

(At the new-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the second *ājyabhāga*:) "We cause thee to grow, O Soma, with (our) songs, we who are skillful in speech. Being favorable, do thou enter into us."[25]—(And as *yājyā* for this second *ājyabhāga* he should recite:) "Being pleased, may Soma graciously accept the butter-offering."

3.5.7

agnír mūrdhâ diváḥ kakút, pátiḥ pṛthivyâ ayám, apâṁ̃ rétāṁ̃si jinvati.—bhúvo yajñásya rájasaś ca netâ, yátrā niyúdbhiḥ sácase śivâbhiḥ, diví mūrdhânaṃ dadhiṣe suvarṣâm, jihvâm agne cakṛṣe havyaváham.—prájāpate ná tvád etâny anyáḥ, víśvā jātâni pári tâ babhūva, yátkāmās te juhumás tán no astu [1], vayáṁ̃ syāma pátayo rayīṇâm.—sá veda putráḥ pitáraṁ̃ sá mātáram, sá sūnúr bhuvat sá bhuvat

[22] = RV. 6.16.34.

[23] = RV. 1.91.5.

[24] *Cf.* RV. 8.44.12, where the first *pāda* is *agníḥ pratnéna mánmanā* instead of *agníḥ pratnéna jánmanā*.

[25] = RV. 1.91.11.

púnarmaghaḥ, sá dyâm áurṇod antárikṣaṁ sá súvaḥ, sá víśvā bhúvo abhavat sá âbhavat.—ágnīṣomā sávedasā, sáhūtī vanataṃ gíraḥ, sáṃ devatrâ babhūvathuḥ.—yuvám etâni diví rocanâni, agníś ca soma sákratū adhattam [2], yuváṁ síndhūṁr abhíśaster avadyât, ágnīṣomāv ámuñcataṃ gṛbhītân.—índrāgnī rocanâ diváḥ, pári vâjeṣu bhūṣathaḥ, tád vāṃ ceti prá vīryàm.—śnáthad vṛtrám utá sanoti vâjam, índrā yó agní sáhurī saparyât, irajyántā vasavyàsya bhûreḥ, sáhastamā sáhasā vājayántā.—é 'ndra sānasíṁ rayím [3], sajítvānaṁ sadāsáham, várṣiṣṭham ūtáye bhara.—prá sasāhiṣe puruhūta śátrūn, jyéṣṭhas te śuṣma ihá rātír astu, índrā "bhara dákṣiṇenā vásūni, pátiḥ síndhūnām asi revátīnām.—mahâṁ índro yá ójasā parjányo vṛṣṭimâṁ iva, stómair vatsásya vāvṛdhe.—mahâṁ índro nṛvád â carṣaṇiprâḥ [4], utá dvibárhā amináḥ sáhobhiḥ, asmadríyag vāvṛdhe vīryâya, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.—piprīhí devâṁ uśató yaviṣṭha, vidvâṁ ṛtûṁr ṛtupate yaje 'há, yé dáivyā ṛtvíjas tébhir agne, tváṁ hótṛṇām asy âyajiṣṭhaḥ.—agníṁ sviṣṭakṛtam.—áyāḍ agnír agnéḥ priyâ dhâmāni.—áyāṭ sómasya priyâ dhâmāni [5].—áyāḍ agnéḥ priyâ dhâmāni.—áyāṭ prajâpateḥ priyâ dhâmāni.—áyāḍ agnîṣómayoḥ priyâ dhâmāni.—áyāḍ indrāgniyóḥ priyâ dhâmāni.—áyāḍ índrasya priyâ dhâmāni.—áyāṇ mahendrásya priyâ dhâmāni.—áyāḍ devânām ājyapânāṃ priyâ dhâmāni.—yákṣad agnér hótuḥ priyâ dhâmāni.—yákṣat svâṃ mahimânam.—áyajatām éjyā iṣaḥ, kṛṇótu só adhvarâ jātávedāḥ, juṣátâṁ havíḥ.—ágne yád adyá viśó adhvarasya hotaḥ, pâvakaśoce véṣ ṭvâṁ hí yájvā, ṛtâ yajāsi mahinâ ví yád bhûḥ, havyâ vaha yaviṣṭha yâ te adyá [6].

[This chapter contains the *puro 'nuvākyās* and the *yājyās* which are to be recited by the Hotar for the principal oblations and for the oblations to Agni Sviṣṭakṛt, at the full-moon and the new-moon sacrifices.]

(At the full-moon and the new-moon sacrifices, the Hotar should recite as *puro 'nuvākyā* for the oblation of the sacrificial cake to Agni:) "Agni is the head, the summit, of the sky; here, he is the lord of the earth; he quickens the seeds of the waters."[26]—(And as *yājyā* for this oblation to Agni, he should recite:) "Thou hast become the leader of the sacrifice and of the region where thou art accompanied by thy auspicious teams of horses; thou hast placed thy light-winning head in the sky; thou hast made, O Agni, thy tongue to be the bearer of the oblation."[27]

(At the full-moon sacrifice, for the whispered oblation of clarified butter offered to Prajāpati, he should recite as *puro 'nuvākyā*:) "O Prajāpati, none other than thou encompasses all these creatures; for whatever object of desire we sacrifice to thee, let that be ours. May we be lords of riches."[28] (And as *yājyā* for this oblation to Prajāpati, he should recite:) "He, as a son, knows his father; he (knows) his mother; he has become a son; he has become one who grants gifts in return; he has enveloped the sky, the atmosphere; he (has enveloped) the heaven; he has become all the worlds; he has come to be here."[29]

(At the full-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the oblation of the sacrificial cake to Agni and Soma:) "O Agni and Soma, having one and the same common knowledge, according to one and the same common invocation, do you accept our prayers. You were born together among the gods."[30] (And as *yājyā* for this oblation to Agni and Soma, he should recite:) "Ye two, Agni and Soma, having one and the same common will, have placed these lights in the sky; ye two, O Agni and Soma, released the rivers from disgrace and shame, when they were fast held."[31]

(At the new-moon sacrifice, the Hotar should recite as *puro 'nuvākyā* for the oblation of the sacrificial cake to Indra and Agni:) "O Indra and Agni, the lights of the sky you do embrace among your invigorating powers. This heroic deed of yours is well known."[32] (And as *yājyā* for this oblation to Indra and Agni, he should recite:) "He shall slay the foe, and he does win invigorating power, he who worships Indra and Agni, the strong ones who rule over much wealth, the most strong ones who, with strength, make use of their invigorating powers."[33]

(If the Sacrificer has already performed a Soma-sacrifice, the Adhvaryu, acting for the Sacrificer, should offer at the new-moon sacrifice, the *sāṃnāyya*-offering to Indra or to Mahendra. The *sāṃnāyya*-offering is an offering of

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[24] = RV. 8.44.16.

[27] = RV. 10.8.6.
[28] = RV. 10.121.10.
[29] *Cf.* AV. 7.1.2.
[30] = RV. 1.93.9.
[31] = RV. 1.93.5.
[32] = RV. 3.12.9.
[33] = RV. 6.60.1.

sweet milk mixed with sour milk.—As *puro 'nuvākyā* for this offering to Indra, the Hotar should recite:) "Hither, O Indra, do thou bring gain-bringing wealth, victorious (wealth), always enduring, uppermost for help."[34] (And as *yājyā* for this offering to Indra, he should recite:) "O thou who art much invoked, thou hast conquered the foes; thy valor is the best; let thy gift be here. O Indra, bring hither riches with thy right hand. Thou art the lord of rich rivers."[35]

(If the *sāṃnāyya*-offering is offered to Mahendra, the Hotar should recite as *puro 'nuvākyā* for this offering;) "Great is Indra who, through his might, is like the raining Parjanya. He has waxed strong with the praises of Vatsa."[36] (And as *yājyā* for this offering to Mahendra, he should recite:) "Great is Indra, like a hero, gladdening the people, (he) of double power, and of unimpaired strength. For our sake he has waxed strong for heroic deeds. Broad and wide he has been well adorned by the performers (of the sacrifice)."[37]

(As *puro 'nuvākyā* for the oblation to Agni Sviṣṭakṛt, at the full-moon and new-moon sacrifices, the Hotar should recite:) "Do thou satisfy the eager gods, O thou most youthful (god). Knowing the seasons, O lord of the seasons, do thou sacrifice here. With the priests divine, O Agni, thou art, among the Hotars, the one who procures most through offerings."[38]

(After this *puro 'nuvākyā*, he should recite the formula:) "(We who sacrifice) to Agni Sviṣṭakṛt." (And then he should recite:) "Agni has worshipped the abodes dear to Agni."—"He has worshipped the abodes dear to Soma."—"He has worshipped the abodes dear to Agni."—"He has worshipped the abodes dear to Prajāpati."—"He has worshipped the abodes dear to Agni and Soma."[39]—"He has worshipped the abodes dear to Indra and Agni."[40]—(As the case may be:) "He has worshipped the abodes dear to Indra." (Or:) "He has worshipped the abodes dear to Mahendra."—(And he should recite:) "He has worshipped the abodes dear to the gods who drink the clarified butter."—"Let him worship the abodes dear to Agni, the Hotar. Let him worship his own greatness."—"By sacrifice may he obtain for himself food worthy of sacrifice."—"May he, the knower of beings, perform (his task) by the sacrifice."—"May he enjoy the sacrificial food."[41]

(As *yājyā* for the oblation to Agni Sviṣṭakṛt, the Hotar should recite:) "O Agni, when today, O Hotar of the sacrifice, O pure and radiant one, thou comest to the people, (then) thou indeed art the sacrificer. (And) thou shalt sacrifice according to the Divine Order, when thou hast become powerful with greatness. Carry the oblations that are thine, today, O most youthful (god)!"[42]

3.5.8

úpahūtaṁ rathaṃtaráṁ sahá pṛthivyá, úpa mā rathaṃtaráṁ sahá pṛthivyá hvayatām.—úpahūtaṃ vāmadevyáṁ sahá 'ntárikṣeṇa, úpa mā vāmadevyáṁ sahá 'ntárikṣeṇa hvayatām.—úpahūtaṃ bṛhát sahá divá, úpa mā bṛhát sahá divá hvayatām.—úpahūtāḥ saptá hótrāḥ, úpa mā saptá hótrā hvayantām.—úpahūtā dhenúḥ sahá ṛṣabhā, úpa mā dhenúḥ sahá ṛṣabhā hvayatām [1].—úpahūto bhakṣáḥ sákhā, úpa mā bhakṣáḥ sákhā hvayatām.—úpahūtāṁ3 ho.—íḍó 'pahūtā, úpahūté 'ḍā, úpo asmáṁ íḍā hvayatām.—íḍó 'pahūtā, úpahūté 'ḍā, mānaví ghṛtápadī maitrāvaruṇí.—bráhma devákṛtam úpahūtam [2].—dáivyā adhvaryáva úpahūtāḥ, úpahūtā manusyāḥ, yá imáṃ yajñám ávān, yé yajñápatiṃ várdhān.—úpahūte dyāvāpṛthiví, pūrvajé ṛtávarī, deví deváputre.—úpahūto 'yáṃ yájamānaḥ, úttarasyāṃ devayajyáyām úpahūtaḥ, bhūyasi haviṣkáraṇa úpahūtaḥ, divyé dhámann úpahūtaḥ, idáṃ me devā havír juṣantām íti tásminn úpahūtaḥ.—víśvam asya priyám úpahūtam; víśvasya priyásyó 'pahūtasyó 'pahūtaḥ [3].

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[34] = RV. 1.8.1.
[35] = RV. 10.180.1.
[36] = RV. 8.6.1.
[37] = RV. 6.19.1.
[38] = RV. 10.2.1.
[39] This formula should be uttered by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.
[40] This formula should be uttered by the Hotar at the new-moon sacrifice, but not at the full-moon sacrifice.
[41] Hillebrandt (*Das Altindische Neu-und Vollmondsopfer*, p. 118) translated: "er mache darbringungswerth die Speisen; er, der Wesenkenner, nehme beim Opfer das havis an." And Caland (*Śāṅkhāyana-Śrautasūtra*, p. 13) translated: "May he make by sacrifice the food worthy of sacrifice. May he, Jātavedas, graciously accept through sacrifices the offering." But, since in the text of the Tait.-Br., there is a *daṇḍa* before *kṛṇótu*, and *kṛṇótu* is accented, it is clear that a new sentence begins with *kṛṇótu* and that *éjyā iṣaḥ* is to be construed not with *kṛṇótu* but with *ā́yajatām*. Eggeling (S.B.E., XII, p. 204) translated: ". . . May he, the knower of beings, (perform) the sacred cult . . . ," putting "perform" in parentheses because *kṛṇótu* is missing in the text of the Śat.-Br.—*adhvarā́* is, I think, an instrumental singular.
[42] = RV. 6.15.14.

[This chapter contains: 1. the formulas which are to be muttered by the Hotar before the calling of the *iḍā*, and 2. the seven formulas which are to be recited by him for the calling of the *iḍā*.]

(Before the calling of the *iḍā*, the Hotar should mutter:) "The Rathaṃtara is called together with the Earth. May the Rathaṃtara together with the Earth call me.—The Vāmadevya is called together with the Atmosphere. May the Vāmadevya together with the Atmosphere call me.—The Bṛhat is called together with the Sky. May the Bṛhat together with the Sky call me.—The seven Hotrās (i.e. the seven formulas which are to be recited by the Hotar) are called. May the seven Hotrās call me.—The milch-cow together with the bull is called. May the milch-cow together with the bull call me.—The food, the friend, is called. May the food, the friend, call me.—It is called!—Ho!"

(Then, calling the *iḍā*, the Hotar should recite:) "The *iḍā* is called; called is the *iḍā*; and may the *iḍā* call us."—"The *iḍā* is called; called is the *iḍā*, who belongs to Manu, who is butter-pathed, who belongs to Mitra and Varuṇa."—"The Bráhman (the holy power of the sacred word), that was made by the gods, is called."—"The divine Adhvaryus are called; called are the human ones, that they may promote this sacrifice, that they may cause the lord of the sacrifice to prosper."—"Called are Heaven and Earth, the primaeval, the law-abiding, the divine, whose sons are gods."—"Called is this Sacrificer, called unto subsequent godworship, called unto a more abundant preparation of oblations, called unto the heavenly abode, called unto saying: 'May the gods here accept the oblation graciously.'"—"All that is dear to him is called. By all that is dear (to him) and that is called hither,[43] he is called."

3.5.9

devắṃ barhíḥ, vasuváne vasudhéyasya vetu.—devó nárāśáṁsaḥ, vasuváne vasudhéyasya vetu.—devó agníḥ sviṣṭakṛ́t, sudráviṇā mandráḥ kavíḥ, satyámanmā ''yají hótā, hótur hotur áyajīyān.—ágne 'yắn (*corr.*: ágne yắn) devắn áyāṭ, yắṁ ápipreḥ, yé te hotré ámatsata, tắṁ sásanúṣīṁ hótrāṃ devaṃgamắm, diví devéṣu yajñám eraye 'mám, sviṣṭakṛ́c cắ'' 'gne hótā 'bhūḥ, vasuváne vasudhéyasya namovāké vṛ́hi [1].

[This chapter contains the formulas which the Hotar should recite as *yājyās* for the three *anuyājas* or after-offerings, i.e. for an offering to the sacrificial strew, an offering to Narāśaṃsa, and an offering to Agni Sviṣṭakṛt.]

(As *yājyā* for the first *anuyāja*, the Hotar should recite:) "Divine is the sacrificial strew. For the benefit of the desirer of wealth (i.e. for the benefit of the Sacrificer) may it graciously accept (a share) of the gift of wealth."

(As *yājyā* for the second *anuyāja*, he should recite:) "Divine is Narāśaṃsa. For the benefit of the desirer of wealth, may he graciously accept (a share) of the gift of wealth."

(As *yājyā* for the third *anuyāja*, he should recite:) "Divine is Agni Sviṣṭakṛt, he who has splendid riches, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering. O Agni, among the gods that thou hast worshipped, that thou hast gladdened, and who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar's formula, which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Sviṣṭakṛt (i.e. the Hotar who makes the good oblation), do thou, (O Agni,) for the benefit of the desirer of wealth, graciously accept (a share) of the gift of wealth, at the *namovāka* (i.e. at the proclamation of homage)."[44]

[43] With the perf. pass. part. the genitive sometimes expresses the agent, and is used instead of the instrumental. *Cf.* Macdonell, *A Vedic grammar for students*, 321. *Cf.* Pāṇini, 2.3.67.

[44] These formulas are quoted, with a different punctuation and without accents, in the Śāṅkhāyana-Śrautasūtra, and Caland (Śāṅkh.-Śr. 1.13) translated: "The devine barhis may accept (the offering) of abundant obtainment, of abundant gift."—"The divine Narāśaṃsa may accept (the offering) of abundant obtainment, of abundant gift." But *vasuváne* certainly is a dative. It may be the dative sing. of an abstract noun, and may be translated "for the (Sacrificer's) obtainment of wealth (i.e. in order that the Sacrificer may obtain wealth)." *Cf.* Sāyaṇa's commentary on VS. 21. 48: *vasuvane vasuvananāya dhanalābhāya*. . . . I think, however, that *vasuváne* is the dative masc. sing. of an agent noun meaning "the desirer of wealth" or "the obtainer of wealth," and that *vasudhéyasya* is a partitive genitive depending on *vetu* (*cf. píba sutásya*).—Caland translated *sviṣṭakṛc cā 'gne hotā 'bhūḥ*: "And Agni Sviṣṭakṛt, as thou hast been our hotṛ . . ." But, in the text of the Tait.-Br., the accent of *sviṣṭakṛ́c* shows that it is not a vocative; it is a nominative.

3.5.10

idáṃ dyāvāpṛthivī bhadrám abhūt; árdhma sūktavākám, utá nāmovākám; ṛdhyāsma sūktócyam agne; tvám̐ sūktavāg asi, úpaśrito diváḥ pṛthivyóḥ.—ómanvatī te 'smín yajñé yajamāna dyāvāpṛthiví stām, śaṅgayé jīrádānū, átrasnū ápravede, urúgavyūtī abhayaṃkṛtau [1] vṛṣṭídyāvā rītyāpā, śaṃbhúvau mayobhúvau, ūrjasvatī ca páyasvatī ca, sūpacaraṇā ca svadhicaraṇā ca; táyor āvídi, agnír idáṃ̐ havír ajuṣata, ávīvṛdhata máho jyāyo 'kṛta.—sóma idáṃ̐ havír ajuṣata, ávīvṛdhata máho jyāyo 'kṛta.—agnír idáṃ̐ havír ajuṣata [2], ávīvṛdhata máho jyāyo 'kṛta.—prajāpatir idáṃ̐ havír ajuṣata, ávīvṛdhata máho jyāyo 'kṛta.—agnīṣómāv idáṃ̐ havír ajuṣetām, avīvṛdhetāṃ máho jyāyo 'krātām.—indrāgní idáṃ̐ havír ajuṣetām, ávīvṛdhetām máho jyāyo 'krātām.—índra idáṃ̐ havír ajuṣata, ávīvṛdhata máho jyāyo 'kṛta.—mahendrá idáṃ̐ havír ajuṣata [3], ávīvṛdhata máho jyāyo 'kṛta.—devā ājyapā ājyam ajuṣanta, ávīvṛdhanta máho jyāyo 'kṛta (*corr.*: jyāyo 'krata).—agnír hotréṇe 'dáṃ̐ havír ajuṣata, ávīvṛdhata máho jyāyo 'kṛta.—asyām ṛdhad dhótrāyāṃ devaṃgamāyām.—āśāste 'yáṃ yájamāno 'sáu; āyur āśāste, suprajāstvám āśāste, sajātavanasyām āśāste [4], úttarāṃ devayajyām āśāste, bhūyo haviṣkāraṇam āśāste, divyáṃ dhámā "śāste, víśvaṃ priyám āśāste.—yád anéna haviṣā "śāste, tád aśyāt tád ṛdhyāt, tád asmai devā rāsantām; tád agnír devó devébhyo vánate, vayám agnér mānuṣāḥ.—iṣṭáṃ ca vītáṃ ca, ubhé ca no dyāvāpṛthiví áṃ̐hasaḥ spātām (*corr.*: áṃ̐hasaḥ pātām).—ihá gátir vāmásye 'dáṃ ca; námo devébhyaḥ [5].

[This chapter contains the formulas which are to be recited by the Hotar after the *anuyājas*, and which constitute the *sūktavāka*, i.e. 'the utterance of good words.'[45]]

(The Hotar should recite:) "This, O Heaven and Earth, has been lucky. We have been successful in (composing) the *sūktavāka* ('the utterance of good words') and the *namovāka* ('the proclamation of homage'). May we have success with that which is to be expressed in the 'good words,'[46] O Agni!—Thou art the utterer of the 'good words'; thou hast been established, by Heaven, on earth and in heaven.[47]—May Heaven and Earth be propitious to thee, O sacrificer, at this sacrifice,—(Heaven and Earth) they who both are propitious to the household and rich in quick streams (of gifts), they who both are fearless and unknowable,[48] they who both have wide domains and afford security, they who both are connected with the rain-sky, and are streaming with waters, they who both are beneficent and causing delight, they who both are rich in sap and rich in invigorating juice, they who both are of easy access and affording good abodes. With the knowledge (i.e. with the approval) of those two, Agni has enjoyed this oblation; he has grown; he has made his power greater.—Soma has enjoyed this oblation; he has grown; he has made his power greater.—Agni has enjoyed this oblation; he has grown; he has made his power greater.—Prajāpati has enjoyed this oblation; he has grown; he has made his power greater.—Agni and Soma have enjoyed this oblation; they have grown; they have made their power greater.[49]—Indra and Agni have enjoyed this oblation; they have grown; they have made their power greater.[50]—Indra has enjoyed this oblation; he has grown; he has made his power greater.[51]—Mahendra has enjoyed this oblation; he has grown; he has made his power greater.—The gods who drink the clarified butter have enjoyed the clarified butter; they have grown; they have made their power greater.—Agni, by virtue of his office of Hotar, has enjoyed this oblation; he has grown; he has made his power greater. May he be successful in (the recitation of) this Hotar's formula,[52] which goes

[45] These formulas of the *sūktavāka* are to be found, with a few variants, in Śat.-Br. 1.9.1.4–23 and in Śāṅkh.-Śrautasūtra 1.14.1–19; but I believe that the text of the Tait.-Br. is better.

[46] *sūktocyam*: *ucyam*, the second element of the compound, is a gerundive.

[47] *úpaśrito diváḥ pṛthivyóḥ*: I think that *diváḥ* is a genitive used here instead of the instrumental, for we know that, with the perf. pass. part., the genitive sometimes expresses the agent. *Cf.* Macdonell, *A Vedic grammar for students*, 321. And I think that *pṛthivyóḥ* is an elliptical dual locative.

[48] The meaning of *ápravede* is uncertain. Eggeling translated: 'inscrutable.'

[49] This formula should be recited by the Hotar at the full-moon sacrifice, but not at the new-moon sacrifice.

[50] This formula should be recited at the new-moon sacrifice, but not at the full-moon sacrifice.

[51] As the case may be, the Hotar should recite this formula or the following one.

[52] *asyām ṛdhad dhótrāyām*: Caland (Śāṅkh.-Śrautasūtra 1.14.16) translated: "at this prospering sacrifice." But I do not think that *ṛdhat* may be considered as the first element of a compound *ṛdhaddhotrā*. It is the third person sing. of the subjunctive aorist.—Eggeling (Śat.-Br. 1.9.1.12) translated: "May he prosper in this sacrifice." But I do not think that *hótrā* means "sacrifice." The *hotrās* are the formulas recited by the Hotar. *Cf.* Āp. 24.2.5.

to the gods.—This Sacrificer, such and such a one,[53] does pray. He prays for long life; he prays for abundant offspring; he prays for dominion over his kinsmen; he prays for subsequent godworship; he prays for more abundant preparation of oblations; he prays for a heavenly abode; he prays for all that is dear (to him).—What he prays for through this oblation, may he obtain; may he be successful in that; may the gods grant him that. The god Agni obtains that from the gods, and we men (obtain it) from Agni.—What has been offered (by us) and accepted (by the gods), (may that,) and may also Heaven and Earth guard us from anguish.—Here is the acquisition of what is good, (here) and right now.[54] —Homage to the gods!"

3.5.11

tác chaṃyór ávṛṇīmahe, gātúṃ yajñáya, gātúṃ yajñápataye; dáivī svastír astu naḥ, svastír mānuṣebhyaḥ; ūrdhváṃ jigātu bheṣajám; śáṃ no astu dvipáde, śáṃ cátuṣpade [1].

[This chapter contains the formulas which constitute the *śaṃyuvāka* or *śaṃyorvāka*, i.e. the invocation of health and wealth, and which are to be recited by the Hotar after the *sūktavāka*.]

(The Hotar should recite:) "We long for that (which is) health and wealth, (i.e.) success for the sacrifice and success for the lord of the sacrifice.—May divine blessing come to us, (may) blessing (come) to men.—May the remedy (for every evil) ascend on high.—May health come to us, (health) for the two-footed one, and health for the four-footed one."

3.5.12

ápyāyasva [sám etu te viśvátaḥ soma vṛ́ṣṇyam, bhavā vájasya saṃgathé].—sáṃ te [páyāṃsi sám u yantu vájāḥ sáṃ vṛ́ṣṇyāny abhimātiṣáhaḥ, āpyā́yamāno amṛ́tāya soma diví śrávāṃsy uttamā́ni dhiṣva].—ihá tváṣṭāram agriyáṃ [viśvárūpam úpa hvaye, asmā́kam astu kévalaḥ].—tán nas turípam [ádha poṣayitnú déva tvaṣṭar ví rarāṇáḥ syasva, yáto vīráḥ karmaṇyàḥ sudákṣo yuktágrāvā jáyate devákāmaḥ].—devā́nām pátnīr uśatír avantu naḥ, prā́vantu nas tujáye vā́jasātaye, yā́ḥ pā́rthivāso yā́ apā́m ápi vraté, tā́ no devīḥ suhavāḥ śárma yacchata.—utá gnā́ viyantu devápatnīḥ, indrāṇy àgnā́yy aśvínī rā́ṭ, ā́ ródasī varuṇānír śṛṇotu, viyántu devír yá ṛtūr jánīnām.—agnír hótā gṛhápatiḥ sá rā́jā, víśvā veda jánimā jātávedāḥ, devā́nām utá yó mártyānām, yájiṣṭhaḥ sá práyajatām ṛtávā.—vayám u tvā gṛhapate jánānām, ágne ákarma samídhā bṛhántam, asthūríṇo (*corr.*: asthūrí no) gā́rhapatyāni santu tigména nas téjasā sáṁśiśādhi [1].

[This chapter contains the formulas which the Hotar should recite as *puro 'nuvākyās* and *yājyās* for the *patnīsaṃyājas*. The *patnīsaṃyājas* consist of four offerings, i.e. an offering to Soma, an offering to Tvaṣṭar, an offering to the wives of the gods, and an offering to Agni Gṛhapati.]

(As *puro 'nuvākyā* for the offering to Soma, the Hotar should recite:) "Swell up; let thy manly power concentrate from all sides, O Soma. Be thou in (the centre of) the gathering place of the invigorating powers."[55] (And as *yājyā* for that offering, he should recite:) "Let thy invigorating saps unite; let thy invigorating powers unite; let thy manly powers that overcome the foes, unite. Swelling for immortality, O Soma, place in heaven thy highest glories."[56]

(As *puro 'nuvākyā* for the offering to Tvaṣṭar, he should recite:) "Hither I call Tvaṣṭar, the first, (the god) who wears all forms. May he be ours only."[57] (And as *yājyā* for that offering, he should recite:) "Do thou, for us, O god Tvaṣṭar, liberally let loose that seminal fluid that causes (the offspring) to thrive; whence a hero will be born, (a hero) skillful in work, (and) very able, who will set the pressing-stones in motion (for the soma sacrifice), and love the gods."[58]

(As *puro 'nuvākyā* for the offering to the wives of the gods, he should recite:) "Let the wives of the gods eagerly help us; let them help us forward unto offspring, unto winning of invigorating powers. You who are of the earth, and who are in the sphere of the waters, O well-invoked goddesses, give us protection."[59] (And as *yājyā* for that offering, he should recite:) "And let the

[53] The word *asáu* "such and such a one" is to be replaced by the name (or the two names) of the Sacrificer. *Cf.* Śāṅkh.-Śrautasūtra 1.14.16.

[54] *idáṃ ca, námo devébhyaḥ:* If we maintain the punctuation of the text of the Tait.-Br., and I think we should, *idám* is to be separated from *námo* and should be considered as an adverb.—*ihá . . . idáṃ ca*: "here . . . and right now."

[55] = RV. 1.91.16.
[56] = RV. 1.91.18.
[57] = RV. 1.13.10.
[58] = RV. 3.4.9.
[59] = RV. 5.46.7.

women whose husbands are gods, graciously accept (the oblation): Indrāṇī, Agnāyī, Aśvinī the queen; let Rodasī, let Varuṇānī, listen; let the goddesses, at that time that is the right time for women, accept (the oblation)."[60]

(As *puro 'nuvākyā* for the offering to Agni Gṛhapati, he should recite:) "Agni is the Hotar, the lord of the house, he, the king; he knows all creatures, he, the knower of beings. Let him who, for gods and men, sacrifices best, sacrifice according to the Divine Order."[61] (And as *yājyā* for that offering, he should recite:) "And we, O lord of the houses of men, O Agni, with fuel, have made thee great. May our households not be single-horsed. Do thou sharpen us (i.e. do thou sharpen our strength) with the sharp point of thy flame."[62]

3.5.13

úpahūtaṁ rataṇtaráṁ sahá pṛthivyá, úpa mā rathaṃtaráṁ sahá pṛthivyá hvayatām.—úpahūtaṃ vāmadevyáṁ sahá 'ntárikṣeṇa, úpa mā vāmadevyáṁ sahá 'ntárikṣeṇa hvayatām.—úpahūtaṃ bṛhát sahá divá, úpa mā bṛhát sahá divá hvayatām.—úpahūtāḥ saptá hótrāḥ, úpa mā saptá hótrā hvayantām.—úpahūtā dhenúḥ sahá ṛṣabhā, úpa mā dhenúḥ sahá ṛṣabhā hvayatām [1].—úpahūto bhakṣáḥ sákhā, úpa mā bhakṣáḥ sákhā hvayatām.—úpahūtāṁ3 ho.—íḍó 'pahūtā, úpahūté 'ḍā, úpo asmáṁ íḍā hvayatām.—íḍó 'pahūtā, úpahūté 'ḍā, mānaví ghṛtápadī maitrāvaruṇí.—bráhma devákṛtam úpahūtam [2].—dáivyā adhvaryáva úpahūtāḥ, úpahūtā manuṣyàḥ, yá imáṃ yajñám ávān, yé yajñápatnīṃ várdhān.—úpahūte dyávāpṛthiví, pūrvajé ṛtávarī, deví devápatre.—úpahūte 'yáṃ yájamānā, indrāṇī 'vā 'vidhavá, áditir iva suputrá, úttarasyāṃ devayajyáyām úpahūtā, bhūyasi haviṣkáraṇa úpahūtā, divyé dhámann úpahūtā, idáṃ me devá havír juṣantām íti tásminn úpahūtā.—víśvam asyāḥ priyám úpahūtam; víśvasya priyásyó 'pahūtasyó 'pahūtā [3].

[This chapter contains: 1. the formulas which are to be muttered by the Hotar before the calling of the *iḍā*, and 2. the seven formulas which are to be recited by him for the calling of the *iḍā*, at the *iḍā*-ceremony which, with special reference to the wife of the Sacrificer, concludes the *patnisaṃyājas*.]

(Before the calling of the *iḍā*, the Hotar should mutter:) "The Rathaṃtara is called together with the Earth. May the Rathaṃtara together with the Earth call me.—The Vāmadevya is called together with the Atmosphere. May the Vāmadevya together with the Atmosphere call me.—The Bṛhat is called together with the Sky. May the Bṛhat together with the Sky call me.—The seven Hotrās (i.e. the seven formulas which are to be recited by the Hotar) are called. May the seven Hotrās call me.—The milch-cow together with the bull is called. May the milch-cow together with the bull call me.—The food, the friend, is called. May the food, the friend, call me.—It is called!—Ho!"

(Then, calling the *iḍā*, the Hotar should recite:) "The *iḍā* is called; called is the *iḍā*; and may the *iḍā* call us."—"The *iḍā* is called; called is the *iḍā*, who belongs to Manu, who is butterpathed, who belongs to Mitra and Varuṇa."—"The Bráhman (the holy power of the sacred word), that was made by the gods, is called."—"The divine Adhvaryus are called; called are the human ones, that they may promote this sacrifice, that they may cause the wife of the Sacrificer to prosper."—"Called are Heaven and Earth, the primaeval, the law-abiding, the divine, whose sons are gods."—"Called is this wife of the Sacrificer, she who, like Indrāṇī, is not a widow, she who, like Aditi, has excellent sons; called unto subsequent godworship, called unto more abundant preparation of oblations, called unto the divine abode, called unto saying: 'May the gods here accept the oblation graciously'."—"All that is dear to her is called. By all that is dear (to her) and that is called hither, she is called."

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[60] = RV. 5.46.8.
[61] = RV. 6.15.13.
[62] = RV. 6.15.19.—In the text of the RV. *janānām* is unaccented. In the text of the Tait.-Br. it is accented, although it certainly depends on the vocative *gṛhapate*.

THE ANIMAL SACRIFICE IN THE TAITTIRĪYA-BRĀHMAṆA

THE PART OF THE HOTAR AND THE PART OF THE MAITRĀVARUṆA IN THE ANIMAL SACRIFICE

The Sixth Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

There are in the Taittirīya-Brāhmaṇa two groups of texts pertaining to the animal sacrifice, namely, 2.8.1–9 and 3.6.1–15. The first of these two groups contains the *mantras* (invitation-verses and offering-verses) for the *kāmyāḥ paśavaḥ* (i.e., the animal sacrifices performed through the desire for special objects). The second (3.6.1–15), the translation of which I am now publishing, contains the *mantras* (invitation-verses, prompting formulas, and offering-verses) which the Hotar and the Maitrāvaruṇa must recite at the *nirūḍha-paśubandha* (i.e., the independent animal sacrifice). This group of texts is more important than the first one because the *nirūḍha-paśubandha* is usually considered as the *prakṛti* (i.e., the archetype) of all animal sacrifices—although it is certainly a modification of the *agnīṣomīya paśubandha* (i.e., the animal sacrifice connected with the soma-sacrifice).

Just as in the case of my other translations of the Tait.-Br., my translation of this sixth Prapāṭhaka of the Third Kāṇḍa is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc. correspond to the numbers which are inserted in the text of the

Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture. In many cases the punctuation of the text of the verses in the Tait.-Br. is different from the punctuation of the text of the same verses in the Ṛgveda. I have usually maintained the punctuation of the Tait.-Br.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations; and I have put in brackets or in parentheses introductory notes indicating, according to the Śrautasūtra of Āpastamba and the commentary of Sāyaṇa, for what rite each formula or group of formulas is to be recited by the Hotar or the Maitrāvaruṇa.

ABBREVIATIONS

Ait.-Br. = Aitareya-Brāhmaṇa.
Āp. = Āpastamba-Śrautasūtra.
AV. = Atharvaveda-Saṃhitā.
Caland = Śāṅkhāyana-Śrautasūtra translated into English by Prof. W. Caland, edited by Lokesh Chandra (International Academy of Indian Culture. Nagpur, 1953).
Geldner = Der Rig-Veda aus dem Sanskrit ins Deutche übersetzt von K. F. Geldner (Harvard Oriental Series).
JAOS = Journal of the American Oriental Society.
Kauṣīt.-Br. = Kauṣītaki-Brāhmaṇa.
Mayrhofer = M. Mayrhofer, Kurzgefasstes etymologisches Wörterbuch des Altindischen (Heidelberg, 1953).
RV. = Ṛgveda-Saṃhitā.
Śāṅkh.-Śr. = Śāṅkhāyana-Śrautasūtra.
Tait.-Br. = Taittirīya-Brāhmaṇa.

INTRODUCTION

There is in the Vedic ritual a great variety of animal sacrifices, but the *prakṛti* (i.e., the archetype) of all animal sacrifices is the *nirūḍha-paśubandha* (i.e., the independent animal sacrifice) or, according to some authorities, the *agnīṣomīya paśubandha* (i.e. the animal sacrifice as connected with the soma sacrifice). At the *agnīṣomīya* the victim is a he-goat offered to Agni and Soma; at the *nirūḍha-paśubandha* the victim is a he-goat offered to Agni and Indra, or to Sūrya, or to Prajāpati. The form of the animal sacrifice is that of the new-moon sacrifice, the victim taking the place of the milk offered, as the *sāṃnāyya*-offering, to Indra or Mahendra. One of the essential features of the animal sacrifice, as compared with the new-moon sacrifice, is the presence of the priest called Maitrāvaruṇa, whose duty is to recite the invitation-formulas and to prompt the Hotar to recite the offering-verses.

Here is a summary of the ceremonies according to the Śrautasūtra of Āpastamba (Āp. 7).

After the performance of the preliminary rites, i.e., the offering of a sacrificial cake to Agni and Viṣṇu, and the oblation of clarified butter called *yūpāhuti* (i.e., the oblation for the sacrificial post), the Adhvaryu, accompanied by the Sacrificer and a carpenter holding an axe, goes to a place where trees grow, and selects the tree that will furnish the sacrificial post. According to the rewards which the Sacrificer desires, the sacrificial post is to be made of a *palāśa*, a *khadira*, a *bilva*, or a *rohītaka* tree. The tree is cut with the axe, and falls. It should fall to the east or north or northeast. The *yūpa* (the sacrificial post) is chiseled. Out of the top portion of the tree that remains after making the *yūpa* the carpenter prepares a wooden headpiece (*caṣāla*), which is to be put on the top of the *yūpa*. The *vedi* (the sacrificial bed) is prepared to the east of the usual Āhavanīya fireplace. On the *vedi* an *uttaravedi* (a high altar) is measured and prepared. On this *uttaravedi* the Adhvaryu makes a square hole called the *uttaranābhi*, and sprinkles it with water. Around the *uttaranābhi*, in the west, south, and north, he places the three enclosing-sticks. Then, having kindled some sticks at the Āhavanīya fire, he carries them to the *uttaravedi*, and places them on the *uttaranābhi*. The fire placed there becomes the Āhvanīya fire while the original Āhavanīya serves as Gārhapatya. The Adhvaryu then digs the hole where the sacrificial post is to be inserted. This hole is half within and half without the *vedi*. The Sacrificer anoints the *yūpa* with clarified butter, and the Hotar, having been summoned by the Adhvaryu, recites the verse for the *yūpa* that is being anointed. Then the *caṣāla* is anointed and placed on the top of the *yūpa*. The *yūpa* is raised up and placed in the hole. A rope is put round

the *yūpa* in three coils, and the wooden chip called *svaru* is inserted in the coils. The animal to be sacrificed is bathed outside the sacrificial ground. Then it is brought in front of the sacrificial post, it is tied to it, it is sprinkled, and it is given a drink.

After these preliminaries the real sacrifice begins. Seventeen *sāmidhenī*-stanzas accompanying the laying of the kindling wood are recited by the Hotar, and the victim is anointed with clarified butter. The Adhvaryu then offers the fore-offerings, which are eleven, while in the full-moon and new-moon sacrifices they are only five. After the tenth of these fore-offerings the Adhvaryu anoints with clarified butter the *svaru* and one edge of the slaughterer's knife. The Āgnīdhra lights a fire-brand at the Āhavanīya fire, and carries it thrice round the victim while the Maitrāvaruṇa recites three stanzas of the Ṛgveda. The Adhvaryu orders the Maitrāvaruṇa to prompt the Hotar to recite for the offerings to the gods, and the Hotar recites the *adhrigu*-litany, which is an invocation to the divine and the human slaughterers. Then the victim, with its head facing west and its feet north, is strangled by the Śamitars (i.e., the slaughterers). The cord by which the victim was tied is removed. Then the wife of the Sacrificer is brought up, and the Adhvaryu or the wife of the Sacrificer pours water over the members of the victim, and washes them. The omentum of the victim is taken out and placed on a spit. It is heated on the Āhavanīya fire. When drops of fat begin to drip from the omentum, the Adhvaryu orders the Maitrāvaruṇa to recite for the drops. After the recitation come the eleventh fore-offering, the two butter portions, and the offering of the omentum. Then come the preparation of the sacrificial cake, and the cutting up of the victim. After the cake has been offered, and the victim's heart, pierced on a spit, has been roasted, and the other portions of the victim have been cooked, the Adhvaryu orders the Maitrāvaruṇa to recite the *manotā*-hymn for the cutting of the portions of the victim. When, after the recitation of this hymn, the various parts of the victim have been cut, they are offered to the gods. Then come the oblation to the lord of the forest and the oblation to Agni Sviṣṭakṛt. The *iḍā* that has been prepared, is invoked and eaten by the priests and the Sacrificer. Then come the eleven *upayājas* (additional offerings) and the eleven *anuyājas* (after-offerings). After the *anuyājas*, the Hotar, having been prompted by the Maitrāvaruṇa, recites the *sūktavāka* (the utterance of the good words). After this recitation come the *patnīsaṃyājas*, which consist of four offerings: an offering to Soma, an offering to Tvaṣṭar, an offering to the wives of the gods, and an offering to Agni Gṛhapati. They are performed with the tail of the victim. Then the three oblations called *samiṣṭayajūṃṣi* take place. Finally the Adhvaryu buries in the earth the spit on which the heart of the victim has been roasted, and the sacrifice comes to an end with a prayer addressed to Varuṇa.

3.6.1

(*a*) añjánti tvám adhvaré devayántaḥ,vánaspate mádhunā dáivyena, yád ūrdhvás tiṣṭhād (*corr.*: tíṣṭhā) dráviṇe 'há dhattāt, yád vā kṣáyo mātúr asyā́ upásthe.

(*b*) úcchrayasva vanaspate, várṣman pṛthivyā́ ádhi; súmitī mīyámānaḥ, várco dhā yajñávāhase.

(*c*) sámiddhasya śráyamāṇaḥ purástāt, bráhma vanvānó ajáraṁ suvíram [1], āré asmád ámatiṃ bā́dhamānaḥ, úcchrayasva mahaté sáubhagāya.

(*d*) ūrdhvá ū ṣú ṇa ūtáye, tíṣṭhā devó ná savitā́, ūrdhvó vā́jasya sánitā yád añjíbhiḥ, vāghádbhir vihváyāmahe.

(*e*) ūrdhvó naḥ pāhy áṁhaso ní ketúnā, víśvaṁ sám attríṇaṃ daha; kṛdhí na ūrdhvā́n caráthāya jīváse, vidā́ devéṣu no dúvaḥ [2].

(*f*) jātó jāyate sudinatvé áhnām, sá maryá (*corr.*: samaryá) ā́ vidáthe várdhamānaḥ; punánti dhírā apáso manīsā́; devayā́ vípra údiyarti vā́cam.

(*g*) yúvā suvā́sāḥ párivīta ā́gāt; sá u śréyān bhavati jā́yamānaḥ; táṃ dhírāsaḥ kaváya únnayanti, svādhíyo mánasā devayántaḥ.

(*h*) pṛthupā́jā ámartyaḥ, ghṛtánirṇik svā́hutaḥ, agnír yajñásya havyavā́ṭ.

(*i*) táṁ sabā́dho yatásrucaḥ, itthā́ dhiyā́ yajñávantaḥ, ā́cakrur agním ūtáye.

(*j*) tvā́ṃ váruṇa utá mitró agne; tvā́ṃ vardhanti matíbhir vásiṣṭhāḥ; tvé vásu suṣaṇanā́ni santu; yūyáṃ pāta svastíbhiḥ sádā naḥ [3].

[This chapter contains (1) the stanzas which the Hotar should recite for the anointment, the erection, and the girdling of the sacrificial post; (2) the verses he should recite as additional verses to the usual kindling-verses.]

(*a*) (For the anointment of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:)

"Pious men anoint thee at the sacrifice, O lord of the forest, with the divine honey. When thou dost stand erect, give us wealth here, or when thou dost repose in the lap of this mother (the earth)." [1]

(*b*) (For the erection of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:)

"Raise thyself up, O lord of the forest, on the summit of the earth. Being set up with good setting, do thou bestow radiance on the performer of the sacrifice." [2]

(*c*) "Standing in front of the kindled (fire), winning the Bráhman (the holy power of the sacred word), which is undecaying and procures very manly sons, driving away poverty far from us, do thou rise erect for great good fortune (i.e., in order to bring us great good fortune)."[3]

(*d*) "Erect, to our aid, do thou stand right well, like the god Savitar,—erect, as the winner of invigorating power,—when, with the (other) radiant performers (of the sacrifice), we vie in invoking (the gods)." [4]

(*e*) "Erect, do thou protect us from distress with thy banner; do thou consume every Attrin (i.e., every devouring demon). Make us erect for motion, for life. Find our worship among the gods." [5]

(*f*) "Having been born, he is born (again) in the auspicious day of days, he who grows strong in the assembly at the sacrifice. Wise and skillful men consecrate him with prayer. Going to the gods (i.e., addressing the gods), the inspired priest raises his voice." [6]

(*g*) (For the girdling of the sacrificial post the Hotar, having been summoned by the Adhvaryu, should recite:)

"Youthful, well dressed, girdled, he has come; and being born (anew), he becomes more beautiful. Pious in mind, worshiping the gods, the wise sages upraise him." [7]

(*h*) (At the full-moon and new-moon sacrifices, the Hotar should recite fifteen kindling-verses, namely: RV. 3.27.1 repeated thrice; 6.16.10–12; 3.27.13–15; 1.12.1; 3.27.4; 5.28.5; and 5.28.6 repeated thrice. At the animal sacrifice, he should recite the same verses and two additional verses, namely:)

"Broadly shining, immortal, clothed in clarified butter, well served with oblations, Agni is the carrier of the offerings at the sacrifice." [8]

(*i*) "Holding the sacrificial ladles, performing the sacrifice with true devotion, they (the priests) have eagerly brought Agni hither for help." [9]

(*j*) (If the Sacrificer belongs to the family of the Vasiṣṭhas, or if he is a Kṣatriya, the Hotar should recite, as last kindling-verse, RV. 7.12.3, namely:)

"Thou art Varuṇa and Mitra, O Agni. The Vasiṣṭhas strengthen thee with their prayers. With thee let riches be easy to acquire. O ye (gods), protect us always with blessings." [10]

3.6.2

(*a*) hótā yakṣad agním̐ samídhā suṣamídhā sámiddhaṃ nā́bhā pṛthivyā́ḥ samgathé vāmásya, várṣman divá iḍás padé.—vétv ā́jyasya.—hótar yája.

(*b*) hótā yakṣat tánūnápātam áditer gárbhaṃ bhúvanasya gopā́m; mádhvā 'dyá devó devébhyo devayā́nān pathó anaktu.—vétv ā́jyasya.—hótar yája.

(*c*) hótā yakṣan nárāśám̐saṃ nṛśastráṃ nṛ́m̐ḥpraṇetram; góbhir vapā́vānt syā́d vīráiḥ śáktīvān ráthaiḥ prathamayā́vā híraṇyaiś candrī́.—vétv ā́jyasya.—hótar yája.

(*d*) hótā yakṣad agním iḍá īḍitó devó devā́m̐ ā́vakṣad dūtó havyavā́ḍ ámūraḥ; úpe 'máṃ yajñám úpe 'mā́ṃ devó deváhūtim avatu.—vétv ā́jyasya.—hótar yája.

(*e*) hótā yakṣad barhíḥ; suṣṭárīmó 'rṇamradā asmín yajñé ví ca prá ca prathatām̐ svāsasthā́ṃ devébhyaḥ; é 'm enad adyá vásavo rudrā́ ādityā́ḥ sadantu; priyám índrasyā 'stu.—vétv ā́jyasya.—hótar yája [1].

(*f*) hótā yakṣad dúra ṛṣvā́ḥ kavaṣyó 'koṣadhāvanīr; úd ā́tābhir jíhatāṃ ví pákṣobhiḥ

[1] *Cf.* RV. 3.8.1.—The reading *tiṣṭhād* cannot be maintained. We must correct the text according to the reading of the RV.

[2] = RV. 3.8.3.

[3] = RV. 3.8.2.—*bráhma . . . suvī́ram.* Geldner translated: "die hohe Rede . . . zu Meister machende." I do not think that this interpretation is acceptable.

[4] = RV. 1.36.13.—The meaning of *añjíbhir vāghádbhiḥ* is uncertain. Geldner translated: "mit (anderen) salbungsvollen Priestern." There is possibly here an allusion to the pious men who anoint (*añjanti*) the sacrificial post.

[5] = RV. 1.36.14.—The meaning of *vidā́ devéṣu no dúvaḥ* is not quite clear; but I do not think that Geldner's translation "finde Vorliebe für uns unter den Göttern" is acceptable, for *dúvaḥ* certainly does not mean "Vorliebe."

[6] *Cf.* RV. 3.8.5.—The reading *sá maryá* cannot be maintained. We must correct the text according to the reading of the RV.

[7] = RV. 3.8.4.

[8] = RV. 3.27.5.

[9] = RV. 3.27.6.

[10] = RV. 7.12.3.

śrayantām; suprāyaṇā́ asmín yajñé víśrayantām ṛtāvṛ́dho viyántv (*corr.*: ṛtāvṛ́dhaḥ.—viyántv) ā́jyasya.—hótar yája.

(*g*) hótā yakṣad uṣā́sā-náktā bṛhatī́ supéśasā nṛ́mṇapátibhyo yóniṃ kṛṇvāné; saṁsmáyamāne índreṇa devā́ir é 'dáṃ barhíḥ sīdatāṃ vītā́m (*corr.*: sīdatā́m.—vītā́m) ā́jyasya.—hótar yája.

(*h*) hótā yakṣad dáivyā hótārā mandrā́ pótārā kavī́ prácetasā; svìṣṭam adyā́ 'nyáḥ karad iṣā́ svàbhigūrtam anyā́ ūrjā́; sátavase 'máṃ yajñáṃ diví devéṣu dhattāṃ vītā́m (*corr.*: dhattām.—vītā́m) ā́jyasya.—hótar yája.

(*i*) hótā yakṣat tisró devī́r apásām apástamā ácchidram adyé 'dám ápas tanvatām; devébhyo devī́r devā́m ápo viyántv (*corr.*: ápaḥ.—viyántv) ā́jyasya.—hótar yája.

(*j*) hóta yakṣat tváṣṭāram áciṣṭum ápākaṁ̃ retodhā́ṃ víśravasaṃ yaśodhā́m, pururū́pam ákāmakarśanaṁ̃; supóṣaḥ póṣaiḥ syā́t suvī́ro vīráir vétv (*corr.*: vīráiḥ.—vétv) ā́jyasya.—hótar yája.

(*k*) hótā yakṣad vánaspátim; upávasrakṣad dhiyó joṣṭā́raṁ̃ śaśáman (*corr.*: joṣṭā́ram; śaśáman) náraḥ.—svádāt svádhitir ṛtuthā́ 'dyá devó devébhyo havyā́ 'vāḍ vétv (*corr.*: havyā́ vāṭ.—vétv) ā́jyasya.—hótar yája.

(*l*) hótā yaksaḍ agníṁ̃ svāhā́ "jyasya svāhā médasaḥ svāhā stokā́nāṁ̃ svāhā svāhākṛtīnaṁ̃ svāhā havyásūktīnām; svāhā devā́ṁ̃ ājyapā́n svāhā 'gníṁ̃ hotrā́j (*corr.*: 'gním.—hotrā́j) juṣāṇā́ ágna (*corr.*: juṣāṇáḥ.—ágna) ā́jyasya viyantu.—hótar yája [2].

[This chapter contains the formulas which the Maitrāvaruṇa should address to the Hotar in order to prompt him to recite the offering-verses for the fore-offerings.]

(For the performance of each of the eleven fore-offerings of the animal sacrifice the Maitrāvaruṇa, summoned by the Adhvaryu, should prompt the Hotar to recite the prescribed offering-verses.)

(*a*) (For the performance of the first fore-offering he should prompt the hotar by saying:)

"Let the Hotar worship Agni (the Fire), (who has been) kindled with fuel, with good fuel, on the navel of the earth, on the meeting-place of wealth, on the top of the sky, on the footstep of invigorating food.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*b*) (For the performance of the second fore-offering he should prompt the Hotar by saying:)

"Let the Hotar worship Tanūnapāt, the offspring of Aditi, the protector of the world. Let the god (Tanūnapāt), today, for the gods, anoint with honey the paths which serve them as heavenly ways.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*c*) (But, if the Sacrificer belongs to the family of the Vasiṣṭhas or if he is a Kṣatriya, the Maitrāvaruṇa, for the performance of the second fore-offering, should prompt the Hotar by saying:)

"Let the Hotar worship Narāśaṃsa, the praise of men, the leader of men. By cows may he be well furnished with an omentum (i.e., fat-bellied); by heroes (may he be) powerful; by chariots (may he be) the one who goes first (i.e., the leader), shining with golden ornaments.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse." [11]

(*d*) (For the performance of the third fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Agni, (who is) nourishments. Having been magnified let the god bring the gods hither, he the messenger, the conveyer of the oblation, the intelligent one. Let the god further this sacrifice, let him further this invocation of the gods.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse." [12]

(*e*) (For the performance of the fourth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the sacrificial strew. Well spread, soft as wool, let it extend in all directions, at this sacrifice, granting a comfortable seat for the gods. Let the Vasus, the Rudras, the Ādityas, sit down on it today. Let it be dear to Indra.—Let it graciously accept the butter offering.—O Hotar recite the offering-verse."

(*f*) (For the performance of the fifth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the doors, the lofty

[11] The meaning of *góbhir vapā́vant syā́t* is uncertain. Caland (Śāṅkhāyana-Śrautasūtra, 129) translated: "may he be enveloped by cows." I do not think that this translation is admissible. I think that *vapā́vant* has the same meaning as *vapódaraḥ*. *Cf.* RV. 8.17.8.

[12] Caland (*ibidem*) translated *iḍā́ḥ* by "refreshments" and *īḍitā́ḥ* by "refreshed" as if we had to read *iḍitā́ḥ*, and *iḍitā́ḥ* were the past passive participle of a verb *iḍati* "to refresh," which is not attested.

ones, that creak without coming out of their frame. Let them open their frame; let them be loosened from their side-posts. Let them be opened, at this sacrifice, granting a good entrance, fostering the Sacred Order.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*g*) (For the performance of the sixth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Dawn and Night, the great ones, the well adorned ones, who procure abode to the lords of men. Smiling at Indra, (smiling) at the gods, let them sit down on this sacrificial strew.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*h*) (For the performance of the seventh fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the two divine Hotars, the charmingly speaking ones, the purifiers, the attentive sages. Let the one today make our sacrifice well-offered through invigorating sap; let the other (make it) well-approved through strength. Let the two strong ones bring the sacrifice into heaven to the gods.—Let them both graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*i*) (For the performance of the eighth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the three goddesses (Iḍā, Sarasvatī, and Bhāratī), the most active of the active ones. Let them today perform this work (so that it may) not (be) interrupted; (let) the goddesses, for the gods, (perform) the godly work.—Let them graciously accept the butter offering.—O Hotar, recite the offering-verse."

(*j*) (For the performance of the ninth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Tvaṣṭar, the firm one, the wise one, the impregnator, the renowned one, the bestower of glory, the multiform, the one who does not disappoint desires. May he be well-thriving by prosperity, rich in manly sons by manly sons.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse." [13]

[13] The meaning of *ácişţum* is doubtful. Caland (*ibidem*) translated it by "moving." I think that *á-* is the privative prefix, and that *-ciştum* is related with *ceştati* "to stir." Sāyaṇa explains: *aciştum ceştanarahitaṃ cāñcalyarahitaṃ sthīraṃ ity arthaḥ*.—The meaning of *ápākam* is doubtful. There is a word *ápāka* that means "coming from far." But it seems to me that here this meaning does not fit the context, and I am inclined to believe that Sāyaṇa's explanation *apākam abālaṃ prājñam ity arthaḥ* is quite acceptable. *Cf. pā́ka* "simple," "ignorant."

(*k*) (For the performance of the tenth fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship the lord of the forest (i.e., the sacrificial post). Let him (i.e., the lord of the forest) let loose the one who cherishes the prayer (i.e., let him let loose the victim, the animal which is to be slaughtered); let the man (i.e., the *śamitar*, the slaughterer) quiet (the victim). Let the axe (i.e. the sacrificial post) make (the offerings) tasteful; let the god today, at the proper time, convey the offerings to the gods.—Let him graciously accept the butter offering.—O Hotar, recite the offering-verse." [14]

(*l*) (For the performance of the eleventh fore-offering the Maitrāvaruṇa should prompt the Hotar by saying:)

"Let the Hotar worship Agni.—Svāhā! (for the offering) of the clarified butter.—Svāhā! (for the offering) of the fat.—Svāhā! (for the offering) of the drops.—Svāhā! (for the offering) of the consecrations with the svāhā-call.—Svāhā! (for the offering) of the sacrificial good words.—Svāhā! to the gods who drink the clarified butter.—Svāhā! to Agni.—Because of the act of making oblations, they (the gods) have been pleased.—O Agni, may they graciously accept the butter offering.—O Hotar, recite the offering-verse." [15]

3.6.3

(*a*) sámiddho adyá mánuṣo duroṇé, devó devā́n yájasi jātavedaḥ, á ca váha mitramahaś cikitvā́n; tvā́ṃ dūtā́ḥ kavír asi prácetāḥ.

[14] *Cf.* RV. 1.13.11; 1.142.11; 3.4.10; 10.110.10.—*śaśáman náraḥ*. Caland (*ibidem*) translated: "he who quieting the manly" as if we had to read *śaśamannaraḥ* as one word.—I think that *śaśáman* (= *śaśámat*) is the third person injunctive of the causative of *śam*.—*a* instead of *ī* in the reduplicating syllable of the reduplicated aorist is not unusual in the Veda.—*svádhiti* "the axe." This word certainly designates the sacrificial post. The sacrificial post is a thunderbolt (*cf.* Ait.-Br. 2.1 and Kauṣīt.-Br. 10.1), and the *svádhiti* is a thunderbolt. This is probably the reason why the sacrificial post is called *svádhiti*; and *svádāt svádhitiḥ* is probably a pun.

[15] The meaning of the genitives *ā́jyasya*, *médasaḥ*, etc. is not quite clear. Caland (*ibidem*, 133) translated: "from the butter," "from the fat," etc.

(*b*) tánūnapāt pathá ṛtásya yánān, mádvā samañjánt svadayā sujihva, mánmāni dhībhír utá yajñám ṛndhán, devatrā́ ca kṛṇuhy adhvaráṃ naḥ.

(*c*) nárāśaṁsasya mahimánam eṣām, úpastoṣāma yajatásya yajñáiḥ [1]; té sukrátavaḥ śúcayo dhiyaṃdhā́ḥ, svádantu devā́ ubháyāni havyā́ḥ (*corr*,: havyá).

(*d*) ājúhvāna ḍyo vándyaś ca, áyāhy agne vásubhiḥ sajóṣāḥ; tváṃ devā́nām asi yahvá (*corr.*: yahva) hótā, sá enān yakṣī 'ṣitó yájīyān.

(*e*) prācínaṃ barhíḥ pradíśā pṛthivyā́ḥ, vástor asyā́ vṛjyate ágre áhnām; vy ù prathate vitaráṃ várīyaḥ, devébhyo áditaye syonám [2].

(*f*) vyácasvatīr urviyā́ víśrayantām, pátibhyo ná jánayaḥ śúmbhamānāḥ; dévīr dvāro bṛhatīr viśvaminvā́ḥ, devébhyo bhavata suprāyaṇā́ḥ.

(*g*) ā́ suṣváyantī yajaté úpāke, uṣā́sā-náktā sadatāṃ ní yónau, divyé yóṣaṇe bṛhatī́ surukmé, ádhi śríyaṁ śukrapíśaṃ dádhāne.

(*h*) dáivyā hótārā prathamā́ suvácā, mímānā yajñáṃ mánuṣo yájadhyai [3], pracodáyantā vidátheṣu kārū́, prācínaṃ jyótiḥ pradíśā diśántā.

(*i*) ā́ no yajñáṃ bháratī tū́yam etu, ḍā́ manuṣvád ihá cetáyantī; tisró devír barhír é 'dáṁ syonám, sárasvatīḥ svápasaḥ sadantu.

(*j*) yá imé dyā́vāpṛthivī́ jánitrī, rūpáir ápiṁśad bhúvanāni víśvā, tám adyá hotar iṣitó yájīyān, deváṃ tváṣṭāram ihá yakṣi vidvā́n.

(*k*) úpāvasṛjat tmányā samañján, devā́nāṃ pátha ṛtuthā́ havīṁ́ṣi; vánaspátiḥ śamitā́ devó agníḥ, svádantu havyáṃ mádhunā ghṛténa.

(*l*) sadyó jātó vyàmimīta yajñám, agnír devā́nām abhavat purogā́ḥ; asyá hótuḥ pradíśy ṛtásya vācí, sváhākṛtaṁ havír adantu devā́ḥ [4].

[This chapter contains the *yājyās* (offering-verses) which the Hotar should recite for the eleven fore-offerings.]

(*a*) (For the first fore-offering the Hotar should recite:)

"When, kindled today in the house of a man, thou, a god, dost sacrifice to the gods, O Jātavedas, do thou also, attentive, bring them hither, O thou who hast the might of Mitra. Thou art the messenger, the wise, the intelligent one." [16]

(*b*) (For the second fore-offering the Hotar should recite:)

"O Tanūnapāt, anointing with honey the ways that lead to the Sacred Order, do thou sweeten them, O bright-tongued one; promoting with (thy) pious thoughts the prayers and the sacrifice, do thou also bring our sacrifice to the gods." [17]

(*c*) (But, if the Sacrificer belongs to the family of the Vasiṣṭas, or if he is a Kṣatriya, the Hotar, for the second fore-offering, should recite:)

"By the sacrifices of these ones (i.e. the officiating priests) let us celebrate the greatness of Narāśaṃsa, (who is) worthy of sacrifices. Let the gods, the skillful ones, the pure ones, who give pious thoughts, sweeten the two kinds of oblations (i.e., the sacrificial foods and the prayers)." [18]

(*d*) (For the third fore-offering the Hotar should recite:)

"Being worshiped with oblations, (being) to be praised and to be honored, come, O Agni, in accord with the Vasus. Thou art the Hotar of the gods, O youthful one. As such, having been summoned, do thou sacrifice to them, as the best sacrificer." [19]

(*e*) (For the fourth fore-offering the Hotar should recite:)

"The sacrificial strew is turned eastward by the command of the Earth, at this dawn, at the beginning of the days. It spreads out further, more widely, (as) a comfortable seat for the gods, for Aditi." [20]

(*f*) (For the fifth fore-offering the Hotar should recite:)

"Let the expansive ones (i.e., the large doors) open widely like wives who adorn themselves for

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[16] *Cf.* RV. 10.110.1.—In the text of the RV. *yajasi* is not accented. If we maintain the text of the Tait.-Br., the clause with *yájasi* must be considered as equivalent to one introduced by "when." *Cf.* Macdonnel, *A Vedic grammar for students*, 468.—*mitramahas*: Geldner translated: "du wie ein Freund Geehrter."

[17] = RV. 10.110.2.

[18] *Cf.* RV. 7.2.2. The text of the RV. has *yé* instead of *té*, and *svádanti* instead of *svádantu*.—In the text of the Tait.-Br. *havyā́ḥ* is obviously a mistake. We should read *havyá́*, which is the reading of the RV.—Geldner translated *eṣām* by "unter diesen (Göttern)." I do not think that he is right. I think that *eṣām* depends on *yajñáiḥ* and designates the officiating priests.

[19] = RV. 10.110.3.—*ājúhvānaḥ*. The participle middle has here a passive meaning.

[20] = RV. 10.110.4; AV. 5.12.4.—*prācīnaṃ vṛjyate* "is turned eastward." Geldner translated: "wird herumgelegt"; and Whitney translated: "is wreathed."—*pradíśā pṛthivyā́ḥ*. Geldner translated: "in der Richtung der Erde"; and Whitney translated: "through the fore-region of the earth." These translations are not acceptable; *pradíśā* means "by the direction, by the command, by the order of." *Cf.* Tait.-Br. 3.6.3.1: *asyá hótuḥ pradíśi* "at the direction of the Hotar."

their husbands. O divine doors, great, furthering everything, do ye afford a favorable entrance to the gods." [21]

(*g*) (For the sixth fore-offering he should recite:)

"Let Dawn and Night, the two fecund ones, worthy of worship, closely joined, sit down here, in their birthplace,—the two heavenly, great, well-shining women, putting on radiantly adorned beauty." [22]

(*h*) (For the seventh fore-offering he should recite:)

"(Let) the two divine Hotars (sit down here), the first (of the Hotars), the well-voiced ones, who shape the sacrifice for man to sacrifice,—the two poets who urge (the priests) in the religious assemblies, pointing out, by their indication, the light in the east." [23]

(*i*) (For the eighth fore-offering he should recite:)

"Let Bhāratī come quickly to our sacrifice; (let) Iḍā (come), instructing (us) here like Manu; let the three goddesses, the (three) Sarasvatīs (i.e., Bhāratī, Iḍā and Sarasvatī), the well-working ones, sit down on the sacrificial strew, (which is) a comfortable seat." [24]

(*j*) (For the ninth fore-offering he should recite:)

"To him who adorned with forms these two parents (Father) Heaven and (Mother) Earth, and all beings,—to god Tvaṣṭar, do thou today, O Hotar, having been urged, (as) the best sacrificer, offer the sacrifice here, knowing (it)." [25]

(*k*) (For the tenth fore-offering he should recite:)

"Let him (the lord of the forest, i.e., the sacrificial post), anointing them, spontaneously let go the oblations (i.e., the victim and the other oblations), in due season, to the abode of the gods. Let the lord of the forest, the slaughterer, (and) god Agni sweeten the offering with honey, with clarified butter." [26]

(*l*) (For the eleventh fore-offering the Hotar should recite:)

"At once, when born, he (Agni) ordained the sacrifice. Agni (then) became the leader of the gods. At the direction of the Hotar, at the voice of the Sacred Order, let the gods eat the oblation which is offered with the exclamation svāhā." [27]

3.6.4

(*a*) agnír hótā no adhvaré, vājí sán páriṇīyate, devó devéṣu yajñíyaḥ.

(*b*) pári triviṣṭy àdhvarám, yáty agní rathír iva, á devéṣu práyo dádhat.

(*c*) pári vájapatiḥ kavíḥ, agnír havyấny akramīt, dádhad rátnāni dāśúṣe [1].

[This chapter contains the three stanzas which the Maitrāvaruṇa should recite when, after the tenth of the eleven fore-offerings, the Āgnīdhra thrice carries a fire brand round the victim.]

(*a*) "Agni, the Hotar, at our sacrifice, being endowed with invigorating power, is carried around, (he) the god (who is) worthy of worship among the gods." [28]

(*b*) "Thrice around the sacrifice Agni goes

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[21] = RV. 10.110.5.

[22] = RV. 10.110.6; AV. 5.12.6.—The meaning of *suṣváyantī* is doubtful. Whitney translated by "dripping." Geldner translated by "die fruchtbaren." I am inclined to believe that he is right, and that the word is derived from the root *sū* "to generate." *Cf.* Weber, Ind. St. 18.209.

[23] = RV. 10.110.7; AV. 5.12.7.—Whitney translated *pradíśā* by "through the fore-region." Geldner translated: "die mit ihrer Weisung auf das östliche Licht hinweisen." I think that he is right. See my note on 3.6.3.e.

[24] *Cf.* RV. 10.110.8.—The text of the RV. has *sárasvatī* (singular). I think that the reading *sárasvatīḥ* (plural) in the text of the Tait.-Br. should be maintained, and that we have here an interesting example of the inclusive plural. *Cf.* Macdonell, *A Vedic grammar for students*, 193.3.a.

[25] = RV. 10.110.9; AV. 5.12.9.—*imé dyấvāpṛthivī́ jánitrī*: Whitney translated: "these two generatresses, heaven and earth"; and Geldner translated: "diese beiden Erzeugerinnen, Himmel und Erde." I think that *jánitrī*, just like *mātárā*, when the word designates Heaven and Earth, does not mean "the two mothers" or "the two generatresses," but "father and mother." According to Renou (*Études védiques et pāṇinéennes* 4: 87), "Le nom du ciel associé à la terre est grammaticalement féminin, mais conceptuellement masculin." He is certainly right.

[26] *Cf.* RV. 10.110.10.—The text of the RV. has *úpā́vasṛja* (second person imperative). I think that the reading of the Tait.-Br. *úpā́vasṛjat* (third person injunctive) can be maintained, and is even better than that of the RV. (*Cf.* Tait.-Br. 3.6.2.k.). It seems to me that the meaning of *upāvasṛj* "to let loose" is well established (*cf.* RV. 1.142.11); but I think that Geldner's translation "Entlasse freiwillig, sie salbend, punktlich die Opferspenden in die Obhut der Götter" is not acceptable, for *pāthas* almost certainly does not mean "Obhut" or "protection."

[27] = RV. 10.110.11.

[28] = RV. 4.15.1.—*vājī́ sán*. Assuming that *sán* introduces a comparison, Geldner translated "als Siegesross." It is certainly possible that Agni here is compared with a horse (*cf.* RV. 3.2.7). I prefer, however, to translate, according to the etymology, "endowed with invigorating power." See my note on Tait.-Br. 3.7.6.y.

like a charioteer, bringing pleasant food to the gods." [29]

(*c*) "The lord of invigorating power, Agni, the sage, has gone around the offerings, bestowing treasurers on the worshiper." [30]

3.6.5

(*a*) ájaid agníḥ, ásanad vájaṃ ní, (*corr.*: vájam; ní) devó devébhyo havyá vāṭ, prá 'ñjobhir hinvānáḥ, dhénābhiḥ kálpamānaḥ, yajñásyá "yuḥ pratirán; úpaprēṣya hotaḥ, havyá devébhyaḥ [1].

[This chapter contains the formula which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the *adhrigu*-litany for the slaying of the victim.]

"Agni has conquered; he has acquired invigorating power. Let him, the god, bring to the gods the sacrificial gifts—rushing on quickly, being in accordance with the utterances (of the Hotar) (?), (and) extending the life of the sacrifice.—Do thou give the supplementary direction, O Hotar, for the oblations to the gods." [31]

3.6.6

(*a*) dáivyāḥ śamitāra utá manuṣyā́ ārabhadhvam; úpanayata médhyā dúraḥ, āśā́sānā médhapatibhyāṃ médham.

(*b*) prá 'smā agníṃ bharata; stṛṇītá barhíḥ; ánv enaṃ mātā́ manyatām, ánu pitā́, ánu bhrā́tā ságarbhyaḥ, ánu sákhā sáyūthyaḥ.

(*c*) udīcínāṁ́ asya padó nídhattāt [1]; sū́ryaṃ cákṣur gamayatāt, vā́taṃ prāṇám anvávasṛjatāt, díśaḥ śrótram, antárikṣam ásum, pṛthivíṁ́ śárīram.

(*d*) ekadhā́ 'sya tvácam ácchyatāt; purā́ nā́bhyā apiśáso vapā́m útkhidatāt; antár evó 'ṣmāṇaṃ vārayatāt.

(*e*) śyenám asya vákṣaḥ kṛṇutāt, praśásā bāhū́ [2], śalā́ doṣáṇī, kaśyápe 'vā́ 'ṁ́sā, ácchidre śróṇī, kaváṣo 'rū́ srekáparṇā 'ṣṭhīvántā.

(*f*) ṣáḍviṁ́śatir asya váṅkrayaḥ, tā́ anuṣṭhyó 'cyāvayatāt (*corr.*: 'ccyāvayatāt), gā́traṃ-gātram asyā́ 'nūnaṃ kṛṇutāt.

(*g*) ūvadhyagohā́ṃ pā́rthivaṃ khanatāt.

(*h*) asrā́ rákṣaḥ sā́ṁ́sṛjatāt.

(*i*) vaniṣṭhúm asya mā́ rāviṣṭa [3], úrūkaṃ mányamānāḥ, né 'd vas toké tánaye rávitā rávac chamitāraḥ.

(*j*) ádhrigo śamīdhvám, suśámi śamīdhvam, śamīdhvám adhrigo.

(*k*) ádhriguś cā́ 'pāpaś ca, ubhā́u devā́nāṁ́ śamitā́rau; tā́v imā́ṃ paśúṁ́ śrapayatāṃ pravidvā́ṁ́sau, yáthā-yathā 'sya śrápaṇaṃ táthā-tathā.

[This chapter contains: (1) the ten formulas of the *adhrigu*-litany, i.e., the formulas which the Hotar should recite for the slaying of the victim; (2) the formula he should mutter after this recitation.]

(The Hotar should recite:)

(*a*) "O divine slaughterers, and (you) the human ones, commence! Lead the victim to the doors of the sacrifice, assigning it to the two lords of the sacrifice." [32]

(*b*) "Carry the fire forwards for it. Spread the sacrificial strew. Let the mother (of the victim), let the father (of it), let its brother born of the same womb, let its companion of the same flock, assent."

(*c*) "Lay down its feet towards the north. Make its eye go to the sun; let its breath go to the wind, its hearing to the quarters, its life to the atmosphere, its body to the earth."

(*d*) "Strip off its skin in one piece. Before ripping up the navel, extract the omentum. Keep the breath (of the victim) within."

(*e*) "Make its breast (like) an eagle, the two upperparts of its fore-legs (like) two hatchets, the two lower parts of its fore-legs (like) two staffs, its two shoulder-blades (like) two tortoises as it were; make (i.e., leave) its two buttocks uncut (i.e., entire); (make) its two thighs (like) the two leaves of a door, its two knees (like) two oleander leaves." [33]

(*f*) "Twenty-six are its ribs. Loosen them

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[29] = RV. 4.15.2.

[30] = RV. 4.15.3.—*vā́japatiḥ*. Geldner translated: "der Herr des Siegespreises."

[31] Caland (*Śaṅkhāyana-Śrautasūtra*, 5.16.9) translated: "Agni has vanquished; he gained the booty; he, the god, has brought. . . ."—I think that we should read *havyā́ vāṭ*, and that *vāṭ* is the third pers. sing. injunctive.—*áñjobhiḥ* is a hapax legomenon, but it is probably equal to *áñjasā*.—The meaning of *dhénābhiḥ kálpamānaḥ* is doubtful. I think that *dhénābhiḥ* designates the words of the invitation-formula uttered by the Hotar.—For the meaning of *úpaprēṣya* see Caland (*ibidem*, 5.16.9).

[32] Caland (*Śaṅkhāyana-Śrautasūtra*, 5.17) translated: "commending it to the two lords of the sacrifice."—I think that the two lords of the sacrifice are the two deities to whom the victim is slaughtered. *Cf.* Aitareya-Brāhmaṇa 2.6.

[33] The meaning of *kaváṣo 'rū́* is doubtful. Sāyaṇa explains: *kavaṣā́ kapāṭākārau*.

in due order (one after the other). Make each limb entire."

(*g*) "Dig in the earth a hole for the undigested food which is in the stomach and the bowels."

(*h*) "Present the Rakṣas with the blood." [34]

(*i*) "Do not cut its rectum, deeming it an owl, lest in your offspring and family a howler may howl, O slaughterers."

(*j*) "O Adhrigu!—Exert yourselves (, O slaughterers); exert yourselves diligently; exert yourselves!—O Adhrigu!" [35]

(Having recited these ten formulas, the Hotar should mutter:)

(*k*) "Adhrigu and Apāpa are the two slaughterers (of victims) for the gods. Let them both cook this victim, knowing well in whatever manner the cooking of it (should be done)."

3.6.7

(*a*) juṣásva sapráthastamam, váco devápsarastamam, havyá júhvāna āsáni.

(*b*) imáṃ no yajñám amṛteṣu dhehi, imá havyá jātavedo juṣasva; stokánām agne médaso ghṛtásya, hótaḥ práśāna prathamó niṣádya.

(*c*) ghṛtávantaḥ pāvaka te, stokáḥ ścotanti médasaḥ; svádharmaṃ devávītaye [1], śréṣṭhaṃ no dhehi váryam.

(*d*) túbhyaṁ stoká ghṛtaścútaḥ, ágne víprāya santya; ṛṣiḥ śréṣṭhaḥ sámidhyase; yajñásya prāvitá bhava.

(*e*) túbhyaṁ ścotanty adhrigo śacīvaḥ, stokáso agne médaso ghṛtásya; kaviśastó bṛhatá bhānúnā "gāḥ; havyá juṣasva medhira.

(*f*) ójiṣṭhaṃ te madhyató méda údbhṛtam, prá te vayáṃ dadāmahe; ścótanti te vaso stoká ádhi tvací, práti tấṃ (*corr.*: tān) devaśó vīhi [2].

[This chapter contains the six stanzas which the Maitrāvaruṇa should recite for the drops of fat that fall from the omentum of the victim when it is being roasted.]

(Having been summoned by the Adhvaryu, the Maitrāvaruṇa should recite:)

(*a*) "Rejoice, (O Agni,) in the most extending speech, the most pleasing to the gods, (while thou art) offering the oblations in thy mouth." [36]

(*b*) "Place this our sacrifice among the Immortals. Rejoice in these oblations, O Jātavedas. Of the drops, O Agni, of the fat, of the clarified butter, O Hotar, eat first, having sat down." [37]

(*c*) "Rich in clarified butter, O purifying one, for thee the drops of fat are dropped. According to thine own law, for the enjoyment of the gods, do thou, for us, that which is the best, that which is to be preferred." [38]

(*d*) "For thee, the inspired sage, the drops are dropping clarified butter, O Agni, O bountiful one. As the best Ṛṣi, thou art kindled. Be the furtherer of the sacrifice." [39]

(*e*) "For thee they drop, O irresistible one, O mighty one, the drops of fat, O Agni, of melted butter. Praised by the poet, with great splendor thou hast come. Rejoice in the oblations, O wise one." [40]

(*f*) "For thee, from the middle (of the body of the victim) the best (*literally* the strongest, the mightiest,) fat is taken out. We give it to thee. For thee, O bright one, the drops drip on thy skin. Graciously accept them for each deity." [41]

3.6.8

(*a*) á vṛtrahaṇā vṛtraháhbhiḥ śúṣmaiḥ, índra yātám námobhir agne arvấk; yuváṁ rấdhobhir ákavebhir indra, ágne asmé bhavatam uttamébhiḥ.

(*b*) hótā yakṣad indrāgní; chágasya vapáyā médasaḥ, juṣétāṁ (*corr.*: médaso juṣétāṁ) havíḥ.—hótar yája.

(*c*) ví hy ákhyam mánasā vásya icchán, índrāgnī jñāsá utá vā sajatấn [1]; nấ 'nyá yuvát prámatir asti máhyam; sá vāṃ dhíyaṃ vājayántīm atakṣam.

(*d*) hótā yakṣad indrāgní; puroḍāśasya juṣétāṁ havíḥ.—hótar yája.

(*e*) tvấm īḍate ajiráṃ dūtyấya, havíṣmantaḥ sádam ín mānuṣāsaḥ; yásya devấir ấsado barhír agne, áhāny asmai sudínā bhavantu.

(*f*) hótā yakṣad agním; puroḍāśasya juṣátāṁ havíḥ.—hótar yája [2].

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[34] *Cf.* Ait.-Br. 2.7; Śāṅkh.-Śr. 5.17.8.

[35] *Śamīdhvám.* Caland (*ibidem*) translated "do ye quiet (slay)." I think that it is a mistake, for *śamīdhvám* is not a causative form, and cannot be considered as equal to *śamayata.* Keith (Ait.-Br. 2.7) translated: "toil."

[36] = RV. 1.75.1.

[37] = RV. 3.21.1.

[38] = RV. 3.21.2.

[39] = RV. 3.21.3.—The meaning of *santya* is doubtful. Geldner translated it by "wahrhaft." But I do not think that *santya* may be considered as equal to *satya.* I think that, like *sani*, *saniti*, and *sāti*, it is derived from the root *san* "to gain (for another)," "to procure," "to give," and probably means "bountiful."

[40] = RV. 3.21.4.—The meaning of *adhrigu* is uncertain. See Mayrhofer 1: 31.

[41] = RV. 3.21.5.

[This chapter contains: (1) the *puro 'nuvākyās* (invitation-verses) which the Maitrāvaruṇa should recite for the oblation of the omentum of the victim, for the oblation of the sacrificial cake, and for the immediately following oblation to Agni Sviṣṭakṛt; (2) the formulas which he should utter in order to prompt the Hotar to recite the *yājyās* (offering-verses) for these three oblations.]

(*a*) (For the oblation of the omentum the Maitrāvaruṇa should recite as invitation-verse:)

"Come hither ye both, O slayers of the enemies, with your enemy-slaying energies, O Indra, O Agni,—for the sake of our adorations. Stay ye both by us with perfect, excellent gifts, O Indra, O Agni." [42]

(*b*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship Indra and Agni. Let them both enjoy the sacrificial substance of the fat of the he-goat's omentum.—O Hotar, recite the offering formula."

(*c*) (For the oblation of the sacrificial cake the Maitrāvaruṇa should recite as invitation-verse:)

"Longing, in my heart, for my welfare, I have looked around about near relatives or kinsmen. For me there is no other protection than you (, O Indra and Agni). Therefore I composed a prayer that displays its invigorating power." [43]

(*d*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship Indra and Agni. Let them both enjoy the sacrificial substance of the sacrificial cake.—O Hotar, recite the offering formula."

(*e*) (For the oblation to Agni Sviṣṭakṛt the Maitrāvaruṇa should recite as invitation-verse:)

"The men who offer oblations, always praise thee, the quick one, (O Agni,) for thine acting as a messenger (i.e., in order that thou wouldst be their messenger).—To this one (i.e., the Sacrificer), on whose sacrificial strew thou hast sat down with the gods,—to this one, may the days be happy days." [44]

(*f*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship Agni. Let him (i.e., Agni) enjoy the sacrificial substance of the sacrificial cake.—O Hotar, recite the offering formula."

3.6.9

(*a*) gīrbhír víprah prámatim icchámānah, íṭṭe rayíṃ yaśásaṃ pūrvabhájam; índrāgnī vṛtrahaṇā suvajrā, prá ṇo návyebhis tirataṃ deṣṇáiḥ.

(*b*) má cchedma raśmíṁr íti nádhamānāḥ, pitṛṇáṁ śáktīr anuyácchamānāḥ, indrāgníbhyāṃ kám vṛṣaṇo madanti, tá hy ádrī dhiṣáṇāyā upásthe.

(*c*) agníṁ suditíṁ sudṛśaṃ gṛṇántaḥ, namasyámas tvé "ḍyaṃ jātavedaḥ; tvāṃ dūtám aratíṁ havyaváham, devá akṛṇvann amṛtasya nábhim [1].

[This chapter contains the *yājyās* (offering-verses) which the Hotar should recite for the oblation of the omentum of the victim to Indra and Agni, for the oblation of the sacrificial cake to the same deities, and for the immediately following oblation to Agni Sviṣṭakṛt.]

(*a*) (For the oblation of the omentum the Hotar should recite:)

"With songs, the inspired man, desiring protection, praises (you both, O Indra and Agni,) (asking) for wealth, which is glorious, and receives preference. O Indra and Agni, O slayers of enemies, O holders of excellent thunderbolts, do ye both further us with new gifts." [45]

(*b*) (For the oblation of the sacrificial cake he should recite:)

" 'May we not break the reins!' thus imploring, (and) holding back, according to their example, the capabilities of the ancestors, the mighty ones (i.e., the officiating priests and the Sacrificer) revel (in drinking the soma) with Indra and Agni; for these two are (like) the two pressing stones at the bottom of the *dhiṣaṇā* (i.e., the soma-bowl called *dhiṣaṇā*)." [46]

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[42] = RV. 6.60.3.—*námobhir arvāk*. Geldner translated: "unter Verbeugungen hierher (gerufen)." I think that, in its causal sense, the instrumental here expresses the reason or motive of the action. *Cf.* Macdonnell, *A Vedic grammar for students*, 199 A.3.

[43] = RV. 1.109.1.—*dhíyaṃ vājayántīm*. Geldner translated: "ein lohnbringendes Lied."

[44] *Cf.* RV. 7.11.2.—The text of the RV. has *bhavanti* instead of *bhavantu*. I think, however, that the reading of the Tait.-Br. is better.

[45] = RV. 7.93.4.

[46] = RV. 1.109.3.—The meaning of this stanza is doubtful.—I think that *indrāgníbhyām* is an instrumental expressing accompaniment, but it may be a dative.—I think that *víṣaṇaḥ* designates the officiating priests and

(*c*) (For the oblation to Agni Sviṣṭakṛt he should recite:)

"Invoking Agni, the bright one, the handsome one, we pay homage to thee, who art to be magnified, O Jātavedas. The gods made thee their messenger, their herald, the carrier of the oblation, the navel (i.e., the origin) of immortality." [47]

3.6.10

(*a*) tvā́m̃ hy àgne prathamó manótā, asyā́ dhiyó ábhavo dasma hótā; tvā́m̃ sīṃ vṛṣann akṛṇor duṣṭárītu, sáho víśvasmai sáhase sáhadhyai.

(*b*) ádhā hótā nyàsīdo yájīyān, iḍás padá iṣáyann īḍyaḥ sán; táṃ tvā náraḥ prathamáṃ devayántaḥ, mahó rāyé citáyanto ánugman.

(*c*) vṛté 'va yántaṃ bahúbhir vasavyàiḥ, tvé rayíṃ jāgṛvā́m̃so ánugman [1], rúśantam agníṃ darśatáṃ bṛhántam, vapā́vantaṃ viśváhā dīdivā́m̃sam.

(*d*) padáṃ devásya námasā viyántaḥ, śravasyávaḥ śráva āpann ámṛktam; nā́mani cid dadhire yajñíyāni, bhadrā́yāṃ te raṇayanta sáṃdṛṣṭau.

(*e*) tvā́ṃ vardhanti kṣitáyaḥ pṛthivyā́m, tvā́m̃ rā́ya ubhā́yāso jánānām, tvā́ṃ trātā́ taraṇe cétyo 'bhūḥ, pitā́ mātā́ sádam ín mā́nuṣāṇām [2].

(*f*) sá paryéṇyaḥ (*corr.*: saparyéṇyaḥ) sá priyó vikṣv àgníḥ; hótā mandró níṣasādā yájīyān; táṃ tvā vayáṃ dáma ā́ dīdivā́m̃sam, úpajñu bā́dho (*corr.*: úpa jñubā́dho) námasā sadema.

(*g*) táṃ tvā vayā́m̃ sudhíyo návyam agne, sumnāyáva īmahe devayántaḥ; tvā́ṃ víśo anayo dīdyānaḥ, divó agne bṛhatā́ rocanéna.

(*h*) viśā́ṃ kavíṃ viśpátim̃ śā́śvatīnām, nitóśanaṃ vṛṣabhā́ṃ carṣaṇīnā́m [3], prétīṣaṇim iṣáyantaṃ pāvakā́m, rā́jantam agníṃ yajatā́m̃ rayīṇā́m.

(*i*) só agna īje śaśamé ca mártaḥ, yás ta ā́naṭ samídhā havyádātim; yá ā́hutiṃ pári védā námobhiḥ, víśvé 't sá vāmā́ dadhate tvótaḥ.

(*j*) asmā́ u te máhi mahé vidhema, námobhir agne samídho 'tá havyáiḥ, védī sūno sahaso gīrbhír ukthā́iḥ; ā́ te bhadrā́yā́m̃ sumatáu yatema [4].

(*k*) ā́ yás tatántha ródasī ví bhāsā́ śrávobhiś ca śravasyàs tárutraḥ, bṛhádbhir vā́jaiḥ sthā́virebhir asmé, revádbhir agne vitaráṃ víbhāhi.

(*l*) nṛvád vaso sádam íd dhehy asmé, bhū́ri tokā́ya tánayāya paśvaḥ, pūrvír íṣo bṛhatír āré-aghāḥ; asmé bhadrā́ sauśravasā́ni santu.

(*m*) purū́ṇy agne purudhā́ tvāyā́, vásūni rājan vasútā te aśyām, purū́ṇi hí tvé puruvāra sánti, ágne vásu vidhatté (*corr.*: vidhaté) rā́jani tvé [5].

[This chapter contains the thirteen stanzas of the *manotā*-hymn, i.e., the thirteen stanzas which the Maitrāvaruṇa should recite for the cutting off of the victim's body.]

(Having been summoned by the Adhvaryu, the Maitrāvaruṇa should recite;)

(*a*) "Thou indeed, O Agni, wert the first thinker, the (first) offering priest, of this prayer, O accomplisher of wonderful deeds. Thou, O bull, made it an invincible power to overcome every power." [48]

(*b*) "Then thou, the best sacrificing Hotar, didst sit down in the footstep of invigorating sap, displaying thy vigor, (and) being to be magnified. As such, as the most excellent one, the pious men, being intent on (the acquisition of) power for the sake of wealth, have followed thee." [49]

(*c*) "Being intent on (the acquisiton of) wealth (to be found) in thee, they have followed (thee) just as (men follow) one who, with a troop of soldiers, is marching with many treasures; (they have followed thee) the bright Agni, the beautiful one, the great one, well furnished with an omentum (i.e., fat-bellied), always shining." [50]

(*d*) "Approaching with reverence the footstep of the god, desiring fame, they have obtained unimpaired fame. They have even obtained names worthy of worship. They delighted in the auspicious sight of thee (, O Agni)."

(*e*) "The peoples on earth make thee to grow strong. Thou art the twofold riches of the people. Thou hast become, O helpful one, the

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the Sacrificer.—*tā́* is nominative dual. Geldner thinks that we have here an example of attraction, and that *tā́*, which has taken the place of *té* because of *ádrī*, designates the *vṛṣaṇaḥ*. I do not believe it.—Indra and Agni, who abundantly drink the soma, are compared with the two pressing stones that are overflown with the soma juice.

[47] = RV. 3.17.4.—The meaning of *aratí* is uncertain. Oldenberg translated the word by "steward." Geldner translated it by "Rossenlenker." It seems that *aratí* is almost a synonym of *dūtá*.

[48] = RV. 6.1.1.

[49] = RV. 6.1.2.—*iṣáyan*. The meaning of *iṣayati* is uncertain. I think that, when it is intransitive, the verb means "to be vigorous," "to display vigor."—The meaning of *mahó rā́yé citáyantaḥ* is uncertain.

[50] = RV. 6.1.3.—*vapā́vantam*. See my note on 3.6.2.c.

[51] = RV. 6.1.4.

visible protector, the father and mother of men, for ever." [52]

(*f*) "Agni, dear to the peoples, is to be worshiped. The charming Hotar, the best sacrificing (Hotar), has sat down. Bending the knees, with reverence, (O Agni,) we would approach thee, who, as such, art shining in the house." [53]

(*g*) "To thee as such, O Agni, we, with good thoughts, with good minds, we go anew, worshiping the gods. Thou, O Agni, shining with the high light of heaven, didst lead the people." [54]

(*h*) "To the wise lord of the clans,—of all the clans—, to the (wealth-) distributing bull of the peoples, to him who incites (the people) to proceed (with their work), to him who displays his vigor, to him (who is) pure, to Agni who rules over wealth, to him (who is) worthy of worship (we go)." [55]

(*i*) "He has sacrificed, O Agni, and he has toiled (in performing the sacrifice), the mortal who, for thee, with fuel, has obtained the sacrificial gift (i.e., the oblation). He who thoroughly knows the oblation, with the reverential obeisances (that accompany it),—he, with thy help, receives all goods." [56]

(*j*) "Thee, the great one, we would worship greatly,—with reverential obeisances, O Agni, with fuel, and with oblations on the *vedi*, O son of strength,—with songs and eulogies. May we abide in thy kind benevolence." [57]

(*k*) "Thou who penetratest the two worlds (i.e., heaven and earth) with thy splendor, and (who), glorious with thy glories, (art) victorious, —do thou shine more broadly upon us, O Agni, with they great, strong, wealthy, invigorating powers." [58]

(*l*) "Give us always, O good one, abundant (wealth) consisting in manly sons, for the sake of offspring, propagating the family,—(and give us) cattle, (and) many great vital powers, capable of removing evil far away. May good renown be ours." [59]

(*m*) "Many goods, O Agni, in many ways, because of my devotion to thee, O king, I would obtain through thy goodness; for there are many goods in thee (i.e., in thy possession), O bountiful one, in thee, the king, O Agni,—for him who worships (thee)." [60]

3.6.11

(*a*) ábharatam̐ śíkṣatam vajrabāhū; asmám̐ indrāgnī avatam̐ śácībhiḥ; imé nu té raśmáyaḥ sū́ryasya, yébhiḥ sapitvám̥ pitáro na áyan.

(*b*) hótā yakṣad indrāgnī; chágasya havíṣa áttām adyá, madhyató méda údbhṛtam, purā́ dvéṣobhyaḥ, purā́ páuruṣeyyā gṛbháḥ; ghástām̐ nūnám [1], ghasé-ajrāṇām̐ yávasaprathamānām, sumátkṣarāṇām̐ śatárudriyāṇām, agniṣvāttā́nām̐ pívopavasanānām, pārśvatáḥ śroṇitáḥ śitāmatá utsādatáḥ, áṅgād-aṅgād ávattānām; kárata evé 'ndrāgnī; juṣétām̐ havíḥ; hótar yája.

(*c*) devébhyo vanaspate havíṁ̐ṣi, híraṇyaparṇa pradívas te ártham, pradakṣiṇíd raśanáyā niyúya, ṛtásya vakṣi pathíbhī rájiṣṭhaiḥ [2].

(*d*) hótā yakṣad vánaspátim abhí hí, piṣṭátamayā (*corr.*: vánaspátim; abhí hí piṣṭátamayā) rábhiṣṭayā (*corr.*: rábhiṣṭhayā) raśanáyā 'dhita; yátre 'ndrāgniyóś chágasya havíṣaḥ priyā́ dhā́māni, yátra vánaspáteḥ priyā́ páthām̐ṁsi, yátra devā́nām ājyapā́nām̐ priyā́ dhā́māni, yátrā 'gnér hótuḥ priyā́ dhā́māni, tátrai 'tā́m̐ prastútye 'vo 'pastútye 'vo 'pávasrakṣat, rábhīyām̐ṁsam iva kṛtví [3]; kárad evā́m̐ devó vánaspátiḥ; juṣátām̐ havíḥ; hótar yája.

(*e*) piprīhí devā́m̐ uśató yaviṣṭha; vidvā́m̐ ṛtū́m̐ ṛtupate yaje 'há; yé dáivyā ṛtvíjas tébhir agne, tvā́m̐ hótr̥̄ṇām asy áyajiṣṭhaḥ.

(*f*) hótā yakṣad agním̐ sviṣṭakṛtam̐; áyāḍ agnír indrāgniyóś chágasya havíṣaḥ priyā́ dhā́māni; áyāḍ vánaspáteḥ priyā́ páthām̐ṁsi; áyāḍ devā́nām ājyapā́nām̐ priyā́ dhā́māni; yákṣad agnér hótuḥ priyā́ dhā́māni; yákṣat svā́m̐ mahimā́nam; áyajatām éjyā íṣaḥ; kṛṇótu só adhvarā́ jātávedāḥ; juṣátām̐ havíḥ; hótar yája [4].

[This chapter contains: (1) the *puro 'nuvākyās* (invitation-verses) which the Maitrāvaruṇa should recite for the oblations of the chief

[52] *Cf.* RV. 6.1.5.—In the second *pāda* of this stanza, the reading of the RV. is *tvā́m̐* instead of *tvā́m̐*.

[53] = RV. 6.1.6.

[54] = RV. 6.1.7.

[55] = RV. 6.1.8.—The accusatives *kavím̐*, *viśpátim̐*, etc. are certainly dependent on *īmahe* of the preceding stanza.—*nitóśanam*. Geldner translated: "den (mit Gaben) überschüttenden."—*prétīṣanim*. Geldner translated: "(den) der das Auftreten (des Opferpriests) wünscht."—*iṣáyantam*. Geldner translated: "den (Opfer) geniessenden."

[56] = RV. 6.1.9.

[57] = RV. 6.1.10.

[58] = RV. 6.1.11.—*bṛhádbhir vā́jaiḥ sthávirebhir . . . revádbhiḥ*. Geldner translated: "mit hohen, dauerhaften, reichen Gewinnen."

[59] = RV. 6.1.12.—*tokā́ya tánayāya*. Geldner translated: "für den leiblichen Samen."—*íṣaḥ*. Geldner translated: "Speisegenüsse."

[60] = RV. 6.1.13.—*puruvāra*. Geldner translated: "viel begehrter."

offerings, i.e., for the oblation of the sacrificial substance of the victim's body offered to Agni and Indra, for the oblation to the lord of the forest, and for the immediately following oblation to Agni Sviṣṭakṛt; (2) the formulas which he should utter in order to prompt the Hotar to recite the *yājyās* (offering-verses) for these three oblations.]

(*a*) (For the oblation of the sacrificial substance of the victim's body, the Maitrāvaruṇa should recite as invitation-verse:)

"Bring hither (your gifts), be helpful, O you both who have the thunderbolt in the hand. Help us, O Indra and Agni, with your powers. These are the same sun's rays under which our fathers used to go to drink (the soma) together (?)." [61]

(*b*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship Indra and Agni. Let them both today eat of the sacrificial substance of the he-goat, the fat that has been taken out from the middle (of the victim's body); (let them both eat it) before the enemies (i.e., the demons) (may seize it), before men may grasp it. Let them both now eat of these (offerings) that excite the appetite, (that are) produced by good pasture, juicy, as strong as one hundred Rudras (?), seasoned by the fire, covered with fat, cut off from the ribs (of the victim), from the hips, from the liver (?), from the rectum, limb after limb. Let Indra and Agni do (their work). Let them enjoy the offering.—O Hotar, recite the offering-verse." [62]

(*c*) (For the oblation to the lord of the forest, the Maitrāvaruṇa should recite as invitation-verse:)

"To the gods, O gold-leafed lord of the forest, convey the offerings,—always thine aim,—girding thyself, from left to right, with the rope,—along the straight paths of the Sacred Order." [63]

(*d*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship the lord of the forest. Since he (i.e., the lord of the forest) has girded himself with the most beautiful and most strong rope, let him let go this one (i.e., this he-goat) there where the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni are, there where the places dear to the lord of the forest are, where the abodes dear to Agni, the Hotar, are; (let him let go this he-goat there) praising him as it were, accompanying him with praise as it were, (and) making him stronger as it were. Let the god, the lord of the forest, do thus (his work). Let him enjoy the offering.—O Hotar, recite the offering-verse." [64]

(*e*) (For the following oblation to Agni Sviṣṭakṛt, the Maitrāvaruṇa should recite as invitation-verse:)

"Do thou satisfy the eager gods, O thou most youthful (god). Knowing the seasons, O lord of the seasons, do thou sacrifice here. With the priests divine, O Agni, thou art, among the Hotars, the one who procureth most through offerings." [65]

(*f*) (In order to prompt the Hotar to recite the offering-verse for the same oblation, the Maitrāvaruṇa should say:)

"Let the Hotar worship Agni Sviṣṭakṛt.—Agni has worshiped the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni. He has worshiped the places dear to the lord of the forest. He has worshiped the abodes dear to the gods who drink the clarified butter. Let him worship the abodes dear to Agni, the Hotar. Let him worship his own greatness."—"By sacrifice may he obtain for himself food worthy of sacrifice."—"May he, the knower of beings, perform (his task) by the sacrifice. Let him enjoy the offering.—O Hotar, recite the offering-verse." [66]

3.6.12

(*a*) úpo ha yád vidáthaṃ vājíno gṓḥ, gīrbhír víprāḥ prámatim icchámānāḥ, arvánto ná kāṣṭhām nákṣamānāḥ, indrāgní jóhuvato náras té.

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[61] *Cf.* RV. 1.109.7.—The text of the RV. has *ásan* instead of *ā́yan*, but I think that *ā́yan* is a better reading.—*śikṣatam*. Geldner translated: "strengt euch an."—The meaning of *sapitvám* is doubtful. With Bloomfield, I am inclined to believe that *sapitvám*, like the other words ending in *-pitvá*, contains the stem *pitú* "sap, drink, nourishment"; and I think that here there is an allusion to the drinking of soma. *Cf.* Bloomfield, JAOS 16: 27 ff.

[62] The meaning of the words *yávasaprathamānām*, *śatárudriyāṇām*, *agniṣvāttā́nām*, *śítāmataḥ* and *utsādataḥ* is uncertain.

[63] The meaning of *pradívas te ártham* is not quite clear.

[64] *prastṓtyevopastṓtyevopā́vasrakṣat*. The accentuation of this text shows that the *pāda*-text should be: *prastṓtya, iva, upastṓtya, iva, upā́vasrakṣat*, but the value of *iva* and the exact meaning of *prastṓtya* and *upastṓtya* are not clear.

[65] = RV. 10.2.1.—*Cf.* Tait.-Br. 3.5.7.5.

[66] *ā́yajatām éjyā íṣaḥ*. See my note on Tait.-Br. 3.5.7.6 (*Proc. Amer. Philos. Soc.* **104**: 6, 1960).

(*b*) vánaspate raśanáyā 'bhidhấya, piṣṭátamayā vayúnāni vidvấn, váha devatrấ didhiṣo havírmṃṣi, prá ca dātấram amṛteṣu vocaḥ.

(*c*) agníṁ sviṣṭakṛtam; áyāḍ agnír indrāgniyóś chágasya havíṣaḥ priyấ dhấmāni [1]; áyāḍ vánaspáteḥ priyấ páthāṁṃsi; áyāḍ devấnām ājyapấnāṃ priyấ dhấmāni; yákṣad agnér hótuḥ priyấ dhấmāni; yákṣat svấṃ mahimấnam, áyajatām éjyā íṣaḥ; kṛṇótu só adhvarấ jātávedāḥ; juṣátāṁṃ havíḥ.

(*d*) ágne yád adyấ viśó adhvarasya hotaḥ, pấvakaśoce véṣ ṭvấṁṃ hí yájvā; ṛtấ yajāsi mahinấ ví yád bhúḥ; havyấ vaha yaviṣṭha yấ te adyấ [2].

[This chapter contains the offering-verses which the Hotar should recite for the oblations of the chief offerings.]

(*a*) (For the oblation of the sacrificial substance of the victim's body to Agni and Indra, the Hotar should recite as offering verse:)

"When, endowed with vigor, the inspired priests, with their pious thoughts, desiring protection, go to the sacrifice, like horses approaching the race-ground,—these men invoke Indra and Agni." [67]

(*b*) (For the oblation to the lord of the forest, the Hotar should recite as offering-verse:)

"O lord of the forest, girding thyself with the most beautiful rope, knowing the rules, do thou convey the offerings, O thou who art anxious to take hold (of them),[68] unto the gods, and do thou announce the giver among the immortals."

(*c*) (For the oblation to Agni Sviṣṭakṛt, the Hotar should recite as offering-verse: "O Agni, when today," etc. But before that stanza he should recite:)

"(We worship) Agni Sviṣṭakṛt.—Agni has worshiped the abodes dear to the sacrificial substance of the he-goat assigned to Indra and Agni. He has worshiped the places dear to the lord of the forest. He has worshiped the abodes dear to the gods who drink the clarified butter.—Let him worship the abodes dear to Agni, the Hotar. Let him worship his own greatness.—By sacrifice may he obtain for himself food worthy of sacrifice. May he, the knower of beings, perform (his task) by the sacrifice. Let him enjoy the offering." [69]

(*d*) (Having recited these formulas, the Hotar should recite as offering-verse:)

"O Agni, when today, O Hotar of the sacrifice, O thou of pure radiance, thou comest to the people, (then) thou indeed art the sacrificer. (And) thou shalt sacrifice according to the Divine Order, when thou hast become powerful with greatness. Carry the oblations that are thine, today, O most youthful (god)!" [70]

3.6.13

(*a*) devấṃ barhíḥ sudevấṃ deváiḥ syāt suvíraṃ vīráir vástor vṛjyétā 'któḥ prábhriyetā 'ty anyấn rāyấ barhíṣmato madema; vasuváne vasudhéyasya vetu; yája.

(*b*) devír dvấraḥ saṃghāté viḍvír yámañ chithirấ dhruvấ devấhutau; vatsá īm enās táruṇa ấmimīyāt kumāró vā návajāto mái 'nā árvā reṇúkakāṭaḥ pṛṇag (*corr.*: pṛṇak;) vasuváne vasudhéyasya viyantu; yája.

(*c*) devī uṣấsā-náktā 'dyā 'smín (*corr.*: uṣấsānáktā 'dyấ 'smín) yajñé prayaty àhvetām ápi nūnáṃ dáivīr víśaḥ práyāśiṣṭāṁṃ (*corr.*: práyāsiṣṭāṁṃ) súprīte súdhite; vasuváne vasudhéyasya vītām; yája.

(*d*) devī jóṣṭrī vásudhitī yáyor anyấ 'ghấ dvéṣāṁṃsi yūyávad ấ 'nyấ vakṣad vásu váryāṇi yájamānāya; vasuváne vasudhéyasya vītām; yája.

(*e*) devī ūrjấhutī íṣam ûrjam anyấ "vakṣat ságdhiṁṃ sápītim anyấ; návena pūrvaṃ dáyamānā syáma puraṇéna návam; tấm ûrjam ūrjấhutī ūrjáyamāne adhātām; vasuváne vasudhéyasya vītām; yája.

(*f*) devấ dáivyā hótārā néṣṭārā pótārā hotấghaśaṁṃsāv ābharádvasū; vasuváne vasudhéyasya vītām; yája.

(*g*) devís tisrás tisró devír íḍā sárasvatī bháratī, dyấṃ bháraty ādityáir aspṛkṣat, sárasvatī 'máṁṃ rudráir yajñám āvīd ihái 'vé 'ḍayā vásumatyā sadhamấdaṃ madema; vasuváne vasudhéyasya viyantu; yája.

(*h*) devó nárāśáṁṃsas triśīrṣấ ṣaḍakṣáḥ; śatám íd enaṁṃ śitipṛṣṭhấ ádadhati, sahásram īṃ právahanti; mitrấváruṇé 'd asya hotrám árhato bṛhaspátiḥ stotrám aśvínā "dhvaryavam; vasuváne vasudhéyasya vetu; yája.

[67] = RV. 7.93.3, but the text of the RV. has *gúr* instead of *gûḥ*.—Geldner translated: "Wenn die Preiskämpfer zum Opfer schreiten, die redekundigen, mit ihren Gedanken eure Fürsorge wünschend, . . ."

[68] *didhiṣo* is a vocative. The meaning is not quite clear.

[69] *Cf.* Tait.-Br. 3.6.11.f and my note.

[70] = RV. 6.15.14.—*ṛtấ*. I think that *ṛtấ* is either an instrumental (= *ṛténa*) or a dative (= *ṛtấya*) with adverbial value. *Cf.* Neisser, *Zum Wörterbuch des Rgveda*, 191.

(*i*) devó vánaspátir varṣáprāvā ghṛtánirṇig dyâm ágreṇā 'spṛkṣad á 'ntárikṣaṃ mádhyenā 'prāḥ pṛthivím úpareṇā 'dṝhīd (*corr.*: 'dṝhīt;) vasuváne vasudhéyasya vetu; yája.

(*j*) devâṃ barhír vâritīnāṃ nidhé dhāsi (*corr.*: 'dhāyi ?) prácyutīnāṃ ápracyutaṃ nikāmadhāraṇaṃ puruspārhâṃ yáśasvad; enā́ barhíṣā 'nyā́ barhírṁṣy abhíṣyāma; vasuváne vasudhéyasya vetu; yája.

(*k*) devó agníḥ sviṣṭakṛt sudráviṇā mandráḥ kavíḥ satyámanmā "yají hótā, hótur-hotur áyajīyān; ágne yā́n devā́n áyāḍ yā́ṁ ápiprer yé te hotré ámatsata tā́ṁ sasanúṣīṁ hótrāṃ devaṃgamâṃ diví devéṣu yajñám éraye 'mā́ṁ sviṣṭakṛc cā" 'gne hótā 'bhūr vasuváne vasudhéyasya namovāké vīhi; yája [1].

[This chapter contains the prompting-formulas which the Maitrāvaruṇa should utter in order to prompt the Hotar to recite the offering-formulas for the eleven after-offerings.]

(*a*) (For the first after-offering, the Maitrāvaruṇa should say:)

"May the divine sacrificial strew be most godly through the gods, most manly through men. In the morning may it be gathered; at night may it be brought forward. May we, through wealth, rejoice more than others who spread the sacrificial strew.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*b*) (For the second after-offering, he should say:)

"The divine doors (are) firm at closing (i.e., when they are shut), loose at going (i.e., when people come in or go out), immovable at the invocation of the gods (i.e., when the gods are invoked). A young calf could displace them (i.e., push them), or a new-born child; (but) let a courser, whirling up dust, not reach them.[71]—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*c*) (For the third after-offering, he should say;)

"The divine Dawn and Night, today, in the course of the sacrifice, have both invoked (the gods). And now, well-pleased, well disposed, they both have advanced towards the divine clans (i.e., the clans of the gods).—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*d*) (For the fourth after-offering, he should say:)

"The two divine cherishing ones (are) wealth-bestowing, one of whom has driven away the evil enemies (i.e., the demons), the other of whom has conveyed desirable goods to the Sacrificer.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*e*) (For the fifth after-offering, he should say;)

"The two divine ones, Ūrjā (the strong one) and Āhuti (the Oblation).—One of them has brought hither invigorating sap and strength; the other one, common meal and common drinking. May we possess the old together with the new, the new together with the old. Being strong, Ūrjā and Āhuti have given this strength.—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*f*) (For the sixth after-offering, he should say:)

"The two divine ones, the two divine Hotars, (who are also) two Neṣṭars, (and) two Potars,—(these two) by whom the enemies are destroyed, (are) wealth-bestowing.—For the benefit of the desirer of wealth, let them both graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*g*) (For the seventh after-offering, he should say:)

"The goddesses (who are) three, the three goddesses, Iḍā, Sarasvatī, and Bhāratī. Bhāratī, with the Ādityas, has reached the sky; Sarasvatī, with the Rudras, has favored this sacrifice; may we here feast with Iḍā, who is attended by the Vasus.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*h*) (For the eighth after-offering, he should say:)

"The divine Narāśaṃsa (is) three-headed, (and) six-eyed. A hundred white-backed (cows) establish him; a thousand carry him forwards. Mitra and Varuṇa are entitled to perform the Hotar-function for him, Bṛhaspati to perform the Chanter-function (for him), the two Aśvins to perform the Adhvaryu-function (for him).—For the benefit of the desirer of wealth, let him

[71] The exact meaning of some details of this formula is not clear.

graciously accept (a share) of the gift of wealth.—Recite the offering formula." [72]

(*i*) (For the ninth after-offering, he should say:)

"The divine lord of the forest, who has a garment of clarified butter, is a giver of rain. With his top he has touched the sky; with his middle part he has filled the atmosphere; with his lower part he has made firm the earth.—For the benefit of the desirer of wealth, let him graciously accept (a share) of the gift of wealth.—Recite the offering formula."

(*j*) (For the tenth after-offering, he should say:)

"The divine sacrificial strew of water plants has been brought to be laid down (on the sacrificial ground), (as) the immovable strong support of the movable ones,—(being) much desired, (and) rich in glory. Through this sacrificial strew may we overcome the other sacrificial strews (i.e., the sacrificial strews of other Sacrificers).—For the benefit of the desirer of wealth, let it graciously accept (a share) of the gift of wealth.—Recite the offering formula." [73]

(*k*) (For the eleventh after-offering, the Maitrāvaruṇa should say:)

"The divine Agni Sviṣṭakṛt is very wealthy, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering.—O Agni, among the gods that thou hast worshiped, that thou hast gladdened, and who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar's formula which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Sviṣṭakṛt (i.e., the Hotar who makes the good oblation), do thou, (O Agni) for the benefit of the desirer of wealth, graciously accept (a share) of the gift of wealth, at the *namovāka* (i.e., at the proclamation of homage).—Recite the offering formula."

3.6.14

(*a*) devắṃ barhíḥ, vasuváne vasudhéyasya vetu.

(*b*) devír dvắraḥ, vasuváne vasudhéyasya viyantu.

(*c*) devī́ uṣắsā-náktā, vasuváne vasudhéyasya vītām.

(*d*) devī́ jóṣṭrī, vasuváne vasudhéyasya vītām.

(*e*) devī́ ūrjáhutī, vasuváne vasudhéyasya vītām [1].

(*f*) devá dáivyā hótārā, vasuváne vasudhéyasya vītām.

(*g*) devís tisrás tisró devíḥ, vasuváne vasudhéyasya viyantu.

(*h*) devó nárāśáṁsaḥ, vasuváne vasudhéyasya vetu.

(*i*) devó vánaspátiḥ, vasuváne vasudhéyasya vetu.

(*j*) devắṃ barhír váritīnām, vasuváne vasudhéyasya vetu [2].

(*k*) devó agníḥ sviṣṭakṛt, sudráviṇā mandráḥ kavíḥ, satyámanmā "yajī́ hótā, hótur-hotur áyajīyān; ágne yắn devắn áyāṭ, yắṁ ápipreḥ, yé te hotré ámatsata, tắṁ sasanúṣīṁ hótrāṃ devaṃgamắm, diví devéṣu yajñám éraye 'mám; sviṣṭakṛc cá" 'gne hótā 'bhūḥ, vasuváne vasudhéyasya namovāké vīhi [3].

[This chapter contains the *yājyās* (offering-formulas) which the Hotar should recite for the eleven after-offerings.]

(*a*) (For the first after-offering the Hotar should recite as *yājyā*:)

"Divine is the sacrificial strew.—For the benefit of the desirer of wealth (i.e., the Sacrificer), let it graciously accept (a share) of the gift of wealth."

(*b*) (For the second after-offering he should recite:)

"Divine are the doors.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth."

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[72] The meaning of this enigmatic formula is obscure. The *śitipṛṣṭāḥ* may possibly designate the *dakṣiṇās* (i.e., the cows, which are the sacrificial gifts); and, since Narāśaṃsa may be considered as a representation of Agni, the verbs *ādadhati* and *pravahanti* may suggest an allusion to the establishment of the sacred fire and the transportation of the fire to the *uttaravedi* (the high altar).

[73] Caland (*Śāṅkhāyana-Śrautasūtra*, p. 139) translated: "Divine barhis, thou immovable art of the water (herbs) the protector of the movable, (thou) being thyself immovable, excessively supporting the strongly supporting, much desired, rich in glory. . . ."—I do not think that this translation is acceptable. The text is difficult. I propose to read *'dhāyi* instead of *dhāsi*. This conjecture and my interpretation are based on the following remarks: *devắṃ barhíḥ* is not a vocative but a nominative, and consequently the following verbal form most probably should be a third person singular; but *dhāsi* could only be a second person singular, while *adhāyi* is the regular form of the third person aorist passive of *dhā*. On the other hand, *nidhé* (which Sāyaṇa explains by *nidhānāya*) certainly is the dative infinitive of *ni-dhā*.—*prácyutīnām* "of the movable." I think that the movable are the vessels and other implements which are put on the sacrificial strew and used for the sacrifice.

(*c*) (For the third after-offering he should recite:)

"Divine are Dawn and Night.—For the benefit of the desirer of wealth let them accept (a share) of the gift of wealth."

(*d*) (For the fourth after-offering he should recite:)

"Divine are the two cherishing ones.—For the benefit of the desirer of wealth, let them graciously accept (a share) of the gift of wealth."

(*e*) (For the fifth after-offering he should recite:)

"Divine are Ūrjā (the strong one) and Āhuti (the Oblation).—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(*f*) (For the sixth after-offering he should recite:)

"Divine are the two divine Hotars.—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(*g*) (For the seventh after-offering he should recite:)

"Divine are the three, the three goddesses.—For the benefit of the desirer of wealth let them graciously accept (a share) of the gift of wealth."

(*h*) (For the eighth after-offering he should recite:)

"Divine is Narāśaṃsa.—For the benefit of the desirer of wealth let him graciously accept (a share) of the gift of wealth."

(*i*) (For the ninth after-offering he should recite:)

"Divine is the lord of the forest.—For the benefit of the desirer of wealth let him graciously accept (a share) of the gift of wealth."

(*j*) (For the tenth after-offering he should recite:)

"Divine is the sacrificial strew of water plants.—For the benefit of the desirer of wealth let it graciously accept (a share) of the gift of wealth."

(*k*) (For the eleventh after-offering he should recite:)

"Divine is Agni Sviṣṭakṛt, he who has splendid riches, he the charming sage, the true-thinking one, the Hotar who procures (riches) by offering, he who, better than any Hotar, procures (riches) by offering.—O Agni, among the gods that thou hast worshiped, that thou hast gladdened, and who have rejoiced in thy office of Hotar,—among those gods, do thou cause this Hotar's formula, which is bountiful and which reaches to the gods, to raise into heaven this sacrifice. And as thou hast been here, O Agni, the Hotar Sviṣṭakṛt, do thou, (O Agni) for the benefit of the desirer of wealth (i.e., the Sacrificer), graciously accept (a share) of the gift of wealth, at the *namovāka* (i.e., at the proclamation of homage)."

3.6.15

agním adyá hótāram avṛṇītā 'yáṃ yájamānaḥ pácan paktíḥ pácan puroḍáśaṃ badhnánn indrāgníbhyāṃ chágaṁ̃ (*corr*: chágam;) sūpasthā́ adyá devó vánaspátir abhavad indrāgníbhyāṃ chágenā́ 'ghastāṃ (*corr.*: chágena; ágha stām) táṃ medastáḥ; práti pacatā́ 'grabhīṣṭām ávīvṛdhetāṃ puroḍáśena (*corr.*: puroḍāśena;) tvā́m adyá 'ṛṣa ārṣeya ṛṣíṇāṃ napād avṛṇītā 'yáṃ yájamāno bahúbhya á sáṃgatebhya eṣá me devéṣu vásu vāry áyakṣyata íti (*corr.*: íti;) tā́ yā́ devā́ devadānāny ádus tā́ny asmā́ á ca śā́ssvā́" ca gurasve 'ṣitáś ca (*corr.*: gurasva; iṣitáś ca) hotar ási bhadravā́cyāya préṣito mā́nuṣaḥ sūktavākā́ya sūktā́ brūhi [1].

[This chapter contains the formulas which the Maitrāvaruṇa should say in order to prompt the Hotar to recite the *sūktavāka* (the utterance of the good words).]

"Today this Sacrificer has chosen Agni as his Hotar,—he who cooked the offerings that were to be cooked, who cooked the sacrificial cake, (and) who fettered (to the sacrificial post) (and slaughtered) a he-goat for Indra and Agni.—Today the lord of the forest (i.e., the sacrificial post) became, through the he-goat, a good resting place for Indra and Agni. These two (Indra and Agni) have eaten it (i.e., the he-goat) beginning with the fat (of the omentum). They both have accepted the cooked offerings; they both have delighted in the sacrificial cake.—Today this Sacrificer, O Ṛṣi of Ṛṣi-descent, O grandson of Ṛṣis, has chosen thee out of many who had come,—thinking "this one (as Hotar) will, by his worship, acquire for me precious goods among the gods."—The divine gifts that the gods have given, do thou wish them (, O Hotar,) for this Sacrificer, and approve them.—When thou art urged, O Hotar, to (utter) the auspicious words, (when thou art) prompted, as a human (Hotar), to (say) 'the good words,' say 'the good words.' " [74]

[74] *iṣitáś ca hotar ási.* The accentuation shows that this clause is a subordinate clause.—The reader will find the text and my translation of the *sūktavāka* in Tait.-Br. 3.5.10 (*Proc. Amer. Philos. Soc.* **104**: 8–9).

THE FULL-MOON AND NEW-MOON SACRIFICES IN THE TAITTIRĪYA-BRĀHMAṆA

(FOURTH PART)

The Anuvākas 1–6 and 11 of The Seventh Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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3.7.6 Stanzas and sacrificial formulas that should be recited at the full-moon and new-moon sacrifices. All these stanzas and formulas should be recited by the Sacrificer or by the Adhvaryu, except the formula (*c*), which should be recited by the Brahmán, and the two formulas (*y* and *cc*), which should be recited by the Āgnīdhra .. 28

3.7.11 The twenty-eight stanzas and formulas which the Adhvaryu should recite when, at the end of the sacrifice, he offers the *sarvaprāyaścittāni*, i.e., the libations of atonement for everything 34

PREFATORY NOTE

THE Taittirīya-Brāhmaṇa deals with the full-moon and new-moon sacrifices in four Prapāṭhakas of the Third Kāṇḍa, namely 3.2, 3.3, 3.5, and 3.7. The Prapāṭhakas 3.2 and 3.3 contain, presented in chronological order, theological and ritual explanations referring to the principal rites of these sacrifices; and the Prapāṭhaka 3.5 contains, presented in chronological order, the stanzas and formulas that should be recited by the Hotar in the course of these sacrifices. I have already published the translation of these three Prapāṭhakas in Vol. 101, 103, and 104 of the *Proceedings* of the American Philosophical Society, and now I am publishing the translation of the seven *anuvākas* of the seventh Prapāṭhaka that deal with the full-moon and new-moon sacrifices. The first three *anuvākas* of this Prapāṭhaka contain theological and ritual explanations referring to the atonement-rites for mistakes and mishaps that may occur at these sacrifices. The three following ones constitute a collection of *mantras* (stanzas and formulas) that should be recited at the full-moon and new-moon sacrifices. This collection is interesting because most of these *mantras* are to be found only in the Tait.-Br. and in the Śrautasūtra of Āpastamba. But this collection is presented in a strange way. There is no chronological order, and apparently no rational order. Most of the stanzas and formulas of this collection should be recited by the Sacrificer or the Adhvaryu, but some of them are to be recited by the Āgnīdhra or other priests, and some by the wife of the Sacrificer. The last of the *anuvākas* that deal with the full-moon and new-moon sacrifices is 3.7.11. It contains the twenty-eight *mantras* which the Adhvaryu should recite when, at the end of the sacrifice, he offers the *sarvaprāyaścittāni*, i.e., the libations of atonement for everything. My translation is as literal as possible. Some passages of the text are difficult. For my

interpretation of these passages, Caland's excellent translation of the Śrautasūtra of Āpastamba has been very helpful, although in a few cases I do not agree with him. I have also used with profit the first volume of the Śrautakośa published by the Vaidika Saṃśodhana Maṇḍala (Poona, 1958).

Just as in the case of my other translations of the Taittirīya-Brāhmaṇa, my translation of these seven *anuvākas* of the seventh Prapāṭhaka is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each *anuvāka*. But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc., in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

The reader will find a summary of the rites of the full-moon and new-moon sacrifices, according to Āpastamba, in the introduction to my translation of Tait.-Br. 3,2 (*Proc. Amer. Philos. Soc.* **101**: 217).

ABBREVIATIONS

Āp.	= Āpastamba-Śrautasūtra.
Āśv.	= Āśvalāyana-Śrautasūtra.
AV.	= Atharvaveda-Saṃhitā.
Baudh.	= Baudhāyana-Śrautasūtra.
RV.	= Ṛgveda-Saṃhitā.
Tait.-Br.	= Taittirīya-Brāhmaṇa.
TS.	= Taittirīya-Saṃhitā.
Śat.-Br.	= Śatapatha-Brāhmaṇa.
Śāṅkh.-Śr.	= Sāṅkhāyana-Śrautasūtra.
Caland	= Das Śrautasūtra des Āpastamba aus dem Sanskrit übersetzt.
JAOS	= Journal of the American Oriental Society.

3.7.1

(*a*) sárvān vá eṣò 'gnáu kā́mān práveśayati, yò 'gnín anvādhā́ya vratám upáiti; sá yád ániṣṭvā prayāyā́t, ákāmaprītā enaṃ kā́mā nā́ 'nu práyāyuḥ; atejā́ avīryàḥ syāt; sá juhuyāt, túbhyaṃ tā́ aṅgirastama, víśvāḥ sukṣitáyaḥ pṛthak, ágne kā́māya yemira íti; kā́mān evá 'smin dadhāti [1], kā́maprītā enaṃ kā́mā ánu práyānti, tejasví vīryàvān bhavati.

(*b*) sáṃtatir vá eṣā́ yajñásya, yò 'gnín anvādhā́ya vratám upáiti; sá yád udvā́yati, vícchittir evā́ 'sya sā́; táṃ prā́ñcam udbhṛ́tya, mánasó 'patiṣṭheta; máno vái prajā́patiḥ, prājāpatyó yajñáḥ [2], mánasai 'vá yajñáṁ sáṃtanoti; bhū́r íty āha; bhūtó vái prajā́patiḥ; bhū́tim evó 'paiti.

(*c*) ví vá eṣá indriyéṇa vīryèṇa rdhyate, yásyā́ "hitāgner agnír apakṣā́yati; yā́vac chámyayā pravídhyet, yádi tā́vad apakṣā́yet, tā́ṁ sáṃbharet, idáṃ ta ékaṃ pará uta ékam [3], tṛtíyena jyótiṣā sáṃviśasva, saṃvéśanas tanúvai cārur edhi, priyé devā́nāṃ paramé janítra íti; bráhmaṇai 'vái 'naṁ sáṃbharati; sái 'vá tátaḥ prā́yaścittiḥ.

(*d*) yádi parastarā́m apakṣā́yet, anuprayā́yā́ 'vasyet; só evá tátaḥ prā́yaścittiḥ.

(*e*) óṣadhīr vá etásya paśū́n páyaḥ práviśati, yásya havíṣe vatsā́ apā́kṛtā dhā́yanti [4]; tā́n yád duhyā́t, yātáyāmnā havíṣā yajeta; yán ná duhyā́t, yajñaparúr antáriyāt; vāyavyā́ṃ yavāgū́ṃ nírvapet; vāyúr vái páyasaḥ pradā́payitā́; sá evā́ 'smai páyaḥ prádāpayati; páyo vá óṣadhayaḥ, páyaḥ páyaḥ; páyasai 'vá 'smai páyó 'varundhe [5]; áthó 'ttarasmai havíṣe vatsā́n apā́kuryāt; sái 'vá tátaḥ prā́yaścittiḥ.

(*f*) anyatarā́n vá eṣá devā́n bhāgadhéyena vyàrdhayati, yé yájamānasya sāyáṃ gṛhám āgácchanti, yásya sāyaṃ-dugdháṁ havír ártim ārcháti; índrāya vrīhín nirúpyó 'pavaset; páyo vá óṣadhayaḥ; páya evá "rábhya gṛhītvó 'pavasati; yát prātáḥ syā́t, tác chṛtáṃ kuryāt [6]; áthé 'tara aindráḥ puroḍā́śaḥ syāt; indriyé evá 'smai samī́cī dadhāti; páyo vá óṣadhayaḥ, páyaḥ páyaḥ; páyasai 'vá 'smai páyó 'varundhe; áthó 'ttarasmai havíṣe vatsā́n apā́kuryāt; sái 'vá tátaḥ prā́yaścittiḥ.

(*g*) ubháyān vá eṣá devā́n bhāgadhéyena vyàrdhayati, yé yájamānasya sāyáṃ ca prātáś ca gṛhám āgácchanti, yásyo 'bhāyaṁ̃ havír ártim ārcháti [7]; aindráṃ páñcaśarāvam odanáṃ nírvapet; agníṃ devátānāṃ prathamā́ṃ yajet; agnímukhā evá devátāḥ prīṇāti; agníṃ vā́nv anyā́ devátāḥ, índram ánv anyā́ḥ; tā́ evó 'bhāyīḥ prīṇāti; páyo vá óṣadhayaḥ, páyaḥ páyaḥ; páyasai 'vá 'smai páyó 'varundhe; áthó 'ttarasmai havíṣe vatsā́n apā́kuryāt [8]; sái 'vá tátaḥ prā́yaścittiḥ.

(*h*) ardhó vá etásya yajñásya mīyate, yásya vrátyé 'han pátny anālambhukā́ bhávati; tā́m aparúdhya yajeta; sárveṇai 'vá yajñéna yajate; tā́m iṣṭvó 'pahvayeta, ámū hám asmi, sā́ tvám, dyáur ahám, pṛthivī́ tvám, sā́mā 'hám, ṛ́k tvám, tā́v éhi sáṃbhavāva, sahá réto dadhāvahai, puṁ́sé putrā́ya véttavai, rāyás póṣāya supra-

jāstváya suvíryāyé 'ti; ardhá evái 'nām úpahvayate; sái 'vá tátaḥ prāyaścittiḥ [9].

[This chapter and the two following ones contain ritual and theological explanations referring to the atonement-rites for mistakes and mishaps that may occur at the full-moon and new-moon sacrifices.]

(*a*) Verily he causes all his desires to enter into Agni (the Fire), he who, after having added fuel to the sacred fires, enters on the religious vow. (Consequently,) if he should go out on a journey (after having added fuel to the sacred fires, but) without having offered the sacrifice, his desires, not being fulfilled with their objects of desire, would not accompany him on his journey; he would be without fiery energy, without manly power. (Therefore, through the mediation of the Adhvaryu,) he should offer an oblation with the formula: "To thee, O best of Aṅgirases, all people with fair dwellings, severally, O Agni, have turned, in order to gain their wish."[1] (Consequently) he (i.e., Agni) puts into him (i.e., the Sacrificer) his desires. Being fulfilled with their objects of desire, his desires accompany him on his journey. He becomes full of fiery energy, full of manly power.[2]

(*b*) This is indeed the continuity of the sacrifice if, after having added fuel to the sacred fires, one enters on the religious vow. (But) if that one (i.e., the Āhavanīya fire) becomes extinguished, that is an interruption of this (i.e., of the sacrifice). (Therefore, in that case,) having carried (again) that (fire) forwards, he (the Adhvaryu, acting for the Sacrificer,) should worship it with the mind. Verily Prajāpati is the mind, and the sacrifice is derived from Prajāpati. (Consequently, by worshipping the fire with the mind,) he (re-)establishes the continuity of the sacrifice by means of the mind. He says: "Existence (*bhūḥ*)." Verily Prajāpati is the one who has come into (real) existence (*bhūtaḥ*). (Consequently) he (the Sacrificer) obtains prosperity (*bhūtim*).[3]

(*c*) Verily an Āhitāgni (i.e., a Sacrificer who has performed the rite of the establishment of the sacred fires) is deprived of his manly power, of his manly energy, if his fire (i.e., his Āhavanīya fire) falls down while burning. If it should fall down, while burning, at such a distance (from its original fire place) that one could hit it with the *śamyā* (the wooden peg) (i.e., by throwing the *śamyā* on it), he (the Adhvaryu) should collect that fire with the formula: "Here is one (light) for thee; beyond is one (light) for thee; do thou unite with the third light. Causing this union of thy body (with that light), be lovely in the beloved highest birthplace of the gods."[4] (And after that, the Adhvaryu should put that fire back on its fire place.) (By reciting that formula) it is indeed with the Bráhman (i.e., with the holy power of the sacred word) that he collects that fire. This is the atonement-rite for that.[5]

(*d*) If it (i.e., the fire) should fall, while burning, at a greater distance, he (the Sacrificer) should go after that, and settle (there where the fire has fallen). This indeed is the atonement-rite for that.[6]

(*e*) Verily milk enters into the plants and into the cows of that one for the oblation of whom the calves are driven away (from the cows) and (still) suck (the cows). If he (the Adhvaryu, acting for the Sacrificer,) should milk them (i.e., the cows) (in order to get the milk for the *sāṃnāyya*-offering of the new-moon sacrifice), he would sacrifice with a sacrificial substance which has already been used (since the calves have sucked the cows). (On the other hand) if he should not milk them, he would omit a portion of the sacrifice. (Therefore) he should offer a rice-gruel to Vāyu. Verily the provider of milk is Vāyu. It is he who gives the milk to him (i.e., to the Sacrificer). (And) the plants are milk, (and) milk is milk. (Consequently, by offering to Vāyu a rice-gruel, which is made of the product of rice-plants and of milk) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves

[1] = RV. 8.43.18. *Cf.* TS. 1.3.14.3.
[2] *Cf.* Āp. 9.1.8.
[3] *Cf.* Āp. 9.1.11.
[4] *Cf.* RV. 10.56.1 and AV. 18.1.7.
[5] The interpretation of this text is difficult because of its conciseness. My interpretation, which follows that of Caland, is based on the examination of the parallel texts (Baudh. 29.10; Āp. 9.1.17–18; Āśv. 3.10.9). From these texts it appears that this atonement-rite and the following one should be performed when an Āhitāgni, leaving his home, carries away with him his sacred fires, and it happens that, during the transportation, the fire (the Āhavanīya fire according to Āśvalāyana) falls down.—These two atonement-rites are connected with the *agnihotra*. But it seems that, for the author of the Tait.-Br., they are considered as being also connected with the new-moon sacrifice because the *sāṃnāyya*-offering at the new-moon sacrifice is connected with the performance of the *agnihotra*.
[6] According to Āp. 9.1.18–19, the Adhvaryu, acting for the Sacrificer, should offer, there where the fire has fallen, a sacrificial cake on eight potsherds to Agni Pathikṛt (i.e., Agni who prepares the way).

away (from the cows) for the subsequent oblation (i.e., for the *sāṃnāyya*-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.[7]

(*f*) Verily, of the two groups of gods (namely those who come in the evening and those who come in the morning), he deprives of their share those gods who come to the house of the Sacrificer in the evening, he whose sacrificial substance (i.e., the milk), after it has been milked in the evening, undergoes damage (i.e., is spoilt). (Consequently, if the milk that has been milked in the evening for the *sāṃnāyya*-offering, which is to be offered to Indra, the next day, is spoilt,) he (the Sacrificer, through the mediation of the Adhvaryu,) should scatter grains of rice (for a cake) for Indra, and then spend the night fasting near the sacred fire. Verily the plants (which produce the grains of rice) are milk. (Consequently) it is after having taken hold of milk, after having seized it, that he spends the night fasting near the sacred fire. The milk that should be (milked) in the morning, one should cook. And the sacrificial cake prepared for Indra should be the other (milk) (i.e., should be a substitute for the milk milked in the evening). (Thus) he (the Adhvaryu) puts together for him (i.e., for the Sacrificer) the two (portions of sacrificial substance) that belong to Indra. (For) verily the plants (that produce the grains of rice) are milk, (and) milk is milk. (Consequently, by offering a cake made of the product of plants,) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves away (from the cows) for the subsequent oblation (i.e., for the *sāṃnāyya*-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.[8]

(*g*) Verily he deprives of their share both (groups of gods), (namely) those who come to the house of the Sacrificer in the evening and those who come in the morning, he of whom the two sacrificial substances (i.e., the two kinds of milk used for the preparation of the *sāṃnāyya*-offering) undergo damage (i.e., are spoilt). (Therefore, in this case,) he (the Adhvaryu, acting for the Sacrificer,) should offer a porridge of rice, of five *śarāvas*,[9] to Indra. (And, first,) he should offer an oblation to Agni, the first of the deities. (By doing so) he gladdens the deities who have Agni at their head. Verily some deities follow Agni, and some follow Indra. (By offering an oblation to Agni and a porridge of rice to Indra,) he gladdens both (groups of deities).—Verily the plants (that produce the grains of rice) are milk, (and) milk is milk. (Consequently, by offering to Indra, instead of the two kinds of milk, a porridge made of rice, the product of plants, and milk,) it is by means of milk that he (the Adhvaryu) obtains milk for him (i.e., for the Sacrificer). Then (the next day), he should (again) drive the calves away (from the cows) for the subsequent oblation (i.e., for the *sāṃnāyya*-offering of the subsequent normal new-moon sacrifice). This is the atonement-rite for that.[10]

(*h*) Verily one-half is lost of the sacrifice of that one whose wife, on the day of the religious vow (i.e., on the day before the performance of the sacrifice) is untouchable (because she is menstruating). (Consequently, in that case,) he (the Sacrificer) should perform the sacrifice (only) after having kept her away (from the place of the sacrifice). (Nevertheless) he performs the whole sacrifice. (For that purpose) he should invite her to come to him (with this formula): "I am that one (i.e., the Sky), thou art this one (i.e., the Earth).[11] I am the Sky, thou art the Earth. I am the Sāman, thou art the Ṛc. Come! As such, let us unite. Let us put together our seed, in order to obtain a male child, a son, prosperity, good offspring, and abundance of brave men." (By reciting this formula,) he invites her to the half (of the sacrifice) (and the sacrifice becomes whole). This is the atonement-rite for that.[12]

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[7] *Cf.* Āp. 9.1.23–24

[8] *Cf.* Āp. 9.1.25–28.

[9] The *śarāva* is a measure of capacity. The word may be translated by "panful."

[10] *Cf.* Āp. 9.1.31. According to Āp. 9.1.31, the oblation offered to Agni is a sacrificial cake offered on eight potsherds. According to Baudh. 27.13, one should proceed with the offering to Indra after having first offered the oblation to Agni.

[11] The reading *ámū hám* is well established, but it is difficult to explain it satisfactorily. The reading of the Atharvaveda is *ámo 'hám*. I think that *ámū*, like *ámo*, has the value of *asáu*, the nominative singular masculine of the demonstrative pronoun, the accusative of which is *amúm*, and that it means "that one." My interpretation is based on the fact that the following sentence of the formula is "I am the Sky, thou art the Earth." It is uncertain, however, because the demonstrative pronoun that designates the earth is usually *íyám* and not *sá*.

[12] *Cf.* Āp. 9.2.1–3.

3.7.2

(*a*) yád víṣṣaṇṇena (*corr.*: víṣyaṇṇena) juhuyā́t, áprajā apaśúr yájamānaḥ syāt; yád ánāyatane ninā́yet, anāyatanáḥ syāt; prājāpatyáya rcā́ valmīkavapā́yām ávanayet; prājāpatyó vái valmíkaḥ, yajñáḥ prajā́patiḥ; prajā́patāv evá yajñáṃ prátiṣṭhāpayati; bhū́r íty āha; bhūtó vái prajā́patiḥ [1], bhū́tim evó 'paiti; tát kṛtvā́, anyā́ṃ dugdhvā́ púnar hotavyàm; sái 'vá tátaḥ prā́yaścittiḥ.

(*b*) yát kīṭávapannena juhuyā́t, áprajā apaśúr yájamānaḥ syāt; yád ánāyatane ninā́yet, anāyatanáḥ syāt; madhyaména parṇéna dyāvāpṛthivyàya rcā́ 'ntaḥparidhí nínayet; dyā́vāpṛthivyór evái 'nat prátiṣṭhāpayati [2]; tát kṛtvā́, anyā́ṃ dugdhvā́ púnar hotavyàm; sái 'vá tátaḥ prā́yaścittiḥ.

(*c*) yád ávavṛṣṭena juhuyā́t, áparūpam asyā "tmáñ jāyeta, kiláso vā syā́d arśasó vā; yát práty eyā́t, yajñáṃ vícchindyāt; sá juhuyā́t, mitró jánān kalpayati prajānán [3], mitró dadhāra pṛthivím utá dyā́m, mitráḥ kṛṣṭír ánimiṣā 'bhícaṣṭe, satyā́ya havyáṃ ghṛtávaj juhoté 'ti; mitréṇai 'vái 'nat kalpayati; tát kṛtvā́, anyā́ṃ dugdhvā́ púnar hotavyàm; sái 'vá tátaḥ prā́yaścittiḥ.

(*d*) yát pū́rvasyām āhutyā́ṁ hutā́yām úttarā "hutiḥ skándet, dvipā́dbhiḥ paśúbhir yájamāno vyṛ́dhyeta; yád úttarayā 'bhí juhuyā́t [4], cátuṣpādbhiḥ paśúbhir yájamāno vyṛ́dhyeta; yátra véttha vanaspate devā́nāṃ gúhyā nā́māni, tátra havyā́ni gāmayé 'ti, vānaspatyā́ya rcā́ samídham ādhā́ya, tū́ṣṇím evá púnar juhuyā́t; vánaspátinai 'vá yajñásyā́ "rtāṃ cā́ 'nārtāṃ cā́ "hutī vídādhāra; tát kṛtvā́, anyā́ṃ dugdhvā́ púnar hotavyàm; sái 'vá tátaḥ prā́yaścittiḥ.

(*e*) yát purā́ prayājébhyaḥ prā́ṅ áṅgāraḥ skándet, adhvaryáve ca yájamānāya cā́ 'kaṁ syāt [5]; yád dakṣiṇā́, brahmáṇe ca yájamānāya cā́ 'kaṁ syāt; yát pratyák, hótre ca pátniyai ca yájamānāya cā́ 'kaṁ syāt; yád údaṅ, agnídhe ca paśúbhyaś ca yájamānāya cā́ 'kaṁ syāt; yád abhijuhuyā́t, rudró 'sya paśū́n ghā́tukaḥ syāt; yán nā́ 'bhijuhuyā́t, áśāntaḥ práhriyeta [6]; sruvásya búdhnena 'bhinídadhyāt, mā́ tamo mā́ yajñás taman mā́ yájamānas tamat, námas te astv āyaté, námo rudra parāyaté, námo yátra niṣī́dasi, amúṃ mā́ hiṁsīr amúṃ mā́ hiṁsīr íti yéna skándet, táṃ práharet; sahásraśṛṅgo vṛṣabhó jātávedāḥ, stómapṛṣṭho ghṛtávānt suprátīkaḥ, mā́ no hāsīn metthitó nét tvā jáhāma, goposáṃ no vīraposáṃ ca yacché 'ti, bráhmaṇai 'vái 'naṃ práharati; sái 'vá tátaḥ prā́yaścittiḥ [7].

(*a*) If he (the Adhvaryu, acting for the Sacrificer,) should perform the sacrifice with an offering (of milk) that (when cooked,) has flowed out (of the vessel), the Sacrificer would be without offspring and without cattle. If he (the Adhvaryu) should pour it out in a place that is not its proper resting place, he (the Sacrificer) would be without a proper resting place (i.e., homeless). (Therefore, in that case,) he (the Adhvaryu) should, with the stanza that is addressed to Prajāpati,[13] pour it out on an ant-hill. The ant-hill belongs to Prajāpati.[14] (And) Prajāpati is the sacrifice. (Consequently, by doing thus,) he puts the sacrifice into Prajāpati (i.e., in its proper place).—He (the Adhvaryu, acting for the Sacrificer,) says: "Existence (*bhūḥ*)." Verily Prajāpati is the one who has come into real existence (*bhūtaḥ*). (Consequently) he (the Adhvaryu) obtains prosperity (*bhūtim*) (for the Sacrificer). Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.[15]

(*b*) If he (the Adhvaryu, acting for the Sacrificer,) should perform the sacrifice with an offering (of milk) in which a worm (or an insect) has dropped, the Sacrificer would be without offspring and without cattle. If he (the Adhvaryu) should pour it out in a place that is not its proper resting place, he (the Sacrificer) would be without a proper resting place (i.e., homeless). (Therefore, in that case,) he (the Adhvaryu) should, with the stanza that is addressed to Heaven and Earth,[16] pour it out, by means of the middle part of a (trifoliolate) *palāśa* leaf, within the enclosing -sticks. (By doing thus,) he puts it in Heaven and Earth (i.e., in its proper place). Having done that, and having milked another (cow) (i.e.,

[13] The stanza that is addressed to Prajāpati is RV. 10.121.10: "O Prajāpati, none other than thou encompasseth all these creatures; for whatever object of desire we sacrifice to thee, let that be ours. May we be lords of riches."

[14] According to TS. 5.1.2.5, Prajāpati is this earth, and the ant-hill is its ear.

[15] *Cf.* Āp. 9.2.4.—This atonement-rite and the following ones are connected with the *agnihotra*. But it seems that, for the author of the Tait.-Br., they are also considered as being connected with the new-moon sacrifice because the preparation of the *sāṃnāyya*-offering of the new-moon sacrifice is connected with the performance of the *agnihotra*.

[16] The stanza that is addressed to Heaven and Earth is RV. 1.22.13 = TS. 3.3.10.h: "May the great Heaven and the Earth mingle (i.e., prepare) for us the sacrifice. May they further us with their support."

having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.[17]

(*c*) If he (the Adhvaryu, acting for the Sacrificer,) should perform the sacrifice with an offering (of milk) on which drops of rain have fallen, deformity would be produced on the body of the Sacrificer; he would be leprous or afflicted with hemorrhoids. (On the other hand,) if he (the Adhvaryu) should go back (to the Gārhapatya fire place, in order to fetch another portion of milk), he would interrupt the sacrifice. (Therefore, in that case,) he should offer an oblation with (this formula): "Mitra, he who knows, causes men to be fit; Mitra regards men with unwinking eyes. To the true one do you offer an oblation rich in clarified butter." [18] (By doing thus,) thanks to Mitra, he (the Adhvaryu) causes that (offering) to be fit (for oblation). Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.[19]

(*d*) (For the performance of the *agnihotra*, the Adhvaryu, acting for the Sacrificer, should pour out two libations of milk on the kindling-stick that he has put on the Āhavanīya fire.)

If, after the first libation has been poured out, the second libation should be spilt (i.e., lost), the Sacrificer would be deprived of his two-footed domestic animals (i.e., his servants). If he (the Adhvaryu) should pour out the second libation upon the first one, the Sacrificer would be deprived of his four-footed domestic animals (i.e., his cattle). (In both cases) he (the Adhvaryu) should put a kindling-stick (on the Āhavanīya fire) with the stanza that is addressed to the lord of the forest (i.e., the tree) (namely): "There where thou knowest, O lord of the forest, the secret names of the gods, there do thou bring our oblations;" [20] and then he should silently (i.e., without any formula) offer again (i.e., offer the second libation). (By doing so) it is by means of the lord of the forest (i.e., by means of the kindling-stick) that he supports separately the two libations of the sacrifice, the one that has undergone damage and the one that is undamaged. Having done that, and having milked another (cow) (i.e., having caused another cow to be milked), he should offer the oblation anew (i.e., recommence the sacrifice). This is the atonement-rite for that.[21]

(*e*) If, before the *prayājas* (the fore-offerings), a glowing charcoal should fall (outside the enclosing-sticks) towards the east, that would be unhappiness for the Adhvaryu, and for the Sacrificer; if (it should fall) towards the south, it would be unhappiness for the Brahmán, and for the Sacrificer; if (it should fall) towards the west, it would be unhappiness for the Hotar, for the (Sacrificer's) wife, and for the Sacrificer; if (it should fall) towards the north, it would be unhappiness for the Āgnīdhra, for the cattle (of the Sacrificer), and for the Sacrificer.—If he (the Adhvaryu, acting for the Sacrificer,) should make an oblation upon it (i.e., upon that glowing charcoal), Rudra would kill his cattle (i.e., the cattle of the Sacrificer). (But) if he (the Adhvaryu, acting for the Sacrificer,) should not make an oblation on it, that glowing charcoal would be thrown away without having been appeased. (Therefore, in those cases,) he (the Adhvaryu) should cover it (i.e., the charcoal) with the lowest part of the *sruva* spoon, saying: "Be thou not suffocated; let the sacrifice not be suffocated; let the Sacrificer not be suffocated." —"Homage to thee, (O Rudra,) when thou art coming; homage to thee, O Rudra, when thou art going away. Homage (to thee) there where thou art sitting down." (Then) with (the words) "Do not hurt that one; do not hurt that one!" etc.,[22] he should throw the charcoal in that direction wherefrom it would have fallen. He throws it (back) (into the fire) with this formula: "The bull with a thousand horns, the god who knows all creatures, and whose back is a song of praise, who is endowed with clarified butter, and who has a beautiful face,—let him not leave us after having been united (with us), (and) let us not leave thee!—Give us thriving of cattle and thriving of manly sons." This is the atonement-rite for that.[23]

3.7.3

(*a*) ví vā eṣá indriyéṇa vīryèṇa rdhyate, yásyā "hitāgner agnír mathyámāno ná jāyate; yátrā

[17] *Cf.* Āp. 9.2.5.
[18] *Cf.* TS. 3.4.11.q = RV. 3.59.1.
[19] *Cf.* Āp. 9.2.6.
[20] = RV. 5.5.10.
[21] *Cf.* Āp. 9.2.7.
[22] I.e., according to the case: "Do not hurt the Adhvaryu; do not hurt the Sacrificer."—"Do not hurt the Brahmán; do not hurt the Sacrificer."—"Do not hurt the Hotar; do not hurt the (Sacrificer's) wife; do not hurt the Sacrificer." —"Do not hurt the Āgnīdhra; do not hurt the cattle (of the Sacrificer); do not hurt the Sacrificer." *Cf.* Āp. 9.2.9.
[23] *Cf.* Āp. 9.2.9 and 9.3.1.

'nyáṃ páśyet, táta āhṛ́tya hotavyàm; agnáv evá 'syā 'gnihotráṁ hutáṃ bhavati.

(*b*) yády anyáṃ ná vindét, ajáyāṁ hotavyàm; āgneyí vá eṣá, yád ajá; agnáv evá 'syā 'gnihotráṁ hutáṃ bhavati [1].

(*c*) ajásya tú ná 'śnīyāt; yád ajásyā' śnīyāt, yám evá 'gnáv áhutiṃ juhuyā́t, tám adyāt; tásmād ajásya ná "śyam.

(*d*) yády ajáṃ ná vindét, brāhmaṇásya dákṣiṇe háste hotavyàm; eṣá vá agnír vaiśvānaráḥ, yád brāhmaṇáḥ; agnáv evá 'syā 'gnihotráṁ hutáṃ bhavati [2]; brāhmaṇáṃ tú vasatyài ná 'parundhyāt; yád brāhmaṇáṃ vasatyā́ aparundhyā́t, yásmin evá 'gnáv áhutiṃ juhuyā́t, táṃ bhāgadhéyena vyàrdhayet; tásmād brāhmaṇó vasatyài ná 'parúdhyaḥ.

(*e*) yádi brāhmaṇáṃ ná vindét, darbhastambé hotavyàm; agnivā́n vái darbhastambáḥ; agnáv evá 'syā 'gnihotráṁ hutáṃ bhavati; darbhā́ṁs tú ná 'dhyāsīta [3]; yád darbhā́n adhyā́sīta, yám evá 'gnáv áhutiṃ juhuyā́t, tám ádhyāsīta; tásmād darbhā́ ná 'dhyāsitavyā̀ḥ.

(*f*) yádi darbhā́n ná vindét, apsú hotavyàm; ápo vái sárvā devátāḥ; devátāsv evá 'syā 'gnihotráṁ hutáṃ bhavati; ápas tú ná páricakṣīta; yád ápaḥ paricákṣīta [4], yám evá 'psv áhutiṃ juhuyā́t, táṃ páricakṣīta; tásmād ápo ná paricákṣyāḥ.

(*g*) médhyā ca vá etásyā 'medhyā́ ca tanúvau sáṁsṛjyete, yásyā́ "hitāgner anyáir agníbhir agnáyaḥ saṁsṛjyánte; agnáye vívicaye puroḍā́śam aṣṭā́kapālaṃ nírvapet; médhyāṃ cai 'vá 'syā 'medhyáṃ ca tanúvau vyā́vartayati.

(*h*) agnáye vratápataye puroḍā́śam aṣṭā́kapālaṃ nírvapet; agníṃ evá vratápatiṁ svéna bhāgadhéyenó 'padhāvati; sá evái 'naṃ vrátam álambhayati [5].

(*i*) gárbhaṁ srávantam agadám akaḥ, agnír índras tváṣṭā bṛ́haspátiḥ, pṛthivyā́m ávacuścotai 'tát, ná 'bhí prā́pnoti nírṛtiṃ parācáiḥ; réto vá etád vā́jinam áhitāgneḥ, yád agnihotrám; tád yát srávet, réto 'sya vā́jinaṁ sravet; gárbhaṁ srávantam agadám akar íty āha; réta evá 'smin vā́jinaṃ dadhāti [6].

(*j*) agnír íty āha, agnír vái retodhā́ḥ, réta evá tád dadhāti; índra íty āha, indriyám evá 'smin dadhāti; tváṣṭé 'ty āha, tváṣṭā vái paśūnā́ṃ mithunā́nāṁ rūpakṛ́t, rūpám evá paśúṣu dadhāti; bṛ́haspátir íty āha, bráhma vái devā́nāṃ bṛ́haspátiḥ, bráhmaṇai 'vá 'smai prajā́ḥ prájanayati.

(*k*) pṛthivyā́m ávacuścotai 'tád íty āha, asyā́m evái 'nat prátiṣṭhāpayati.

(*l*) ná 'bhí prā́pnoti nírṛtiṃ parācáir íty āha, rákṣasām ápahatyai [7].

(*a*) Verily an Āhitāgni (i.e., a Sacrificer who has performed the rite of the establishment of the sacred fires) is deprived of his manly power, of his manly energy, if the fire is not produced while it is churned (i.e., while the churning takes place). (Therefore, in that case,) he (the Adhvaryu, acting for the Sacrificer,) should look for (whatsoever) another (fire), and having fetched (that other fire), he should offer the oblation (on it). (If that is done,) it is on the fire, indeed, (as it is prescribed,) that his *agnihotra* (i.e., the *agnihotra* of the Sacrificer) is offered.[24]

(*b*) If he (the Adhvaryu) should not find another (fire), he should offer the oblation on a she-goat (i.e., according to Āpastamba, on the right ear of a she-goat). Verily this one, the she-goat, is of Agni's (the fire's) nature. (Consequently, when the oblation is offered on a she-goat,) it is on the fire, indeed, (as it is prescribed,) that his *agnihotra* (i.e., the *agnihotra* of the Sacrificer) is offered.[25]

(*c*) But (thereafter) he (the Sacrificer) should not eat goat's flesh (nor drink goat's milk). If he should eat goat's flesh (or drink goat's milk), he would eat the oblation that he (through the mediation of the Adhvaryu) would offer on the fire. Therefore he should not eat goat's flesh (nor drink goat's milk).[26]

(*d*) If he (the Adhvaryu, acting for the Sacrificer,) should not find a she-goat, he should offer the oblation on the right hand of a Brāhmaṇa. Verily this one, the Brāhmaṇa, is Agni Vaiśvānara. (Consequently, when the oblation is offered on the right hand of a Brāhmaṇa,) it is on the fire, indeed, (as it is prescribed,) that his *agnihotra* (i.e., the *agnihotra* of the Sacrificer) is offered. But (thereafter) he (the Sacrificer) should not refuse lodging to a Brāhmaṇa. If he should refuse lodging to a Brāhmaṇa, he would deprive from its share the fire on which he (through the mediation of the Adhvaryu) would offer the oblation. Therefore, he should not refuse lodging to a Brāhmaṇa.[27]

(*e*) If he (the Adhvaryu, acting for the Sacri-

[24] *Cf.* Āp. 9.3.3.—This atonement-rite and the following ones are connected with the *agnihotra*; but they are also considered as connected with the new-moon sacrifice because the preparation of the *sāṃnāyya*-offering is connected with the performance of the *agnihotra*.

[25] *Cf.* Āp. 9.3.5.

[26] *Cf.* Āp. 9.3.6.

[27] *Cf.* Āp. 9.3.7–8.

ficer,) should not find a Brāhmaṇa, he should offer the oblation on a bunch of Darbha grass. Verily the bunch of Darbha grass is fiery (i.e., containing fire). (Consequently, when the oblation is offered on a bunch of Darbha grass,) it is on the fire, indeed, (as it is prescribed,) that his *agnihotra* (i.e. the *agnihotra* of the Sacrificer) is offered. But (thereafter) he (the Sacrificer) should not sit on Darbha grass. If he should sit on Darbha grass, he would sit on the very oblation which he (through the mediation of the Adhvaryu) would offer on the fire. Therefore, he should not sit on Darbha grass.[28]

(*f*) If he (the Adhvaryu, acting for the Sacrificer,) should not find Darbha grass, he should offer the oblation on the waters. Verily the waters are all the deities. (Consequently, when the oblation is offered on the waters,) it is indeed on (all) the deities (including Agni, the Fire,) that his *agnihotra* (i.e., the *agnihotra* of the Sacrificer) is offered. But (thereafter) he should not censure the waters. If he should censure the waters, he would censure the very oblation which he (through the mediation of the Adhvaryu) would offer on the waters. Therefore, he should not censure the waters.[29]

(*g*) Verily the two selves of an Āhitāgni,[30] namely, the one that is fit for the performance of the rites, and the one that is not fit for the performance of the rites, mix together if his sacred fires mix together with other fires. (Therefore, in that case,) he (the Adhvaryu, acting for the Sacrificer,) should offer to Agni Vivici (Agni, the Divider,) a sacrificial cake on eight potsherds. (By doing so,) he separates the two bodies of him (i.e., of the Āhitāgni), namely, the one that is fit for the performance of the rites, and the one that is not fit for that.[31]

(*h*) He (the Sacrificer, through the mediation of the Adhvaryu,) should offer to Agni Vratapati (Agni, the lord of religious vows,) a sacrificial cake on eight potsherds. (By doing so) he approaches (for assistance) Agni Vratapati with his own share, (and) he (Agni Vratapati) makes him take hold of his vow.[32]

(*i*) (The Adhvaryu says:) "They have made free from injury the down-flowing embryo (i.e., the down-flowing seminal fluid),—(the gods) Agni, Indra, Tvaṣṭar, Bṛhaspati. This (i.e., the sacrificial substance) has flowed down on the earth; (but) it does not reach Nirṛti (the goddess of destruction), beyond."[33] Verily the *agnihotra* (i.e., the sacrificial substance to be offered at the *agnihotra*) is the seminal fluid, the manly power, of the Āhitāgni (i.e., the Sacrificer). If that should flow out, the seminal fluid, the manly power, of him (i.e., of the Āhitāgni) would flow out. (Therefore, if the sacrificial substance to be offered at the *agnihotra* flows out,) he (the Adhvaryu) says: "They have made free from injury the down-flowing embryo." (By saying that) he puts seminal fluid, manly strength, into him (i.e., into the Sacrificer).

(*j*) He says: "Agni." Verily the giver of seminal fluid is Agni. (Consequently, by saying that,) he gives seminal fluid (to the Sacrificer). He says: "Indra." (By saying that,) he gives manly power (*indriyam*) to him (i.e., to the Sacrificer). He says: "Tvaṣṭar." Verily the god who gives forms to the pairs of domestic animals is Tvaṣṭar. (Consequently, by saying that,) he (the Adhvaryu) gives forms to the domestic animals. He says: "Bṛhaspati." Verily Bṛhaspati, among the gods, is the Bráhman (the holy power of the sacred word). (Consequently, by saying that,) it is by means of the Bráhman that he (the Adhvaryu), for the benefit of him (i.e., of the Sacrificer), causes the creatures to procreate.

(*k*) He says: "This has flowed down on the earth." (By saying that,) he firmly establishes this (i.e., the sacrificial substance of the *agnihotra*, i.e., the seminal fluid, i.e., the offspring, of the Sacrificer) on this (earth).

(*l*) He says: "(But) it does not reach Nirṛti (the goddess of destruction), beyond." (He says that) in order to drive the Rakṣases away.

3.7.4

(*a*) yáḥ purástāt prasrávanti, upáriṣṭāt sarvátaś ca yáḥ, tábhī raśmípavitrābhiḥ, śraddhắṃ yajñám árabhe.

(*b*) dévā gātuvidaḥ, gātúṃ yajñáya vindata; mánasas pátinā devéna, vātād yajñáḥ práyujyatām.

(*c*) tṛtíyasyai diváḥ, gāyatriyá sóma ábhṛtaḥ

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[28] *Cf.* Āp. 9.3.9–10.

[29] *Cf.* Āp. 9.3.11–14.

[30] I.e., a Sacrificer who has performed the rite of the establishment of the sacred fires.

[31] *Cf.* Āp. 9.3.18.

[32] *Cf.* Āp. 9.3.16.—According to Sāyaṇa, the Sacrificer should offer this cake to Agni Vratapati if he has vowed not to eat goat's flesh, or not to refuse lodging to a Brāhmaṇa, or not to sit on Darbha grass, or not to censure the waters.

[33] According to Āp. 9.4.1, this formula should be recited over the *agnihotrasthālī* (the kettle that contains the milk of the *agnihotra*) if it begins to leak.

[1]; somapīthāya sáṃnayitum, vákalam ántaram ádade.

(*d*) ấpo devīḥ śuddhấḥ stha; imấ pấtrāṇi śundhata; upātaṅkyấya devấnām, parṇavalkám utá śundhata.

(*e*) páyo gṛhéṣu páyo aghniyấsu, páyo vatséṣu; páya índrāya havíṣe dhriyasva; gāyatrí parṇavalkéna, páyaḥ sómaṃ karotv imám [2].

(*f*) agníṃ gṛhṇāmi surấthaṃ yó mayobhúḥ, yá udyántam āróhati sū́ryam áhne, ādityáṃ jyótiṣāṃ jyótir uttamám; śvó yajñấya ramatāṃ devátābhyaḥ.

(*g*) vásūn rudrấn ādityấn, índreṇa sahá devátāḥ, tấḥ pū́rvaḥ párigṛhṇāmi, svá āyátane manīṣáyā.

(*h*) imấṃ ū́rjaṃ pañcadaśíṃ yé práviṣṭāḥ, tấn devấn párigṛhṇāmi pū́rvaḥ [3]; agnír havyavấḍ ihá tấn ấvahatu; paurṇamāsáṁ havír idám eṣāṃ máyi.—āmāvāsyàṁ havír idám eṣāṃ máyi.

(*i*) antarấ 'gní paśávaḥ, devasaṁsádam ágaman; tấn pū́rvaḥ párigṛhṇāmi, svá āyátane manīṣáyā.

(*j*) ihá prajấ viśvárūpā ramantām, agníṃ gṛhápatim abhí saṃvásānāḥ; tấḥ pū́rvaḥ párigṛhṇāmi [4], svá āgátane manīṣáyā.

(*k*) ihá paśávo viśvárūpā ramantām, agníṃ gṛhápatim abhí saṃvásānāḥ; tấn pū́rvaḥ párigṛhṇāmi, svá āyátane manīṣáyā.

(*l*) ayáṃ pitṛ́ṇām agníḥ, ávāḍ ḍhavyá pitṛ́bhya ấ; táṃ pū́rvaḥ párigṛhṇāmi; ávīṣaṃ naḥ pitúṃ karat.

(*m*) ájasraṃ tváṁ sabhāpālấḥ [5], vijayábhāgaṁ sámindhatām; ágne dīdấya me sabhya, víjityai śarádaḥ śatám.

(*n*) ánnam āvasathíyam, abhíharāṇi śarádaḥ śatám; āvasathé śríyaṃ mántram, áhir budhníyo níyacchatu.

(*o*) idám ahám agníjyeṣṭhebhyaḥ, vásubhyo yajñáṃ prábravīmi.—idám ahám índrajyeṣṭhebhyaḥ [6], rudrébhyo yajñáṃ prábravīmi.—idám ahấṃ váruṇajyeṣṭhebhyaḥ, ādityébhyo yajñáṃ prábravīmi.

(*p*) páyasvatīr óṣadhayaḥ, páyasvad vīrúdhāṃ páyaḥ; apấṃ páyaso yát páyaḥ, téna mấm indra sáṁsṛja.

(*q*) ágne vratapate vratáṃ cariṣyāmi, tác chakeyaṃ tán me rādhyatām.—váyo vratapata (*corr.*: vratapate.—) ấditya vratapate [7].—vratấnāṃ vratapate vratáṃ cariṣyāmi, tác chakeyaṃ tán me rādhyatām.

(*r*) imấṃ prácīm údīcīm, íṣam ū́rjam abhí sáṁskṛtām, bahuparṇấm áśuṣkāgrām, hárāmi paśupấm ahám.

(*s*) yát kṛ́ṣṇo rūpáṃ kṛtvá, práviśas tváṃ vánaspátīn, tátas tvấm ekaviṁśatidhá, sáṃbharāmi susaṃbhṛ́tā [8].

(*t*) tríṇ paridhíṁs tisráḥ samídhaḥ, yajñấyur anusaṃcarấn, upaveṣáṃ mékṣaṇaṃ dhíṣṭim, sáṃbharāmi susaṃbhṛ́tā.

(*u*) yấ jātấ óṣadhayaḥ, devébhyas triyugáṃ purấ, tásāṃ párva rādhyāsam, paristarám āháran.

(*v*) apấṃ médhyaṃ yajñíyam, sádevaṁ śivám astu me [9]; ācchettấ vo má riṣam, jívāni śarádaḥ śatám.

(*w*) áparimitānāṃ párimitāḥ, sáṃnahye sukṛtấya kám; éno mấ nígām katamác canấ 'hám; púnar utthấya bahulấ bhavantu.

(*x*) sakṛdācchinnáṃ barhír ū́rṇāmṛdu, syonáṃ pitṛ́bhyas tvā bharāmy ahám; asmínt sīdantu me pitáraḥ somyấḥ, pitāmahấḥ prápitāmahāś cā 'nugáiḥ sahá [10].

(*y*) trivṛ́t palāśé darbháḥ, íyān prādeśásaṃmitaḥ, yajñé pavítraṃ pótṛtamam, páyo havyáṃ karotu me.

(*z*) imáu prāṇāpānáu, yajñásyấ 'ṅgāni sarvaśáḥ, āpyāyáyantau sáṃcaratām, pavítre havyaśódhane.

(*aa*) pavítre stho vaiṣṇaví; vāyúr vāṃ mánasā punātu [11].

(*bb*) ayáṃ prāṇáś cā 'pānáś ca, yájamānam ápigacchatām, yajñé hy ábhūtāṃ pótārau, pavítre havyaśódhane.

(*cc*) tváyā védiṃ vividuḥ pṛthivím, tváyā yajñó jāyate viśvadấniḥ; ácchidraṃ yajñám ánveṣi vidvấn; tváyā hótā sáṃtanoty ardhamásān.

(*dd*) trayastriṁśó 'si tántūnām; pavítreṇa sahấ "gahi [12]; śivé 'yáṁ rájjur abhidhānī; aghniyām úpasevatām.

(*ee*) áprasraṁsāya yajñásya, ukhé úpadadhāmy ahám; paśúbhiḥ sáṃnītaṃ bibhṛtām, índrāya śṛtáṃ dádhi.

(*ff*) upaveṣò 'si yajñấya, tváṃ pariveṣám adhārayan, índrāya havíḥ kṛṇvántaḥ; śiváḥ śagmó bhavāsi naḥ [13].

(*gg*) ámṛṇmayaṃ devapātrám, yajñásyấ "yuṣi práyujyatām; tiraḥpavitrám átinītāḥ, ấpo dhāraya mấ 'tiguḥ.

(*hh*) devéna savitró 'tpūtāḥ, vásoḥ sū́ryasya raśmíbhiḥ, gấṃ dohapavitré rájjum, sárvā pấtrāṇi śundhata.

(*ii*) etấ ácaranti mádhumad dúhānāḥ, prajấvatīr yaśáso viśvárūpāḥ [14]; bahvír bhávantīr úpa jāyamānāḥ, ihá va índro ramayatu gāvaḥ.

(*jj*) pūṣấ stha.

(*kk*) ayakṣmā́ vaḥ prajáyā sáṁsṛjāmi, rāyás póṣeṇa bahulā́ bhávantīḥ; ū́rjaṃ páyaḥ pínvamānā ghṛtáṃ ca, jīvó jívantīr úpa vaḥ sadeyam.

(*ll*) dyáuś ce 'máṃ yajñáṃ pṛthiví ca sáṃduhātām; dhātā́ sómena sahá vā́tena vāyúḥ; yájamānāya dráviṇaṃ dadhātu [15].

(*mm*) útsaṃ duhanti kaláśaṃ cáturbilam, íḍāṃ devíṃ mádhumatīṁ suvarvídam, tád indrāgní jinvataṁ (*corr.*: jinvatāṁ) sūnṛ́tāvat, tád yájamānam amṛtatvé dadhātu.

(*nn*) kā́m adhukṣaḥ prá ṇo brūhi, índrāya havír indriyám.

(*oo*) amū́ṃ yásyāṃ devā́nām, manuṣyā̀ṇām páyo hítam.

(*pp*) bahú dugdhí 'ndrāya devébhyaḥ, havyám ā́pyāyatāṃ púnaḥ [16], vatsébhyo manuṣyèbhyaḥ, punardohā́ya kalpatām.

(*qq*) yajñásya sáṃtatir asi, yajñásya tvā sáṃtatim ánu sáṃtanomi.

(*rr*) ádastam asi víṣṇave tvā, yajñā́yā 'pidadhāmy ahám, adbhír áriktena pā́treṇa, yā́ḥ pūtā́ḥ pariśérate.

(*ss*) ayáṃ páyaḥ sómaṃ kṛtvā́, svā́ṃ yónim ápigacchatu [17], parṇavalkā́ḥ pavítram, saumyā́ḥ sómād dhí nírmitaḥ.

(*tt*) imáu parṇáṃ ca darbháṃ ca, devā́nāṁ havyaśódhanau, prātarveṣā́ya gopāya, víṣṇo havyā́ṁ hí rákṣasi.

(*uu*) ubhā́v agní upastṛṇaté, devátā úpavasantu me, aháṃ grāmyā́n úpavasāmi, máhyaṃ gópataye paśū́n [18].

[This chapter and the two following ones contain stanzas and formulas that should be recited at the full-moon and new-moon sacrifices. Most of these stanzas and formulas are to be recited by the Sacrificer or the Adhvaryu.]

(*a*) "With these (waters) which flow forth in front, from above, and from everywhere, which are purified by rays of light, I take hold of faith, (I take hold) of the sacrifice." [34]

(*b*) "O ye gods who know the ways, find the way for the sacrifice. From the wind, let the sacrifice be put in motion by the divine lord of the mind."[35]

(*c*) "From the third heaven the soma was brought hither by the Gāyatrī stanza (which had assumed the form of an eagle). In order to make the mixture (of sweet and sour milk) for the drinking of soma, I seize the inner bast (of a branch of the *parṇa* tree)." [36]

(*d*) "O divine Waters, you are purified. Do you purify these vessels; and, for the rennet (that coagulates the milk) of the gods, purify also the bast of the *parṇa* tree." [37]

(*e*) "The milk (be) in the houses, the milk (be) in the cows, the milk (be) in the calves.[38] O milk, be firm for the oblation offered to Indra. Let the Gāyatrī stanza, by means of the bast of the *parṇa* tree, make the milk into this soma here." [39]

(*f*) "I seize Agni, (the god) who has a good chariot, who causes pleasure, who, for the day, mounts the rising sun, the son of Aditi, the best light of all lights. Let him (i.e., Agni) stay here for the sacrifice of tomorrow, for the benefit of the deities."[40]

(*g*) "First (i.e., before all other Sacrificers), with my prayer, I take hold of the Vasus, the Rudras, the Ādityas, (all) the deities together with Indra, in their own abode."

(*h*) "First (i.e., before all other Sacrificers), I take hold of the gods who have come to this refreshment of the fifteenth day. Let Agni, the conveyer of the oblations, bring them (i.e., the

[34] According to Āp. 4.4.4, this formula should be muttered by the Sacrificer when the Adhvaryu brings the *praṇīta*-waters forward. *Cf.* Tait.-Br. 3.2.4.b. But, according to Baudh. 2.1 : 34.3, this formula and the following one should be muttered by the Sacrificer at the beginning of every sacrifice, just before he pronounces his intention to sacrifice.

[35] According to Āp. 1.1.4, this formula should be muttered by the Adhvaryu when, on the day before the day of the chief offerings, he is about to put fuel on the three sacred fires.

[36] According to Āp. 1.6.8, this formula should be uttered by the Adhvaryu when he takes a splint among the shavings of that branch of *parṇa* tree that has been cut off, and deposits it. This splint, i.e., a piece of the bast of the *parṇa* tree, is to be used as rennet in order to obtain the sour milk for the *sāṃnāyya*-offering. This offering, a mixture of sweet and sour milk, is identified with the soma. *Cf.* Tait.-Br. 3.2.1.a and 3.2.3.i.

[37] According to Āp. 1.11.10, this is the first of the two formulas which the Sacrificer should recite when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu sprinkles with water the vessels that are needed for the *sāṃnāyya*-offering. *Cf.* Tait.-Br. 3.2.3.b.

[38] *Cf.* Aitareya-Brāhmaṇa 5.2.8.

[39] This formula is called by Sāyaṇa the *ātañcana-mantra*. It is probable that it should be recited by the Sacrificer when the bast of the *parṇa* tree is put into the sweet milk in order to produce the sour milk for the *sāṃnāyya*-offering. The word *páyas* that stands in front of the words *gṛhéṣu*, *aghnīyā́su*, and *vatséṣu* may be a vocative, but I think that it is a nominative. On the other hand, I think that a new sentence begins with *páya índrāya;* and here *páyaḥ* certainly is a vocative.

[40] According to Āp. 4.1.8, this formula and the two following ones are the formulas which the Sacrificer should recite when, on the day before the day of the chief offerings, fuel is put on the Āhavanīya fire. *Cf.* Āp. 1.1.2.

gods) hither. This oblation of the full-moon day is (here) near me, (ready) for them." [41]—"This oblation of the new-moon day is (here) near me, (ready) for them."

(*i*) "Between the two fires, the domestic animals (i.e.,) the cows) have come to the assembly of the gods. First (i.e., before all other Sacrificers, with my prayer, I take hold of them in their own abode." [42]

(*j*) "Here let the children of the family, of various forms, abide, wrapping themselves into Agni, the lord of the house. First (i.e., before all other Sacrificers), with my prayer, I take hold of them in their own abode." [43]

(*k*) "Here let the domestic animals, of various forms, abide, wrapping themselves into Agni, the lord of the house. First (i.e., before all other Sacrificers), with my prayer, I take hold of them in their own abode."

(*l*) "This is the fire of the Fathers (i.e., of the deceased ancestors); it has conveyed the oblations to the Fathers. First (i.e., before all other Sacrificers), I take hold of it. Let it make our food free from poison." [44]

(*m*) "Let the guardians of the gambling hall inflame thee so that thou shalt not be extinguished, so that thou shalt bring victory. O fire of the gambling hall, do thou shine brightly for my victory, for a hundred autumns." [45]

(*n*) "For a hundred autumns let me bring the food prepared for the guest room. Let (the fire called) the Serpent of the depths keep prosperity, the sacred formula, in the guest room." [46]

(*o*) "Now I announce the sacrifice to the Vasus, of whom the best is Agni.—Now I announce the sacrifice to the Rudras, of whom the best is Indra.—Now I announce the sacrifice to the Ādityas, of whom the best is Varuṇa." [47]

(*p*) "Rich in sap are the plants. Rich in sap is the sap of the plants. With that which is the sap (i.e., the essence) of the sap of the waters, do thou, O Indra, unite me." [48]

(*q*) "O Agni, lord of the vow, I shall observe the vow; may I be able to observe it; may I succeed in it."—"O Vāyu, lord of the vow [, I shall observe the vow; may I be able to observe it; may I succeed in it]."—"O Āditya, lord of the vow [, I shall observe the vow; may I be able to observe it; may I succeed in it]."—"O lord of the vows, I shall observe the vow; may I be able to observe it; may I succeed in it." [49]

(*r*) "This (branch of the *parṇa* tree), the point of which is turned toward northeast, which has been made into sap and strength, which is furnished with many leaves, and which has not a dry tip, I fetch as a protector of the cattle." [50]

(*s*) "Since, (O Agni,) having assumed the form of a black antelope, thou didst enter the trees, out of them I gather thee twenty-one-fold with good gathering." [51]

(*t*) "The three enclosing-sticks, the three kindling-sticks, the poking stick called *upaveṣa*, the stirring stick, the poking stick, called *dhṛṣṭi*, (all)

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[41] These are the last words of the formula when it is recited at the full-moon sacrifice. At the new-moon sacrifice, they are replaced by the following ones.

[42] According to Āp. 4.1.9, this formula should be muttered by the Sacrificer when, after fuel has been put on the Āhavanīya fire, he is standing between the Āhavanīya and the Gārhapatya.

[43] According to Āp. 4.1.10, this formula and the following one should be recited by the Sacrificer when, on the day before the day of the chief offerings, fuel is put on the Gārhapatya fire. *Cf.* Āp. 1.1.2–7.

[44] According to Āp. 4.2.1, this formula should be recited by the Sacrificer when, on the day before the day of the chief offerings, fuel is put on the Dakṣiṇāgni.—The first sentence ends with *agníḥ*, and a second sentence begins with *ávāṭ*, since *ávāṭ* is accented.

[45] According to Āp. 4.2.1, this formula should be recited by the Sacrificer when, on the day before the day of the chief offerings, fuel is put on the fire of the gambling hall.

[46] According to Āp. 4.2.1, this formula should be recited by the Sacrificer when, on the same day, fuel is put on the fire of the guest room.

[47] According to Āp. 4.2.2, the Sacrificer should recite this formula when fuel has been put on all the sacred fires.

[48] According to Āp. 4.2.3, this formula should be recited by the Sacrificer and his wife when, on the day before the day of the chief offerings, they take their meal. At the full-moon sacrifice they take it before the sacrificial grass is brought for the sacrificial strew; at the new-moon sacrifice they take it before the calves are driven from the cows that will furnish the milk for the *sāṃnāyya*-offering. *Cf.* Tait.-Br. 3.2.2 and 3.2.1.

[49] According to Āp. 4.3.2, the first of these formulas should be muttered by the Sacrificer when, on the day before the day of the chief offerings, he takes the vow,—if he is a Brāhmaṇa; the second one, if he is a Kṣatriya; the third one, if he is a Vaiśya. I suppose that the fourth formula is muttered by the Sacrificer in each case.—*vratā́nāṃ vratapate.* In the text of the Tait.-Br., a genitive depending on an unaccented vocative is usually accented.

[50] According to Āp. 1.2.1, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he brings to the sacrificial ground the branch of *parṇa* tree he has cut in order to drive the calves from the cows that will furnish the milk for the *sāṃnāyya*-offering. *Cf.* Tait.-Br. 3.2.1.

[51] According to Āp. 1.6.1, this formula and the following one should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he gathers sticks, and puts them on the cord he has prepared for them. *Cf.* Tait.-Br. 3.3.6.

these (sticks) that accompany the life of the sacrifice, I gather with good gathering." [52]

(*u*) "Of these plants, which were born three generations before the gods, may I successfully hit the joints, when I fetch the sacrificial strew." [53]

(*v*) "What of the waters is pure, fit for sacrifice, and divine, may that be propitious to me. When I cut you off, (O stems of Darbha grass,) may I not receive harm. May I live a hundred autumns." [54]

(*w*) "Of the ones that are unlimited in number I tie the ones that are limited in number together, for the good work (i.e., for the sacrifice). Let them (i.e., the stems of Darbha grass) rise again, and multiply." [55]

(*x*) "Thee, the sacrificial strew, which has been cut with one stroke, and which is soft as wool, thee I bring as a comfortable seat for the Fathers (i.e., the deceased ancestors). Let my dear fathers, grandfathers, and great-grandfathers sit on it with their followers." [56]

(*y*) "Let the Darbha grass, (which is) threefold, (which is) fastened to (a branch of) the *palāśa* tree, (and which is) so long, (i.e.,) measuring a span,—(let the Darbha grass,) as a strainer, most purifying at the sacrifice, make, for me, the milk fit for oblation." [57]

(*z*) "Let these two, the outbreath and the inbreath, move together, making strong everywhere the limbs of the sacrifice,—(these two which appear as) the two strainers that purify the oblation."

(*aa*) "You are the two strainers which belong to Viṣṇu. Let Vāyu purify you with the mind." [58]

(*bb*) "Let this outbreath and the inbreath go into the Sacrificer. At the sacrifice, they indeed have been the two purifiers, the two strainers that purify the oblation." [59]

(*cc*) "Through thee[60] they (i.e., the gods) have acquired the earth as *vedi*; [61] through thee the all-giving sacrifice comes into existence; knowing it, thou dost accompany the undamaged sacrifice; through thee the Hotar joins the fortnights together (each one to the following one)." [62]

(*dd*) "Among the cords thou art the one that consists of thirty-three (threads). Come along with the strainer. Auspicious is this rope, the halter. Let it serve the cow." [63]

(*ee*) "In order that the sacrifice may not fall down, I place the two *ukhās* (the two vessels) (on the fire), Let them bring to Indra that which is furnished by the cows, the cooked milk and the sour milk." [64]

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[52] The twenty-one sticks alluded to in the first formula (*s*) are: (1) the fifteen kindling-sticks which the Adhvaryu will put on the Āhavanīya fire when the Hotar will recite the *sāmidhenī* verses; (2) the three enclosing-sticks; (3) the two sticks to be used for the two *āghāras*; (4) the one kindling-stick to be used for the after-offerings. But, according to the second formula (*t*), the Adhvaryu also gathers: one stick to be used as *upaveṣa*, one stick to be used as stirring stick, and one stick to be used as *dhṛṣṭi*. *Cf.* Tait.-Br. 3.3.7.

[53] According to Āp. 1.5.5, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he puts, on the joints of the sacrificial grass, the horse's rib with which he will cut it. *Cf.* Tait.-Br. 3.2.2.

[54] According to Āp. 1.5.5, this formula should be recited by the Adhvaryu when he cuts the sacrificial grass that will be used as sacrificial strew.

[55] According to Āp. 1.5.5, this formula should be recited by the Adhvaryu when he ties together the stems of Darbha grass that will be used for the sacrificial strew.

[56] According to Āp. 1.7.13, this formula should be recited by the Adhvaryu when, on the day before the chief offerings of the new-moon sacrifice, he spreads sacrificial grass on the *vedi* for the offering of rice balls to the Fathers (*piṇḍapitṛyajña*). It is probable, however, that originally this formula, or the last part of it, was recited by the Sacrificer himself.

[57] According to Āp. 1.6.10, this formula and the following one should be recited by the Sacrificer while, on the day before the day of the chief offerings, the Adhvaryu makes the *śākhāpavitra*, i.e., the strainer which is fastened to a branch of *parṇa* (= *palāśa*) tree, and will be used for the purification of the milk of the *sāṃnāyya*-offering. *Cf.* Tait.-Br. 3.2.3.3.

[58] According to Āp. 1.11.7, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he cuts the two blades of Darbha grass which will be used as strainers for the purification of the sprinkling waters. *Cf.* Tait.-Br. 3.2.5.1.

[59] According to Āp. 2.8.6, this formula should be recited by the Adhvaryu when, on the day of the chief offerings, he deposits the two strainers, i.e., two blades of Darbha grass, near the *prastara*, i.e., the handful of sacrificial grass that represents the Sacrificer. *Cf.* Tait.-Br. 3.3.6.7.

[60] The *veda*, which consists of a bunch of strong grass, is addressed.

[61] The *vedi* is the sacrificial bed; it is covered with sacrificial grass.

[62] According to Āp. 1.6.4, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, he makes the bunch of strong grass called *veda*. *Cf.* Tait.-Br. 3.3.9.11.

[63] According to Āp. 1.12.8, this formula should be muttered by the Sacrificer when, on the evening of the day before the day of the chief offerings of the new-moon sacrifice, and on the morning of the day of the chief offerings, the man who is about to milk one of the cows which will furnish milk for the *sāṃnāyya*-offering, takes the halter in order to put it on the calf of that cow.—It is said that the halter consists of thirty-three threads probably because there are thirty-three gods.

[64] According to Āp. 1.12.2, this formula should be recited by the Adhvaryu when, on the day before the day of the

(*ff*) "Thou art the poking stick. Preparing the sacrificial food for Indra, they (the gods or the priests) brought thee as a (means of) service for the sacrifice. Mayest thou be gracious and helpful to us." [65]

(*gg*) "Let the vessel of the gods, which is not made of clay, be used for the long life of the sacrifice. The waters are poured through a strainer. Hold them back. May they not flow off." [66]

(*hh*) "Purified by the god Savitar by means of the rays of the good sun, do ye purify (, O Waters,) the cow, the two strainers used for the milk, the rope, and all the vessels." [67]

(*ii*) "They are coming hither (the cows), yielding sweet milk, rich in offspring, beautiful, many-colored. Let Indra make you stay here, numerous and increasing in number, O cows." [68]

(*jj*) "Ye are Pūṣan." [69]

(*kk*) "You, who are without disease, I unite with your offspring, you who are becoming numerous by the increase of wealth. Living, may I sit near to you, the living ones, who are overflowing with invigorating sap, milk, and butter." [70]

(*ll*) "Let Heaven and Earth together yield (i.e., grant us) this sacrifice. Let Dhātar with Soma, let Vāyu with Vāta, bestow wealth on the Sacrificer." [71]

(*mm*) "They milk the fountain, the pot with the four openings, the divine *iḍā*, the sweet one, that acquires heaven.—Let Indra and Agni quicken that joyous one (i.e., the flowing milk); let it put the Sacrificer into immortality." [72]

(*nn*) "Which hast thou milked? Do thou announce to Indra our oblation, (which is the oblation) that belongs to Indra." [73]

(*oo*) "Such a one, in which the milk of the gods and the men (i.e., for the gods and the men) is placed." [74]

(*pp*) "Do thou milk abundantly for Indra. Let the sacrificial food swell again for the gods. For the calves, for the men, let her (i.e., the cow) submit herself again to milking." [75]

(*qq*) "Thou art the continuity of the sacrifice. As the continuity of the sacrifice, I unite thee (with this milk)." [76]

(*rr*) "Thou art inexhaustible. For Viṣṇu, for the sacrifice, I cover thee with a vessel not void of (i.e., full of) waters that remain pure." [77]

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chief offerings of the new-moon sacrifice, he puts on the fire the two *ukhās* which are to be used for the milk of the *sāṃnāyya*-offering. One of the two *ukhās* is used for the milking in the evening, the other for the milking in the morning.

[65] According to Āp. 1.6.7, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings, having cut the branch of the *parṇa* tree, he makes of the lower part of it the poking stick.

[66] According to Āp. 1.14.3.b, this formula should be muttered by the Sacrificer when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu pours water into the iron or wooden vessel with which he will cover the milk of the *sāṃnāyya*-offering. *Cf.* Tait.-Br. 3.2.3.j.

[67] According to Āp. 1.11.10, this is the second of the two formulas which the Sacrificer should recite when, on the day before the day of the chief offerings of the new-moon sacrifice, the Adhvaryu sprinkles with water the vessels that are needed for the *sāṃnāyya*-offering. *Cf.* 3.7.4.d.

[68] According to Āp. 1.11.10.b, this formula should be muttered by the Sacrificer when, on the evening of the day before the day of the chief offerings of the new-moon sacrifice, and on the morning of the day of the chief offerings, the cows which will furnish the milk for the *sāṃnāyya*-offering come from the stable.

[69] According to Āp. 1.12.9, the formula "Thou art Pūṣan" is uttered by the man who is about to milk the cows which will furnish the milk for the *sāṃnāyya*-offering, when he puts the halter on the neck of the calf of one of the cows, and binds the hind legs of that cow with two cords. And according to Sāyaṇa's commentary on Tait.-Br. 3.7.4.15, the calf, i.e., one calf, is addressed. It is remarkable, however, that, in the text of the Tait.-Br., we have the plural *stha* instead of the singular *asi*. I suppose that with the formula "Ye are Pūṣan" the man who is about to milk the three cows addresses their three calves together.

[70] According to Āp. 1.12.14, this formula is uttered by the milker when he sits down in order to milk the cow (i.e., each of the cows which will furnish milk for the *sāṃnāyya*-offering).

[71] According to Āp. 1.12.17, this formula should be uttered by the Sacrificer while the milker is milking the cows which yield the milk for the *sāṃnāyya*-offering.

[72] According to Āp. 1.13.1, this formula should be uttered by the Sacrificer while he is listening to the noise of the milk flowing into the vessel.

[73] According to Āp. 1.13.2–3, this formula should be addressed to the milker by the Adhvaryu after the milker has milked the cow, i.e., each time after one of the three cows has been milked. *Cf.* Tait.-Br. 3.2.3.f.

[74] According to Āp. 1.13.4, this is the answer of the milker to the question of the Adhvaryu. *Cf.* Tait.-Br. 3.2.3.f.—The words "such a one" should be replaced by the name of the cow.

[75] According to Āp. 1.13.10, it is with this formula that the Adhvaryu, who has restrained his speech during the milking, releases his speech. He utters the formula three times. *Cf.* Tait.-Br. 3.2.3.g.

[76] According to Āp. 1.13.15, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings of the new-moon sacrifice, he adds the remains of the milk of the *agnihotra* to the milk of the *sāṃnāyya*-offering.

[77] According to Āp. 1.14.3, this formula should be recited by the Adhvaryu when he covers the milk of the *sāṃnāyya*-offering with an iron or wooden vessel which is used as a lid and contains water. *Cf.* Tait.-Br. 3.2.3.j.

(*ss*) "Let this bast of the *parṇa* tree, a means of purification, making the milk into soma, go back to its place of origin; for the gentle one (*saumyáḥ*) (i.e., this bast of the *parṇa* tree) has been made out of the soma (i.e., the soma plant)." [78]

(*tt*) These two, the *parṇa* (branch) and the Darbha grass, which both purify the oblation offered to the gods, do thou guard (, O Viṣṇu,) for the work of the morning. O Viṣṇu, thou protectst the oblation.[79]

(*uu*) For the benefit of me who now surround (with sacrificial grass) both fires (the Āhavanīya and the Gārhapatya), let the deities spend the night near (the sacred fires). I spend the night near the domestic animals, in order that I may become the lord of cattle.[80]

3.7.5

(*a*) dévā devéṣu párākramadhvam, práthamā dvitíyeṣu, dvítīyās tṛtíyeṣu, tírekādaśa ihá mā 'vata; idáṁ śakeyaṃ yád idáṃ karómi, ātmā karotv ātmáne; idáṃ kariṣye bheṣajám; idáṃ me viśvabheṣajā, áśvinā právataṃ yuvám.

(*b*) idám aháṁ sénāyā abhítvaryai [1] múkham ápohāmi.

(*c*) sū́ryajyotir víbhāhi, mahatá indriyā́ya.

(*d*) ā́pyāyatām ghṛtáyoniḥ, agnír havyā́ 'numanyatām, khám aṅkṣva tvácam aṅkṣva, surūpáṃ tvā vasuvídam, paśūnā́ṃ téjasā, agnáye júṣṭam abhíghārayāmi.

(*e*) syonáṃ te sádanaṃ karomi [2], ghṛtásya dhā́rayā suśévaṃ kalpayāmi.

(*f*) tásmint sīdā 'mṛ́te prátitiṣṭha, vrīhīṇā́ṃ medha sumanasyámānaḥ.

(*g*) ārdrā́ḥ prathasnúr bhúvanasya gopā́ḥ, śṛtá útsnāti janitā́ matīnā́m.

(*h*) yás ta ātmā́ paśúṣu práviṣṭaḥ, devā́nāṃ viṣṭhā́m anu yó vitasthé, ātmanvā́nt soma ghṛtávān hí bhūtvā́, devā́n gaccha súvar vida yájamānāya máhyam.

(*i*) írā bhū́tiḥ pṛthivyái ráso mó 'tkramīt [3].

(*j*) dévāḥ pitaraḥ pítaro devāḥ, yò 'hám asmi (*corr.*: ásmi) sá sán yaje; yásyā́ 'smi ná tám antár emi, sváṃ ma iṣṭáṁ sváṃ dattám sváṃ pūrtáṁ sváṁ śrāntám, sváṁ hutám, tásya me 'gnír upadraṣṭā́, vāyúr upaśrotā́, ādityò 'nukhyātā́, dyáuḥ pitā́ [4], pṛthivī́ mātā́, prajā́patir bándhuḥ, yá evā́ 'smi sá sán yaje.

(*k*) mā́ bhér (*corr.*: mā́ bher) mā́ sáṃvikthā mā́ tvā hiṁsiṣam, mā́ te téjo 'pakramīt, bharatám úddhare 'm ánusiñca, avadā́nāni te pratyávadāsyāmi, námas te astu mā́ mā́ hiṁsīḥ.

(*l*) yád avadā́nāni te 'vadyan, vílomā́ 'kārṣam ātmánaḥ [5], ā́jyena prátyanajmi enat, tát ta ā́pyāyatāṃ púnaḥ.

(*m*) ájyāyo yavamātrā́t, āvyādhā́t kṛtyatām idám, mā́ rūrupāma yajñásya, śuddhā́ṁ svìṣṭam idáṁ havíḥ.

(*n*) mánunā dṛṣṭā́m ghṛtápadīm, mitrā́váruṇasamīritām, dakṣiṇārdhā́d ásaṃbhindan, ávadyāmy ekatómukhām [6].

(*o*) íḍe bhāgáṃ juṣasva naḥ, jínva gā́ jínvā́ 'rvataḥ, tásyās te bhakṣivā́ṇaḥ syāma, sarvā́tmānaḥ sarvágaṇāḥ.

(*p*) brádhna pínvasva, dádato me mā́ kṣāyi, kurvató me mó 'padasat, diśā́ṃ kḷ́ptir asi, díśo me kalpantām, kálpantāṃ me díśaḥ [7], dáivīś ca mā́nuṣīś ca, ahorātré me kalpetām, ardhamāsā́ me kalpantām, mā́sā me kalpantām, ṛtávo me kalpantām, saṃvatsaró me kalpatām, kḷ́ptir asi kálpatām me.

(*q*) ā́śānāṃ tvā "śāpālébhyaḥ, catúrbhyo amṛ́tebhyaḥ, idáṃ bhūtásyā́ 'dhyakṣebhyaḥ [8], vidhéma havíṣā vayám; bhájatāṃ bhāgí bhāgám, mā́ 'bhāgó bhakta, nír abhāgáṃ bhajāmaḥ; apás pinva, óṣadhīr jinva, dvipā́t pāhi, cátuṣpād ava, divó vṛ́ṣṭim éraya, brāhmaṇā́nām idáṁ havíḥ [9], somyā́nāṁ somapīthínām, nír bhaktó 'brāhmaṇaḥ, né 'hā́ 'brāhmaṇasyā́ 'sti.

(*r*) sámaṅktāṃ barhír havíṣā ghṛténa, sám ādityáir vásubhiḥ sáṃ marúdbhiḥ, sám índreṇa víśvebhir devébhir aṅktām, divyáṃ nábho gacchatu yát svā́hā.

(*s*) indrāṇí 'vā 'vidhavā́ bhūyāsam, áditir iva suputrā́, asthūrí tvā gārhapatya [10], úpa níṣade suprajāstvā́ya.

(*t*) sāṃ pátnī pátyā sukṛténa gacchatām, yaj-

[78] According to Āp. 1.13.15, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings of the new-moon sacrifice, he puts a piece of the bast of the *parṇa* tree into the sweet milk in order to obtain the sour milk for the *sāṃnāyya*-offering. *Cf.* Tait-Br. 3.2.1.a; 3.2.3.i; 3.7.4.c.

[79] According to Āp. 1.14.6, this formula should be recited by the Adhvaryu when, on the day before the day of the chief offerings of the new-moon sacrifice, he deposits in a place of which he takes good note, the strainer which is made of Darbha grass and fastened to a branch of the *parṇa* tree, and which will be used the next morning at the milking of the cows for the *sāṃnāyya*-offering.

[80] According to Āp. 4.3.6, this formula should be recited by the Sacrificer when in the evening, on the day before the day of the chief offerings, the Adhvaryu surrounds the sacred fires with sacrificial grass. *Cf.* Āp. 1.14.14.—Caland translated: "In der Nähe von mir, der ich die beiden Feuer umstreue, sollen die Götter die Nacht zubringen." But *upastṛṇaté* is a dative.—*máhyaṃ gópataye* literally means "for me the lord of cattle."

ñásya yuktáu dhuryàv abhūtām, saṃjānānáu víjahatām árātīḥ, diví jyótir ajáram árabhetām.

(*u*) dáśa te tanúvo yajña yajñíyāḥ, táḥ prīṇātu yájamāno ghṛténa, nāriṣṭháyoḥ praśíṣam íḍamānaḥ, devánāṃ dáivyé 'pi yájamāno 'mṛ́to 'bhūt.

(*v*) yáṃ vāṃ devá ákalpayan [11], ūrjó bhāgáṁ śatakratū, etád vāṁ téna prīṇāni, téna tṛpyatam aṁhahau (*corr.*: aṁhohau).

(*w*) aháṃ devā́ṇāṁ sukṛtām asmi loke, máme 'dám iṣṭáṃ ná míthur bhavāti, aháṃ nāriṣṭhā́v ánuyajāmi vidván, yád ābhyām índro ádadhād bhāgadhéyam.

(*x*) ádārasṛd bhavata (*corr.*: bhavatu) deva soma, asmín yajñé maruto mṛḍatā naḥ, má no vidad abhí bhámo áśastiḥ [12], má no vidad vṛjánā dvéṣyā yá.

(*y*) ṛṣabháṃ vājínaṃ vayám, pūrṇámāsaṃ yajāmahe, sá no dohatāṁ suvíryam, rāyás póṣaṁ sahasríṇam, prāṇáya surā́dhase, pūrṇámāsāya svā́hā.

(*z*) amāvāsyā̀ subhágā suśévā, dhenúr iva bhúya āpyā́yamānā, sā́ no dohatāṁ suvíryam, rāyás póṣaṁ sahasríṇam, apānáya surā́dhase, amāvāsyā́yai svā́hā.

(*aa*) abhístṛṇīhi páridhehi védim, jāmíṃ mā́ hiṁsīr amuyā́ śáyānā, hotṛṣádanā háritāḥ suvárṇāḥ, niṣkā́ imé yájamānasya bradhné [13].

(*a*) "O gods, go to the gods; you, the (eleven) first ones, to the (eleven) second ones; you, the (eleven) second ones, to the (eleven) third ones. You, the thirty-three ones, help me here.—Here may I be able to do this that I am doing. Let the self do it for the self.—Here I shall use a means of healing. Here, O all-healing ones! O Aśvins! help me." [81]

(*b*) "Here I push away the front of the attacking army." [82]

(*c*) "O thou who hast the splendor of the sun, shine brightly for manly power (i.e., in order to give us manly power)." [83]

(*d*) "Let the one who is the place of rest of the melted butter, swell. Let Agni assent to the offerings.—Do thou anoint thy hole; do thou anoint thy skin. Thee, the beautiful one, the one who bestows wealth, I sprinkle, agreeable to Agni, with the fiery energy of the cows." [84]

(*e*) "I make a soft seat for thee. With a stream of melted butter I make it very dear (to thee)." [85]

(*f*) "Sit down on this (seat), and establish thyself in the beverage of immortality, O thou, the sap of the grains of rice,—being in good spirits." [86]

(*g*) "Moist, spreading, well cooked, the protector of the world, the progenitor of prayers, comes out." [87]

(*h*) "That soul of thine which has entered the domestic animals (i.e., the cows), (and) which has been manifoldly spread on the manifold station of the gods,—endowed with that soul, O Soma,—having become endowed with clarified butter, go to the gods, and obtain heaven for me, the Sacrificer." [88]

(*i*) "Let refreshment, prosperity, the sap of the earth, not go away." [89]

(*j*) "O gods-fathers! O fathers-gods! Being the one I am, I sacrifice. I do not pass over the

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[81] According to Āp. 4.4.1, these formulas should be recited by the Sacrificer just before he chooses the Brahmán-priest; and according to Kātyāyana 2.1.18, the choosing of the Brahmán-priest takes place, on the day of the chief offerings, immediately after the morning *agnihotra*.

[82] According to Āp. 1.24.6, this formula should be uttered by the Adhvaryu when, on the day of the chief offerings, he pushes away, by means of the *veda*, the burning embers which he has placed on the potsherds in order to heat them for the baking of the sacrificial cake. *Cf.* Āp. 1.23.6.

[83] According to Āp. 2.10.4, the Adhvaryu should recite this formula over the sacrificial cake assigned to Agni, just before sprinkling it with melted butter.—Caland translated: "O Sonne, verbreite dein Licht zu grosser Lebenskraft." But, since *jyotir* is not accented, we must consider it as the second element of the Bahuvrīhi compound *sūryajyotis*. Sāyaṇa explains *sūryajyotiḥ* by *sūryasamānadīptiḥ san*. I believe, however, that it is not a nominative but a vocative.

[84] According to Āp. 2.10.4, this formula should be recited by the Adhvaryu while he sprinkles the sacrificial cake with melted butter.

[85] According to Āp. 2.10.6, this formula should be recited by the Adhvaryu when he spreads out clarified butter in the pan where he will put the sacrificial cake assigned to Agni.

[86] According to Āp. 2.11.1, this formula should be recited by the Adhvaryu when he puts the sacrificial cake in the pan.—Caland's translation "Sitze und become festen Fuss in diesem Ambrosia, dem Opfer von Reis" is unacceptable, for *medha* certainly is a vocative.—*vrīhīṇā́ṃ medha*. In the text of the Tait.-Br. a genitive depending on an unaccented vocative is usually accented. *Cf.* Tait.-Br. 3.7.4.9: *vratā́nāṃ vratapate*.

[87] According to Āp. 2.10.6, this formula should be uttered by the Adhvaryu when he removes the sacrificial cake from the fire.—The meaning of *prathasnur*, which is a hapax legomenon, is uncertain. The word is not accented in the text. We probably should read *prathasnúr*.

[88] According to Āp. 2.10.5, the Adhvaryu, speaking for the Sacrificer, should recite this formula when, at the new-moon sacrifice, he adds melted butter to the milk of the *sāṃnāyya*-offering, after the milk has been cooked.

[89] According to Āp. 2.11.3, the Adhvaryu, with this formula, should spread out clarified butter, by means of the *sruva*, over each of the potsherds, which have been arranged for the sacrificial cake.

one to whom I belong (i.e., my father).—I have offered that which is mine; I have given (to the gods) that which is mine; I have bestowed (on the priests) that which is mine; I have made the penance which is mine; I have poured as an oblation (into the fire) that which is mine.—Of this (sacrifice) of mine, Agni is the one (i.e., the witness) who sees it; Vāyu, the one. (i.e., the witness) who hears it; Āditya, the one (i.e., the witness) who proclaims it.—The father is the Sky; the mother is the Earth; the kinsman is Prajāpati.—Being indeed the one I am, I sacrifice." [90]

(*k*) "Do not be afraid, do not be terrified. I will not hurt thee. May thy fiery energy not go away. Do thou raise Bharata (i.e., Agni); do thou sprinkle him (with melted butter). Portions of thee I shall cut out again. Homage to thee! Do not hurt me." [91]

(*l*) "If, while cutting the portions of thee, I have done anything that is, for thyself, contrary to the proper course, I besmear that with clarified butter. Let that (part) of thee swell again."[92]

(*m*) "A piece not greater than a barley corn should be cut off here from that spot that has been pierced. (By doing so) may we not break off somewhat of the sacrifice. This oblation (will be) pure (i.e., complete) and well offered." [93]

(*n*) "The one who was seen by Manu, the one whose footprints are full of butter, the one who was set in motion by Mitra and Varuṇa, the one whose face is (always) turned in only one direction, (the Iḍā,) I cut off from the southern half (of the cake) without bringing (that portion) into contact (with the other portions)." [94]

(*o*) "O Iḍā, do thou enjoy our share; do thou refresh the cattle, do thou refresh the horses. We who partake of thee, may we be completely wholesome, with all our people." [95]

(*p*) "O reddish one, do thou swell. As I am presenting a gift (to the gods), let it not be diminished. As I am performing a sacrifice, let it not fail.—Thou art the regular order of the quarters. Let the quarters be in regular order for me. In regular order let the quarters be for me, the divine ones and the human ones. Let day and night be in regular order for me. Let the fortnights be in regular order for me. Let the months be in regular order for me. Let the seasons be in regular order for me. Let the year be in regular order for me.—Thou art the regular order. Let it be (i.e., let everything be) in regular order for me." [96]

(*q*) "To the protectors of the quarters, to the four immortal ones, (we would offer) thee. Here, to the (four) supervisors of the world, we would offer (thee as) an oblation.—Let the one who is entitled to receive a share, receive his share; let not the one who is not entitled to receive a share, receive one. We exclude from the sharing the one who is not entitled to receive a share.—Do thou cause the waters to swell, do thou quicken the plants, protect the two-footed ones, help the

[90] According to Āp. 4.9.6, these formulas should be muttered by the Sacrificer while the first *pravara* is performed by the Hotar, and also while the second *pravara* is performed by the Adhvaryu. The *pravara* is a rite that chiefly consists of the enumeration of the Sacrificer's ancestors. It is called *pravara* because it is connected with the "choosing" of the Hotar. At the full-moon and new-moon sacrifices, there are two *pravaras*. The first one takes place after the first *āghāra* (the first libation of butter); the second one takes place after the second *āghāra*.

[91] According to Āp. 2.18.9, these formulas should be recited by the Adhvaryu when he cuts out four or five portions from the sacrificial cake assigned to Agni.—The meaning of *pratyavadāsyāmi* is uncertain. According to the dictionary of Monier-Williams, *pratyavadyati* means "to divide again," and Caland translated *avadānāni te pratyavadāsyāmi* "deine abgeschnittenen Teile werde ich wieder abschneiden." But Sāyaṇa explains: *tvadīyāny avadānāni pratyavadāsyāmi pratyekam avadānaṃ kariṣyāmi*. If we accept this interpretation, we may translate: "I shall cut out the portions of thee one by one."

[92] According to Āp. 2.19.6, this formula should be recited by the Adhvaryu when he pours out clarified butter over the sacrificial cake from which he has cut out the four or five portions.

[93] According to Āp. 3.1.2, this formula should be uttered by the Adhvaryu when, after the oblation to Agni Sviṣṭakṛt, he cuts off from the sacrificial cake assigned to Agni the *prāśitra*, i.e., the little piece of cake that is to be eaten by the Brahmán before the *iḍā* ceremony. The meaning of *mā rūrupāma yajñásya* is doubtful. Caland translated: "wir wollen das Opfer in Ordnung bringen." I do not think that this translation is acceptable. Sāyaṇa explains: *mā rūrupāma ropaṇaṃ vimohanam . . . na karavāma*. But I do not think that the causative of *rup* means "to cause confusion." I think that here the causative of *rup* means "to break off," and that *yajñásya* is a partitive genitive. *Cf. ava-dā* with the genitive "to cut off some of."

[94] According to Āp. 3.1.7, this formula should be uttered by the Adhvaryu when he cuts off the first portion of the *iḍā* from the southern half of the sacrificial cake assigned to Agni.

[95] According to Āp. 3.2.11, this formula should be muttered by the Hotar, the Adhvaryu, the Brahmán, the Āgnīdhra, and the Sacrificer, when they are about to eat the *iḍā*.

[96] According to Āp. 4.10.9, these formulas should be uttered by the Sacrificer when he touches the sacrificial cake assigned to Agni, after it has been placed on the sacrificial strew.

four-footed ones;[97] procure (us) rain from the sky.—This is the oblation for the Brāhmaṇas who offer the soma, who drink the soma. He who is not a Brāhmaṇa is excluded from the sharing. For him who is not a Brāhmaṇa there is nothing here."[98]

(*r*) "Let the sacrificial strew anoint itself with the sacrificial substance, with the clarified butter. Let it anoint itself with the Ādityas, with the Vasus, with the Maruts, with Indra, with the Viśve Devāḥ.—Let it go to that (light) which is the sky divine. Svāhā!"[99]

(*s*) "Like Indrāṇī, may I be not a widow; like Aditi, may I have excellent sons. Not single-horsed, I sit down near thee, O Gārhapatya, in order that I may have many children."[100]

(*t*) "With the husband, let the wife partake of the good deed. Having been yoked, they (i.e., husband and wife) have become fit for the drawing of the sacrifice. Being of the same mind, let them both get rid of their enemies. May they attain undecaying light in heaven."[101]

(*u*) "Ten are thy forms worthy of worship, O Sacrifice. Let the Sacrificer rejoice them with clarified butter. Praising the order of the two Nāriṣṭhas (the two manliest ones), the Sacrificer has become immortal in the divine (abode) of the gods."[102]

(*v*) "With that share of invigorating sap which the gods prepared for you both, O powerful ones, I will now rejoice you. Let you both be fully satisfied with it, O destroyers of distress."[103]

(*w*) "I am in the world of the beneficent gods. The oblation of mine shall not fail. Knowing, I offer to the Nāriṣṭhas the share that Indra established for them."

(*x*) "Let him (i.e., the Sacrificer) be not one falling into the cleft (i.e., into misfortune),[104] O god Soma. At this sacrifice, O Maruts, be gracious to us. Let not wrath, nor curse, find us. Let not the insidiousness that is hateful fall upon us."

(*y*) "To the strong bull, to the Full-Moon, we sacrifice. Let him give us manly power and thousandfold increase of wealth. To the bountiful Outbreath, to the Full-Moon, svāhā!"[105]

(*z*) "The New-Moon, prosperous and auspicious, (is) like a milch cow, swelling more and more. Let her give us manly power and thousandfold increase of wealth. To the bountiful Inbreath, to the New-Moon, svāhā!"[106]

(*aa*) "Do thou spread (blades of sacrificial grass) over the *vedi*, and surround it (with them).[107] Lying down (on the *vedi*) in such a way, do not harm a relative (i.e., the *vedi*).—Yellow, of beautiful color, these (blades of sacrificial grass), which are the seat of the Hotar, (will be) the *niṣkas* (the golden ornaments) of the Sacrificer in the reddish-yellow region (i.e., in the world of the sun, or the heavenly world)."[108]

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[97] *dvipād* and *catuṣpād* are acc. sing. neuter used collectively.

[98] According to Āp. 4.11.1, these formulas should be uttered by the Sacrificer when he separates, according to the four quarters, the four parts of the sacrificial cake assigned to Agni.

[99] According to Āp. 4.12.3, this formula should be recited by the Sacrificer when the *prastara*, which is a handful of sacrificial grass, and represents the Sacrificer, is anointed by the Adhvaryu in the three sacrificial spoons. *Cf.* Tait.-Br. 3.3.9.b.—Caland translated: "zum Himmelsgewölbe gehe sie, die (mit) Svāhā (ruf) (dargebracht)." But it seems difficult to admit that *hutam* or *samārpitam* should be understood. On the other hand, it is remarkable that, according to Āp. 3.6.7, when the Adhvaryu throws the *prastara* into the Āhavanīya fire, he does not utter the exclamation *svāhā*.

[100] According to Āp. 2.5.9, this formula should be muttered by the wife of the Sacrificer when she sits down near the Gārhapatya fire. *Cf.* Tait.-Br. 3.3.3.a.

[101] According to Āp. 3.9.10, this formula should be uttered by the Adhvaryu when, after the *patnīsaṃyājas*, he offers the *saṃpatnīya*-oblation while the Sacrificer's wife is touching him.

[102] According to Āp. 2.20.6, this formula and the three following ones should be recited by the Adhvaryu when, after the *pārvaṇa*-oblation (i.e., the oblation relating to the day of the change of the moon), but before the oblation to Agni Sviṣṭakṛt, he offers the oblations to the two Nāriṣṭhas.—I think that *nāriṣṭha* is the superlative of *nāra* "manly," and that the two deities called Nāriṣṭhas are the *prāṇa* and the *apāna*. Sāyaṇa explains: *nāriṣṭhāv agnivāyū jātharāgniḥ prāṇavāyuś cā 'tiśayena nareṇa saṃbaddhau*.

[103] As Caland suggested, we should probably read *aṁhohau*.

[104] It is probable that, instead of *bhavata*, we should read *bhavatu* (*cf.* AV. 1.20.1). Caland translated: "Wir sollen nicht in eine Spalte (d.h. ins Unglück) geraten." I think, however, that the subject of *bhavatu* is *yájamānaḥ* understood.

[105] According to Āp. 2.20.5, this formula should be recited by the Adhvaryu when, at the full-moon sacrifice, after the chief offerings, he offers the *pārvaṇahoma*, i.e., the oblation relating to the day of the change of the moon.

[106] According to Āp. 2.20.5, this formula should be recited by the Adhvaryu when, at the new-moon sacrifice, after the chief offerings, he offers the *pārvaṇahoma*.

[107] According to Sāyaṇa, these words are addressed to the sacrificial grass.

[108] According to Āp. 3.13.5, this formula should be recited by the Adhvaryu when, after the oblation called *samiṣṭayajus* has been offered to Vāta (*cf.* Tait.-Br. 3.3.9.j), he spreads the sacrificial grass of the seat of the Hotar over the *vedi*.—The meaning of *amuyā́ śáyānā* is uncertain. Caland translated: "indem du zwecklos liegen bleibest."

3.7.6

(*a*) páristṛṇīta páridhattā 'gním; párihito 'gnír yájamānaṃ bhunaktu; apáṁ rása óṣadhīnāṁ suvárṇaḥ; niṣkā́ imé yájamānasya santu kāmadúghāḥ, amútrā 'múṣmiṁ loké.

(*b*) bhū́pate bhúvanapate, maható bhūtásya pate, brahmā́ṇaṃ tvā vṛṇīmahe.

(*c*) ahā́ṃ bhū́patir ahā́ṃ bhúvanapatiḥ, ahā́ṃ maható bhūtásya pátiḥ [1], devéna savitrā́ prásūta ā́rtvijyaṃ kariṣyāmi, déva savitar etā́ṃ tvā vṛṇate, bṛ́haspátiṃ dáivyaṃ brahmā́ṇam; tád ahā́ṃ mánase prábravīmi, máno gāyatriyái, gāyatrī́ triṣṭúbhe, triṣṭúb jágatyai, jágaty anuṣṭúbhe, anuṣṭúk paṅktyái, paṅktíḥ prajā́pataye [2], prajā́patir víśvebhyo devébhyaḥ, víśve devā́ bṛ́haspátaye, bṛ́haspátir bráhmaṇe; bráhma bhū́r bhúvaḥ súvaḥ; bṛ́haspátir devā́nāṃ brahmā́, ahā́ṃ manuṣyā̀ṇām; bṛ́haspate yajñā́ṃ gopāya.

(*d*) idā́ṃ tásmai harmyā́ṃ karomi, yó vo devā́ś cárati brahmacáryam; medhāvī́ dikṣú mánasā tapasvī́ [3], antár dūtā́ś carati mā́nuṣīṣu.

(*e*) cátuḥśikhaṇḍā yuvatíḥ supéśāḥ, ghṛtápratīkā bhúvanasya mádhye; marmṛjyámānā maháté sáubhagāya, máhyaṃ dhukṣva yájamānāya kā́mān.

(*f*) bhū́mir bhūtvā́ mahimā́naṃ pupoṣa, táto devī́ vardhayate páyāṁsi; yajñíyā yajñā́ṃ ví ca yánti śā́ṃ ca, óṣadhīr ā́pa ihá śákvarīś ca.

(*g*) yó mā hṛdā́ mánasā yā́ś ca vācā́ [4], yó bráhmaṇā kármaṇā dvéṣṭi devā́ḥ, yā́ḥ śruténa hṛ́dayene 'ṣṇatā ca, tā́sye 'ndra vájreṇa śíraś chinadmi.

(*h*) ū́rṇāmṛdu práthamānaṁ syonám, devébhyo júṣṭaṁ sádanāya barhíḥ; suvargé loké yájamānaṁ hí dhehí, mā́ṁ nā́kasya pṛṣṭhé paramé vyòman.

(*i*) cátuḥśikhaṇḍā yuvatíḥ supéśāḥ, ghṛtápratīkā vayúnāni vaste; sā́ stīryámāṇā mahaté sáubhagāya [5], sā́ me dhukṣva yájamānāya kā́mān; śivā́ ca me śagmā́ cai 'dhi; syonā́ ca me suṣádā cai 'dhi; ū́rjasvatī ca me páyasvatī cai 'dhi; íṣam ū́rjaṃ me pinvasva; bráhma téjo me pinvasva, kṣatrám ójo me pinvasva, víśaṃ púṣṭiṃ me pinvasva, ā́yur annádyaṃ me pinvasva, prajā́ṃ paśū́n me pinvasva [6].

(*j*) asmín yajñā́ úpa bhū́ya ín nú me, ávikṣobhāya paridhī́n dadhāmi; dhartā́ dharúṇo dhárīyān, agnír dvéṣāṁsi nír itó nudātai.

(*k*) vícchinadmi vídhṛtībhyāṁ sapátnān, jātā́n bhrā́tṛvyān yé ca janiṣyámāṇāḥ; viśó yantrā́bhyāṃ vídhamāmy enān, ahā́ṁ svā́nām uttamò 'sāni devā́ḥ; viśó yantré nudámāne árātim, víśvaṃ pāpmā́nam ámatiṃ durmarāyúm [7], sídantī devī́ sukṛtásya loké, dhṛ́tī stho vídhṛtī svádhṛtī; prāṇā́n máyi dhārayatam, prajā́ṃ máyi dhārayatam, paśū́n máyi dhārayatam.

(*l*) ayáṃ prastará ubháyasya dhartā́, dhartā́ prayājā́nām utā́ 'nūyājā́nām; sá dādhāra samídho viśvárūpāḥ; tásmint srúco ádhy ā́sādayāmi.

(*m*) ároha pathó juhu devayā́nān [8], yátrā́ ṛṣayaḥ prathamajā́ yé purāṇā́ḥ; hiraṇyapakṣā́ 'jirā́ sáṃbhṛtāṅgā, váhāsi mā sukṛ́tāṃ yátra lokā́ḥ.

(*n*) ávā 'háṃ bādha upabhṛ́tā sapátnān, jātā́n bhrā́tṛvyān yé ca janiṣyámāṇāḥ; dóhaṃ yajñā́ṁ sudúghām iva dhenúm; ahám úttaro bhūyāsam, ádhare mát sapátnāḥ.

(*o*) yó mā vācā́ mánasā durmarāyúḥ, hṛdā́ 'rātīyā́d abhidā́sad agne [9], idám asya cittám ádharaṃ dhruvā́yaḥ; ahám úttaro bhūyāsam, ádhare mat sapátnāḥ.

(*p*) ṛṣabhó 'si śā́kvaraḥ, ghṛtā́cīnāṁ sūnúḥ; priyéṇa nā́mnā priyé sádasi sīda.

(*q*) syonó me sīda suṣádaḥ pṛthivyā́m; prā́thayi prajā́yā paśúbhiḥ survargé loké, divī́ sīda pṛthivyā́m antárikṣe; ahám úttaro bhūyāsam [10], ádhare mát sapátnāḥ.

(*r*) iyáṁ sthālī́ ghṛtásya pūrṇā́, ácchinnapayāḥ śatádhāra útsaḥ, māruténa śármaṇā dáivyena.

(*s*) yajñò 'si sarvátaḥ śritáḥ; sarváto mā́ṃ bhūtā́ṃ bhaviṣyác chrayatām; śatā́ṃ me santv ā́śíṣaḥ, sahásraṃ me santu sūnṛ́tāḥ, írāvatīḥ paśumátīḥ; prajā́patir asi sarvátaḥ śritáḥ [11]; sarváto mā́ṃ bhūtā́ṃ bhaviṣyác chrayatām, śatā́ṃ me santv ā́śíṣaḥ, sahásraṃ me santu sūnṛ́tāḥ írāvatīḥ paśumátīḥ.

(*t*) idám indriyám amṛ́taṃ vīryàm; anéné 'ndrāya paśávo 'cikitsan; téna devā avató 'pa mā́m, ihé 'ṣam (*corr.*: mā́m ihá; íṣam) ū́rjaṃ yáśaḥ sáha ójaḥ saneyam; śṛtā́ṃ máyi śrayatām.

(*u*) yát pṛthivī́m ácarat tát práviṣṭam [12], yéná 'siñcad bálam índre prajā́patiḥ, idā́ṃ tác chukrā́ṃ mádhu vā́jínīvat, yéno 'páriṣṭād ádhinon mahendrám; dádhi mā́ṃ dhinotu.

(*v*) ayáṃ vedáḥ pṛthivī́m ánvavindat, gúhā satī́ṃ gáhane gáhvareṣu; sá vindatu yájamānāya lokám; ácchidraṃ yajñā́ṃ bhūrikarmā karotu.

(*w*) ayáṃ yajñáḥ sámasadad dhavíṣmān, ṛcā́ sā́mnā yájuṣā devátābhiḥ [13]; téna lokā́nt sū́ryavato jayema; índrasya sakhyám amṛtatvám aśyām.

The meaning of *bradhné* is also uncertain. Caland translated: "im höchsten (Raum)." Sāyaṇa explains: *bradhne karmaphalabhūta ādityaloke.*—I think that *jāmím* designates the *vedi* considered as the relative of the sacrificial grass.

(*x*) yó naḥ kánīya ihá kāmáyātai, asmín yajñé yájamānāya máhyam, ápa tám indrāgnī bhúvanān nudetām; aháṃ prajáṃ vīrávatīṃ videya.

(*y*) ágne vājajit, vā́jaṃ tvā sariṣyántam, vā́jaṃ jeṣyántam, vājínaṃ vājajítam [14], vājajityā́yai sáṃmārjmi, agním annādám annā́dyāya.

(*z*) úpahūto dyáuḥ pitā́, úpa mā́ṃ dyáuḥ pitā́ hvayatām; agnír ā́gnīdhrāt, áyuṣe várcase jīvā́tvái púṇyāya; úpahūtā pṛthiví mātā́, úpa mā́ṃ mātā́ pṛthiví hvayatām; agnír ā́gnīdhrāt [15], áyuṣe várcase, jīvā́tvái púṇyāya.

(*aa*) máno jyótir juṣatām ájyam; vícchinnaṃ yajñáṁ sám imáṁ dadhātu; bṛ́haspátis tanutām imáṃ naḥ; víśve devā́ ihá mādayantām.

(*bb*) yáṃ te agna āvṛścā́mi, aháṃ vā kṣipitā́ś cáran, prajā́ṃ ca tásya mū́laṃ ca, nīcáir devā nívṛścata [16]; ágne yó no 'bhidā́sati, samānó yáś ca níṣṭyaḥ, idhmásye 'va prakṣā́yataḥ, mā́ tásyó 'ccheṣi kíṃ caná; yó mā́ṃ dvéṣṭi jātavedaḥ, yáṃ cā 'háṃ dvéṣmi yáś ca mā́m, sárvāṁs tā́n agne sáṃdaha, yā́ṁś cā 'háṃ dvéṣmi yé ca mā́m.

(*cc*) ágne vājajit, vā́jaṃ tvā sasṛvā́ṁsam [17], vā́jaṃ jigivā́ṁsam, vājínaṃ vājajítam, vājajityā́yai sáṃmārjmi, agním annādám annā́dyāya.

(*dd*) védir barhíḥ śritā́ṁ havíḥ, idhmáḥ paridhā́yaḥ srúcaḥ, ā́jyaṃ yajñā́ ṛ́co yájuḥ, yājyàś ca vaṣaṭkārā́ḥ, sā́ṃ me sā́ṃnatayo namantām, idhmasaṃnáhane hutḗ [18].

(*ee*) diváḥ khī́ló 'vatataḥ, pṛthivyā́ ádhi útthitaḥ; téna sahásrakāṇḍena, dviṣántaṁ śocayāmasi; dviṣán me bahú śocatu; óṣadhe mó aháṁ śucam.

(*ff*) yájña námas te yajña, námo námaś ca te yajña; śivéna me sáṃtiṣṭhasva; syonéna me sáṃtiṣṭhasva [19]; subhūténa me sáṃtiṣṭhasva; brahmavarcaséna me sáṃtiṣṭhasva; yajñásyā́ rdhim ánu sáṃtiṣṭhasva; úpa te yajña námaḥ, úpa te námaḥ, úpa te námaḥ.

(*gg*) tríṣ phalī́-kriyámāṇānām, yó nyaṅgó avaśíṣyate, rákṣasāṃ bhāgadhéyam, ā́pas tā́t právahatād itáḥ [20].

(*hh*) ulū́khale músale yác ca śū́rpe, āśiśléṣa dṛṣádi yā́t kapā́le, avaprúṣo viprúṣaḥ sáṃyajāmi; víśve devā́ havír idáṃ juṣantām; yajñé yā́ viprúṣaḥ sánti bahvíḥ, agnáu tā́ḥ sárvāḥ svìṣṭāḥ súhutā juhomi.

(*ii*) udyánn adyá mitramahaḥ, sapátnān me anīnaśaḥ; dívai 'nān vidyútā jahi; nimrócann ádharān kṛdhi [21].

(*jj*) udyánn adyá ví no bhaja, pitā́ pitṛ́bhyo yáthā; dīrghāyutvā́sya he 'śiṣe, tásya no dehi sūrya.

(*kk*) udyánn adyá mitramahaḥ, āróhann úttarāṃ dívam, hṛdrogáṃ máma sūrya, harimā́ṇaṃ ca nāśaya.

(*ll*) śúkeṣu me harimā́ṇam, ropaṇā́kāsu dadhmasi [22], átho hāridravéṣu me, harimā́ṇaṃ nídadhmasi.

(*mm*) údagād ayám ādityáḥ, víśvena sáhasā sahá; dviṣántaṃ máma randháyan, mó aháṃ dviṣató radham.

(*nn*) yó naḥ śápād áśapataḥ, yáś ca naḥ śápataḥ śápāt, uṣā́ś ca tásmai nimrúk ca, sárvaṃ pāpáṁ sámūhatām.

(*oo*) yó naḥ sapátno yó ráṇaḥ, márto 'bhidā́sati devāḥ, idhmásye 'va prakṣā́yataḥ, mā́ tásyó 'ccheṣi kíṃ cana.

(*pp*) ávasṛṣṭaḥ párāpata, śaró bráhmasaṁśitaḥ; gácchā 'mítrān práviśa; mái 'ṣāṃ káṃ canó 'cchiṣaḥ [23].

(*a*) "Do ye spread (blades of Darbha grass) around the fire, and surround it (with them).[109] Let the fire, having been surrounded, profit the Sacrificer. The sap of the waters and of the herbs is of beautiful color. Let these (blades of Darbha grass) be the *niṣkas* (the golden ornaments) of the Sacrificer, yielding, like milk, the objects of his desire, there, in yonder (heavenly) world." [110]

(*b*) "O lord of the earth, O lord of the world, O lord of the great creation! thee we choose as our Brahmán." [111]

(*c*) "I am the lord of the earth; I am the lord of the world; I am the lord of the great creation. Impelled by the god Savitar, I shall accomplish the duties of the priest-function.—O god Savitar, thee they choose here as Bṛhaspati, as the divine Brahmán. This *I* announce to the Mind; the Mind announces it to the Gāyatrī; the Gāyatrī to the Triṣṭubh; the Triṣṭubh to the Jagatī; the Jagatī to the Anuṣṭubh; the Anuṣṭubh to the Paṅkti; the Paṅkti to Prajāpati; Prajāpati to

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[109] According to Sāyaṇa, these words are addressed to the blades of Darbha grass; but they may be an order given by the Adhvaryu to his assistants. Āpastamba says that this *mantra* is a *praiṣa*.

[110] According to Āp. 1.14.12, this formula should be recited by the Adhvaryu when, at the new-moon sacrifice, on the day before the day of the chief offerings, after the milking of the cow that yields the milk for the *sāṃnāyya*-offering, he spreads sacrificial grass around the three sacred fires.

[111] According to Āp. 3.18.2, it is with this formula that the Sacrificer formally chooses the priest called Brahmán. According to Kātyāyana 2.1.18, the choosing of the Brahmán takes place immediately after the morning *agnihotra* has been offered, on the day of the chief oblations.

the Viśve Devāḥ; the Viśve Devāḥ to Bṛhaspati; Bṛhaspati to the Bráhman (the Holy Power of the Sacred Word).—(The three exclamations:) Bhūḥ, Bhuvaḥ, Suvaḥ are (i.e., represent) the Bráhman.—Bṛhaspati is the Brahmán (i.e., the priest called Brahmán) of the gods. *I* am (the Brahmán) of men. O Bṛhaspati, protect the sacrifice." [112]

(*d*) "Here I make a dwelling place for that one who for you, O gods, practices chastity. The wise one, the one who, in his heart, practices austerities, wanders as a messenger within the regions of men." [113]

(*e*) "Four-tufted, well adorned, the young girl, with her face brilliant with clarified butter, (is) in the middle of the world. So, being adorned for great happiness, (O vedi,) do thou give to me, the Sacrificer, the objects of my desire." [114]

(*f*) "Having become the earth, she (i.e., the *vedi* considered as a goddess) has increased her greatness; consequently the goddess causes the saps to grow. Fit for the sacrifice, they diffusively pervade the sacrifice and (increase) prosperity; and the powerful waters here (diffusively pervade) the plants." [115]

(*g*) "Of that one who, with his heart, with his mind, and with his speech, who, with the power of the sacred word of his payer, and with his deeds, is hostile to me, O gods!—of that one who is hostile to me with his knowledge of sacred lore, and with his envious heart,—of that one, O Indra, I cut off the head with thy thunderbolt." [116]

(*h*) "Soft as wool, the sacrificial strew, spreading itself, (is) a comfortable seat, agreeable to the gods to sit on. Do thou (, O sacrificial strew,) place me, the Sacrificer, in the heavenly world, at the summit of the firmament, in the highest sky." [117]

(*i*) "Four-tufted, well adorned, the young girl (i.e., the *vedi*), with her face brilliant with clarified butter, clothes herself with the established rules (i.e., prepares herself according to the established rules).[118] So, being spread over (with sacrificial grass) for great happiness, (O *vedi*,) do thou give to me, the Sacrificer, the objects of my desire. For me, be gracious and helpful; for me, be soft and comfortable to sit on; for me, be rich in strength and rich in sap. For me, do thou cause sap and strength to prosper. For me, do thou cause the order of the Brāhmaṇas, and fiery energy, to prosper; for me, do thou cause the order of the Kṣatriyas, and force, to prosper; for me, do thou cause the order of the Vaiśyas, and cattle-breeding, to prosper. For me, do thou cause vital power and food to prosper. For me, do thou cause offspring and cattle to prosper." [119]

(*j*) "At this my sacrifice, now once more, in order that it may not be disturbed, I lay the enclosing-sticks. Let the supporter, the one who holds fast, the one who supports better (than anyone else),—let Agni drive away the enemies from here." [120]

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[112] According to Āp. 3.18.3–4, these formulas should be muttered by the Brahmán immediately after he has been chosen by the Sacrificer.

[113] According to Āp. 4.5.3 (*cf.* Āp. 2.1.8), this formula should be uttered by the Sacrificer when, at the time of the preparation of the *vedi*, the Āgnīdhra, with both hands, presses, on the *utkara*, the loose earth that he has received from the Adhvaryu.—The exact meaning of the formula is not clear. I suppose that the words "that one who practices chastity, . . . the wise one," etc. designate the Āgnīdhra, whose seat is situated near the *utkara*.

[114] According to Āp. 4.5.1, this formula should be recited by the Sacrificer when, before the *stambayajus* ceremony (*cf.* Tait.-Br. 3.2.9), the Adhvaryu touches three times, with the *veda*, the place where the *vedi* is to be prepared (*cf.* Āp. 2.1.3).

[115] According to Āp. 4.5.5, this formula should be recited by the Sacrificer while the *vedi* is being prepared.—Caland translated *yajñíyā yajñáṃ ví ca yánti* "die zum Opfer tauglichen Männer lesen das Opfer aus," as if we should read *vícayanti*. But the reading of the Tait.-Br. is *ví ca yánti*, and that is also the reading of Sāyaṇa's commentary. —I think that *yajñíyā* is not a nom. pl. masc. (*yajñíyāḥ*), but a nom. pl. neuter, and that *ví yánti* means "they diffusively pervade." The verb is accented because it is the verb of the first of two antithetical clauses, the antithesis being indicated by *ca . . . ca* (*cf.* Macdonell, *A Vedic Grammar for Students*, 468); and the verb of the second clause is *ví yanti* understood (*cf. ibid.*, 229). I think that, in the second clause, *āpaḥ* (nom. pl.) is the subject, and that *óṣadhīḥ* (acc. pl.) is the object of *ví yanti* understood.

[116] According to Āp. 4.5.2, this formula should be recited by the Sacrificer when, at the time of the preparation of the *vedi*, the Adhvaryu takes up the (first) grass-bush called *stambayajus* (*cf.* Tait.-Br. 3.2.9.d).—*iṣṇatā́*: This is the instr. sing. of the pres. part. of *iṣ* "to desire" conjugated according to the *nā*- class. *Cf.* RV. 1.61.13 and 10.61.5.—Sāyaṇa explains: *hṛdayene 'ṣṇatai 'ṣaṇaśilene 'daṃ dhanādikaṃ mamai 'va bhūyād ity evaṃrūpena hṛdayena.*

[117] According to Āp. 4.5.5, this formula should be recited by the Sacrificer over the sacrificial grass when the Āgnīdhra (or the Adhvaryu) puts it down, along with fuel, north of the Āhavanīya fire. *Cf.* Āp. 2.3.17 and Tait.-Br. 3.2.10.c.

[118] *Cf.* Pischel und Geldner, *Vedische Studien*, 1,305.

[119] According to Āp. 4.6.2, these formulas should be recited over the *vedi* by the Sacrificer when it is spread over with sacrificial grass. *Cf.* Tait.-Br. 3.3.6.g.

[120] According to Āp. 4.6.3, this formula should be recited by the Sacrificer when the three enclosing-sticks have been put around the Āhavanīya fire. *Cf.* Tait.-Br. 3.3.7.a and Āp. 2.9.5.

(*k*) "By means of the two *vidhṛtis*[121] I destroy my rivals, the rivals who have already been born and the ones who will be born. By means of the two supports of the order of the Vaiśyas I disperse those (rivals); and I shall be at the head of my people, O gods!—Being the two supports of the order of the Vaiśyas, driving away hostility, every evil, and want, which is difficult to be destroyed,—being two goddesses sitting in the world of good action, (O *vidhṛtis*,) you are supports (*dhṛtī*), separations (*vidhṛtī*), and self-supports (*svadhṛtī*). Do support the vital breaths in me; do support offspring around me; do support cattle around me." [122]

(*l*) "This *prastara* is the supporter of both, the supporter of the fore-offerings and of the after-offerings. It supports the multiform kindling-sticks. On it I lay the sacrificial spoons." [123]

(*m*) "Ascend, O *juhū*, the ways that lead to the gods, (the ways) whereon the firstborn ancient Ṛṣis (have gone).—Golden-winged, swift, and having a well-fed body, do thou bring me there where the wide spaces that belong to the pious men are." [124]

(*n*) "With the *upabhṛt* I keep off my rivals, the rivals who have already been born and the ones who will be born. I will milk the sacrifice like a milch cow that yields much milk. May I be higher (than my rivals), and may my rivals be lower than myself." [125]

(*o*) "Of that one who,—being difficult to be put to death,—with his speech, with his mind, with his heart, will be hostile to me, and will try to harm me, O Agni,—of that one the (bad) intent is here, underneath the *dhruvā*. May I be higher (than my rivals), and may my rivals be lower than myself." [126]

(*p*) "Thou art the mighty bull, the son of the ones who abound in butter. With thy favorite name sit on thy favorite seat."

(*q*) "Kind to me, do thou sit down, comfortably seated, on the earth. Let me spread with offspring and cattle in the heavenly world. Do thou sit down in heaven, on earth, and in the atmosphere. May I be higher (than my rivals), and may my rivals be lower than myself." [128]

(*r*) "This *sthālī* (this earthen vessel), full of clarified butter, is a spring with an uninterrupted (flowing of) fluid, and with a hundred streams, thanks to the protection of the Maruts." [129]

(*s*) "Thou art the sacrifice, supported from all sides. Let the past and the future support me from all sides. Let me have a hundred wishes, and let me have a thousand joys in food and in cattle.—Thou art Prajāpati, supported from all sides. Let the past and the future support me from all sides. Let me have a hundred wishes, and let me have a thousand joys in food and in cattle." [130]

(*t*) "This is manly strength, (it is) the beverage of immortality, (it is) manly power. With this, the cows attended Indra. With this, O gods, do you help me here. May I acquire invigorating sap and strength, and glory, and power, and vigor. Let the cooked (milk) abide in me." [131]

[121] The *vidhṛtis* are the two stalks of Darbha grass which are used for separating the sacrificial strew from the *prastara*, i.e., the handful of sacrificial grass that represents the Sacrificer.

[122] According to Āp. 4.6.5, these formulas should be recited by the Sacrificer when the two *vidhṛtis* are placed by the Adhvaryu in the middle of the *vedi*. *Cf.* Tait.-Br. 3.3.6.j and Āp. 2.9.13.

[123] According to Āp. 4.7.1, this formula should be recited over the *prastara* by the Sacrificer when the Adhvaryu puts the *prastara* on the *vidhṛtis*. *Cf.* Tait.-Br. 3.3.6.j and Āp. 2.9.13.

[124] According to Āp. 4.7.2, this formula should be recited over the *juhū* by the Sacrificer when the Adhvaryu puts it on the *prastara*. *Cf.* Tait.-Br. 3.3.6.k and Āp. 2.9.15.

[125] According to Āp. 4.7.2, this formula should be recited over the *upabhṛt* by the Sacrificer when the Adhvaryu puts it on the *prastara*. *Cf.* Āp. 2.9.15.

[126] According to Āp. 4.7.2, this formula should be recited over the *dhruvā* by the Sacrificer when the Adhvaryu puts it on the *prastara*. *Cf.* Āp. 2.9.15.

[127] According to Āp. 2.10.3, this formula should be uttered by the Adhvaryu when he places the *sruva* south or north of the *juhū*, after he has put the *juhū*, the *upabhṛt* and the *dhruvā* on the *prastara*.—The *sruva* is addressed. The favorite name of the *sruva* probably is "son of the ones who abound in butter." *Cf.* Tait.-Br. 3.3.6.k.

[128] According to Āp. 4.7.2, this formula should be recited by the Sacrificer when the Adhvaryu places the *sruva* on the *prastara*. *Cf.* Āp. 2.10.3.—The exact meaning of *práthayi prajáyā paśúbhiḥ* is doubtful because *práthayi* is an irregular form. It may be an irregular form of the third pers. sing. injunctive passive of *prathayati*, and in that case the literal translation would be "let it be spread with offspring and cattle," i.e., "let spreading with offspring and cattle take place (for me)." But I think that it is to be considered as a form of the first person sing. injunctive middle of *prathayati*. Sāyaṇa explains *práthayi* by *prathitaḥ syām*. *Cf.* TS. 2.1.2.3: *prátheya paśúbhiḥ*.

[129] According to Āp. 4.7.2 and the commentary of Rudradatta, this formula should be recited over the *ājyasthālī* by the Sacrificer when the Adhvaryu places it (near the sacrificial spoons).

[130] According to Āp. 4.8.2, with these formulas, the Sacrificer should touch the sacrificial cake which is assigned to Agni, and which has been placed within the *vedi* by the Adhvaryu; or, with the same formulas, he should touch all the oblations.

[131] According to Āp. 4.8.3, with this formula, the Sacrificer should touch the cooked sweet milk of the *sāṃnāyya*-offering when that sweet milk is placed by the Adhvaryu, along with the sour milk of that offering, north of the sacrificial spoons. *Cf.* Āp. 2.11.8.

(*u*) "Here is that bright honey, rich in invigorating power, which went to the earth, (and) entered it,—(that bright honey) by means of which Prajāpati poured strength into Indra, by means of which, from above, he nourished (and strengthened) the Great Indra. (So) let the sour milk nourish (and strengthen) me." [132]

(*v*) "This *veda* found out the earth, that was hidden in an inaccessible place, in the lowest depths. Let it find a free space for the Sacrificer. Let the very busy one (i.e., the *veda*) make the sacrifice free from defect." [133]

(*w*) "This sacrifice, rich in offerings, has sat down in readiness together with the Ṛc (the stanza), the Sāman (the melody), the Yajus (the sacrificial formula), and the deities. By it may we conquer free spaces. May I obtain the friendship of Indra, and immortality." [134]

(*x*) "That one who to us, to me, the Sacrificer, would wish deficiency here at this sacrifice,—that one let Indra and Agni drive away from the world. May I obtain progeny rich in manly sons." [135]

(*y*) "O Agni, conqueror of invigorating power, thee who art about to hasten towards invigorating power, and who art about to conquer invigorating power, thee who art rich in invigorating power, thee the conqueror of invigorating power, thee I sweep for the conquest of invigorating power, thee Agni, the eater of food,—for food (i.e., in order that I may obtain food)." [136]

(*z*) "Father Heaven is called hither; may Father Heaven call me. Agni (is called hither) on account of his function of Āgnīdhra, (and may he call me,) for long life, for vital power, for life, for merit (i.e., in order that I may obtain long life, vital power, life, and merit).—Mother Earth is called hither; may Mother Earth call me. Agni (is called hither) on account of his function of Āgnīdhra, (and may he call me,) for long life, for vital power, for life, for merit."

(*aa*) "Let the mind enjoy the light, (let it enjoy) the clarified butter. Let it unite (the parts of) the sacrifice (if it is) interrupted. Let Bṛhaspati perform this (sacrifice) of ours. Let the Viśve Devāḥ rejoice here." [138]

(*bb*) "Of that one whom I cut off from thee, O Agni, or (by whom) I was abused while I was engaged (in the sacrifice) (?),—of that one, O gods, do you cut down the offspring and the foundation.—O Agni, of that one who is hostile to us,—whether he be a man of our own kin or a foreigner,—of that one, just as of fuel that burns up, may nothing be left.—The one who hates me, O Jātavedas, the one whom I hate and who

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[132] According to Āp. 4.8.3, with this formula, the Sacrificer should touch the sour milk of the *sāṃnāyya*-offering, when that sour milk is placed by the Adhvaryu north of the sacrificial spoons.—The expression "that bright honey" designates the sour milk. It is said that it entered the earth, because it has been poured into an earthen vessel. The exact meaning of *vājinīvat* is not certain.

[133] According to Āp. 2.11.10, this formula should be uttered by the Adhvaryu when, before the recitation of the *sāmidhenī* stanzas by the Hotar, he places the *veda* (i.e., the bunch of strong grass that is used for sweeping the fire places, etc.) either to the east or to the north of the *dhruvā*.

[134] According to Āp. 4.8.4, with this formula the Sacrificer should touch all offerings (i.e., the sacrificial cakes and the other offerings) when they all have been placed within the *vedi* by the Adhvaryu.

[135] According to Āp. 4.8.5, with this formula, the Sacrificer should touch the sacrificial cake assigned to Indra and Agni.

[136] This formula should be recited by the Āgnīdhra when he sweeps the three enclosing-sticks of the Āhavanīya fire after the first *āghāra*. *Cf.* Āp. 2.3.1. *Cf.* Tait.-Br. 3.3.7.d. —Caland translated: "O Agni, der du den Sieg davon trägest," etc. Certainly the word *vā́ja* sometimes may be translated by "the prize of victory" or even by "victory." But I believe that this is a secondary meaning. I think that the original meaning of the word is "invigorating power," and that this original meaning should be maintained here as in many other passages. My opinion is based on the following reasons: (1) it is certain that *vā́ja* is etymologically related with Sk. *ugrá* and *ójas*, and with Lat. *augeo* and *vigor*; (2) in most of the commentaries *vā́ja* is explained by the word *ánna*, and this explanation is already to be found in the TS (2.5.7.2) and in the Śat.-Br. (1.4.1.9); (3) it seems to me that when Agni, the eater of food, is invoked in order to obtain food, it is more natural to call him "the conqueror of invigorating power" than "the conqueror of the prize of victory." *Cf.* Gonda, *Epithets in the Ṛgveda*, 145.

[137] According to Āp. 4.11.2, the Sacrificer should recite these two formulas, as special formulas, when he touches that part of the sacrificial cake which is assigned to the Āgnīdhra (and which is called the *ṣadavatta*). *Cf.* Tait.-Br. 3.3.8.e and f.—*agnír ā́gnīdhrāt*. Caland translated: "Agni (bin ich) aus Kraft des Āgnīdhra-dienst." And Eggeling translated the corresponding passage of the Śat.-Br.: "Agni (am I) by virtue of my Āgnīdhraship." But it seems difficult to admit that the most important words of the sentence, namely "I am," should have been omitted by ellipsis; and I prefer to believe, with Sāyaṇa, that the words *úpahūtaḥ* and *úpahvayatām* of the preceding sentence are understood. In a rite that concerns the Āgnīdhra, it is quite natural that Agni should be invoked, and that it should be said that he is called because he is the Āgnīdhra (of the gods). *Cf.* RV. 2.1.2 and 10.91.10.

[138] According to Āp. 3.3.2, this formula should be recited when, after eating the *iḍā*, the Hotar, the Adhvaryu, the Brahmán, the Āgnīdhra, and the Sacrificer purify themselves with water inside the *vedi*. According to Baudh. 3.18, only the Sacrificer should recite the formula.

hates me, those whom I hate and who hate me, do thou burn them all up, O Agni."

(*cc*) "O Agni, conqueror of invigorating power, thee who hast hastened towards invigorating power, and who hast conquered invigorating power, thee who art rich in invigorating power, thee the conqueror of invigorating power, thee I sweep for the conquest of invigorating power, thee, Agni, the eater of food,—for food (i.e., in order that I may obtain food)." [140]

(*dd*) "Let the *vedi*, the sacrificial strew, the cooked sacrificial substance, the fuel, the enclosing-sticks, the sacrificial spoons, the clarified butter, the sacrifice, the stanzas, the sacrificial formulas, and the exclamations *vaṣaṭ*,—(and) the bowings (i.e., the favorable dispositions) (of all those things) bow to me, after the cord used for fastening the fuel together has been offered (i.e., thrown on the Āhavanīya fire)." [141]

(*ee*) "From heaven a post has been stretched down; out of the earth it has risen. By means of that, which consists of a thousand parts, we cause the one who hates us to suffer pain. Let the one who hates me suffer much pain. (But) I, O plant, may I not suffer (any) pain." [142]

(*ff*) "O sacrifice! Homage to thee, O sacrifice! Homage and homage to thee, O sacrifice!—Do thou come to a conclusion, for me, with that which is propitious. Do thou come to a conclusion, for me, with that which is pleasant. Do thou come to a conclusion, for me, with pre-eminence in holiness. Do thou come to a conclusion after complete success of the sacrifice.—Let homage to thee come, O sacrifice; let homage to thee come; let homage to thee come!" [143]

(*gg*) "That which, of the thrice cleansed grains, remains adhering, let the waters carry that off from here as the share of the Rakṣases." [144]

(*hh*) "That which has stuck to the mortar, to the pestle, and to the winnowing basket, to the lower mill-stone, and to the potsherd, the dropped particles (of flour), the dropped and scattered particles (of flour), (all that) I offer together. Let the Viśve Devāḥ enjoy this oblation. The many dropped and scattered particles, (dropped) in (the course of) the sacrifice, I offer them all, well offered, well presented as an oblation, in the fire." [145]

(*ii*) "Rising today, O thou who hast the might of Mitra, thou hast destroyed my rivals. By day, do thou beat them with thy flashing light. Going down, put them down (i.e., cause them to fall down)." [146]

(*jj*) "Rising today, do thou distribute (thy gifts) to us like a father to his sons. Thou certainly disposest of long-livedness; give us thereof, O Sun!"

(*kk*) "Rising today, O thou who hast the might of Mitra, (and) ascending the higher sky, do thou drive away my heart-disease and my jaundice."

(*ll*) "Into the parrots and into the *ropaṇākās*

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[139] According to Āp. 4.11.5, these formulas should be recited by the Sacrificer when the kindling-stick that has been set apart for the after-offerings, is put on the Āhavanīya fire.—The meaning of *ahám vā kṣipitáś cáran* is very doubtful. Caland supposed that the text is corrupt, and did not translate it.—Sāyaṇa explains *prakṣāyataḥ* by *pradāhena kṣīyamāṇasya*, and Caland translated it by "wegschwindend"; but *prakṣāyataḥ* is certainly not from *pra-kṣi* "to destroy"; it is from *pra-kṣā* "to burn up," "to be consumed."

[140] This formula should be recited by the Āgnīdhra when he sweeps the three enclosing-sticks of the Āhavanīya fire before the after-offerings take place. *Cf.* Āp. 3. 4. 7. *Cf.* Tait.-Br. 3.3.8.h. *See* my note on 3.7.6.y.

[141] According to Āp. 4.11.6, this formula should be recited by the Sacrificer over the cord used for fastening the fuel together, when, at the time of the after-offerings, that cord is thrown on the Āhavanīya fire.

[142] According to Āp. 4.12.8, this formula should be recited by the Sacrificer when, after the *sūktavāka* but before the *śaṃyuvāka*, the Adhvaryu throws on the fire the blade of Darbha grass which he already has taken from the *prastara* and set apart. *Cf.* Āp. 3.6.5 and 3.7.5.

[143] According to Āp. 4.12.10, these formulas should be uttered by the Sacrificer while the Hotar recites the *śaṃyuvāka*, i.e., the invocation of health and wealth. *Cf.* Tait.-Br. 3.3.8.i and 3.5.11.

[144] According to Āp. 1.21.2, this formula should be recited by the Adhvaryu when, after having washed the cleansed rice-grains for the preparation of the sacrificial cakes, he pours out the wash-water on the *utkara* (i.e., on the heap of rubbish).—Since *ā́paḥ* may be a nominative or a vocative, it is impossible to decide whether the imperative *prá vahatād* should be interpreted as a second or a third person plural. Caland translated it as a third person plural, but, according to Sāyaṇa it is a second person; he explains: *he, āpaḥ . . . pravahatāt prakarṣeṇā 'nyatra nayata. Cf. āpaḥ . . . devéṣu naḥ sukṛ́to brūtāt:* "ye waters, announce us to the gods as well-doers."

[145] According to Āp. 3.10.1, these formulas should be recited by the Adhvaryu when, immediately after or before offering the chaff produced by the husking of the rice, he offers, with clarified butter, in the Dakṣināgni, some of the particles of flour which remained stuck to the implements of the sacrifice.

[146] According to Āp. 4.15.1, this stanza and the five following ones should be recited by the Sacrificer when, after the ceremony of the Viṣṇu-steps, at the end of the sacrifice, he pays reverence to the sun. Before reciting these stanzas he should recite TS. 1.6.6.a–e.

we lay my jaundice; and also into the *hāridravas* we lay my jaundice down." [147]

(*mm*) "The sun here has risen with all his might, delivering my enemy into my hands. May I not fall into the hands of my enemy."

(*nn*) "Whoever shall curse us when we do not curse (him), and whoever shall curse us when we curse (him), to him let Morning and Evening bring every evil."

(*oo*) "Of that one who is our rival, who, (as) a fighter, a mortal, tries to harm us, O gods,—of that one, just as of fuel that burns up, may nothing be left." [148]

(*pp*) "Having been let loose, fly forward, (like) an arrow, sharpened by the Bráhman (i.e., by the holy power of the sacred word). Go to our enemies and enter them. Do not spare anyone of them." [149]

3.7.11

(*a*) bráhma pratiṣṭhā́ mánaso bráhma vācáḥ, bráhma yajñā́nāṁ havíṣām ā́jyasya; átiriktaṃ kármaṇo yác ca hīnám, yajñáḥ párvāṇi prátirann eti kalpáyan; svā́hākṛtā́ 'hutir etu devā́n.

(*b*) ā́śrāvitam atyā́śrāvitam, vā́ṣaṭkṛtam atyánūktaṃ ca yajñé, átiriktaṃ kármaṇo yác ca hīnám, yajñáḥ párvāṇi prátirann eti kalpáyan; svā́hākṛtā́ 'hutir etu devā́n [1].

(*c*) yád vo devā́ atipādáyāni, vācā́ cit práyataṃ devahéḍanam, arāyó asmā́ṁ (*corr.*: árāvā yò 'smā́ṁ)[150] abhí ducchunāyáte, anyátrā 'smán marutas tán nídhetana.

(*d*) tatáṃ ma ā́ 'pas tád u tāyate púnaḥ, svádiṣṭhā dhītír ucáthāya śasyate; ayáṁ samudrá utá viśvábheṣajaḥ; svā́hākṛtasya sám u tṛpṇuta rbhuvaḥ.

(*e*) úd vayáṃ támasas pári [jyótiṣ pā́śyanta úttaram, deváṃ devatrā́ sū́ryam áganma jyótir uttamám].

(*f*) úd u tyáṃ [jātávedasaṃ deváṃ vahanti ketávaḥ, dṛśé víśvāya sū́ryam].

(*g*) citrám [devā́nām úd agād ánīkaṃ cákṣur mitrásya váruṇasyā 'gnéḥ, ā́prā dyā́vāpṛthiví antárikṣaṁ sū́rya ātmā́ jágatas tasthúṣaś ca] [2].

[147] The *ropaṇākās* and the *hāridravas* are birds.

[148] According to Āp. 4.16.1, this stanza should be recited by the Sacrificer when, after having paid reverence to the Sun, he pays reverence to the Āhavanīya fire. Before reciting this stanza, however, he should recite TS. 1.6.6.k.

[149] According to Āp. 3.14.3, this stanza may be recited by the Adhvaryu instead of the formulas "I expel that so and so from his home," etc. (Tait.-Br. 3.3.11.3–4), when he hides the poking-stick in the *utkara*. *Cf.* Tait.-Br. 3.3.11.a and b.

[150] *Cf.* RV. 10.37.12.

(*h*) imáṃ me varuṇa [śrudhī hávam adyā́ ca mṛḍaya, tvā́m avasyúr ā́ cake].

(*i*) tát tvā yāmi [bráhmaṇā vándamānas tád āśāste yájamāno havírbhiḥ, áheḍamāno varuṇe 'há bodhy úruśaṁsa mā́ na āyuḥ prámoṣīḥ].

(*j*) tváṃ no agne [váruṇasya vidvā́n devásya héḍó 'va yāsísīṣṭhāḥ, yájiṣṭho váhnitamaḥ śóśucāno víśvā dvéṣāṁsi prá mumugdhy asmát].

(*k*) sá tváṃ no agne ['vamó bhavo 'tí néḍiṣṭho asyā́ uṣáso vyùṣṭau, áva yakṣva no váruṇaṃ rárāṇo vīhí mṛḍīkā́ṁ suhávo na edhi].

(*l*) tvám agne ayā́ 'si, [ayā́ sán mánasā hitáḥ, ayā́ sán havyám ūhiṣe, ayā́ no dhehi bheṣajám].

(*m*) prájāpate [ná tvád etā́ny anyó víśvā jātā́ni pári tā́ babhūva, yátkāmās te juhumás tán no astu vayā́ṁ syāma pátayo rayīṇā́m].

(*n*) imáṃ jīvébhyaḥ paridhíṃ dadhāmi, mái 'ṣāṃ nú gād áparo árdham etám, śatáṃ jīvantu śarádaḥ purūcíḥ, tiró mṛtyúṃ dadhatāṃ párvatena.

(*o*) iṣṭébhyaḥ svā́hā, vā́ṣaḍ ániṣṭebhyaḥ svā́hā, bheṣajáṃ dúriṣṭyai svā́hā, níṣkṛtyai svā́hā, dáurārddhyai svā́hā, dáivībhyas tanū́bhyaḥ svā́hā [3], ṭddhyai svā́hā, sámṛddhyai svā́hā.

(*p*) yáta indra bháyāmahe, táto no ábhayaṃ kṛdhi, mághavañ chagdhí táva tán na ūtáye, ví dvíṣo ví mṛ́dho jahi.

(*q*) svastidā́ viśā́s pátiḥ, vṛtrahā́ vimṛdhó vaśí, vṛ́ṣé 'ndraḥ purā́ etu naḥ, svastidā́ abhayaṃkaráḥ.

(*r*) ābhír gīrbhír yád áto na ūnám [4], ā́pyāyaya harivo várdhamānaḥ, yadā́ stoṭṛbhyo máhi gotrā́ rujási, bhūyiṣṭhabhā́jo ádha te syāma.

(*s*) ánājñātaṃ yád ā́jñātam, yajñásya kriyáte míthu, ágne tád asya kalpaya, tvā́ṁ hí véttha yathātathám.

(*t*) púruṣasaṃmito yajñáḥ, yajñáḥ púruṣasaṃmitaḥ, ágne tád asya kalpaya, tvā́ṁ hí véttha yathātathám.

(*u*) yát pākatrā́ mánasā dīnádakṣā ná, yajñásya manvaté mártāsaḥ, agníṣ ṭád dhótā kratuvíd vijānán, yájiṣṭho devā́ṁ ṛtuśó yajāti [5].

[This chapter contains the formulas which the Adhvaryu should recite when, just before the oblation which is called *samiṣṭayajus*, and which may be considered as the conclusive ceremony of the sacrifice, he offers the libations called *sarvaprāyaścittāni* (atonements for everything). According to Sāyaṇa's commentary, the number of these formulas is 28. In the corresponding passage of Āpastamba (Āp. 3.11.2–3.13.1.a),

however, the number of the formulas to be recited on this occasion is 38.]

(*a*) "The Bráhman (the holy power of the sacred word) is the foundation of the mind; the Bráhman is the foundation of speech; the Bráhman is the foundation of sacrifices, of oblations, and of the clarified butter (offered to the gods). That which of the religious performance is superfluous, and that which is insufficient,—the sacrifice, extending its joints, sets that in order. Let the oblation offered with the exclamation svāhā go to the gods."

(*b*) "The call (i.e., the call addressed to the Āgnīdhra by the Adhvaryu), (if it is) excessively lengthened, and the exclamation vaṣaṭ (i.e., the exclamation vaṣaṭ uttered by the Hotar at the end of the oblation-formula), (if it is) excessively loud, at the sacrifice,—that which of the religious performance is superfluous, and that which is insufficient,—the sacrifice, extending its joints, sets that in order. Let the oblation offered with the exclamation svāhā go to the gods."

(*c*) "If I do commit an offense against you, O gods, an offense against the gods, caused by any word, do you put that, O Maruts, on another than ourselves, on the one who, being envious, wishes to harm us."

(*d*) "My work has been accomplished; it will be accomplished again. The sweetest pious thought is expressed for praise. This is an ocean, and it contains all remedies. Refresh yourselves, O Ṛbhus, with the oblation that is offered with the exclamation svāhā." [151]

(*e*) "Gazing on the higher light, on Sūrya (the Sun), a god among the gods, we, from darkness, have come to the highest light." [152]

(*f*) "His rays bear him upwards, the all-knowing god, Sūrya (the Sun), that all may look at him." [153]

(*g*) "The radiant face of the gods has risen, the eye of Mitra, Varuṇa, and Agni. He has filled the sky and the earth, and the atmosphere, —Sūrya (the Sun), the soul of all that moves and stands." [154]

(*h*) "Hear this my call, O Varuṇa, and be merciful today. Desirous of help, I long for thee." [155]

(*i*) "This I implore of thee, worshipping thee with the holy power of the sacred word. For this, the Sacrificer prays with his offerings. Be here, not angry, O Varuṇa. O far-ruling one, do thou not take away our life." [156]

(*j*) "Mayest thou, O Agni, knowing (how to do it), avert from us the wrath of the god Varuṇa. Being the best worshipper, the best carrier (of the oblations), do thou, flaming brightly, free us from all hostilities." [157]

(*k*) "So, O Agni, be nearest to us with thy help, nearest (to us) at the (first) gleam of this dawn. Do thou, for us, appease Varuṇa by sacrifice, bestowing (thy gifts) (on him). Show compassion. Be thou, for us, easily to be won by invocation." [158]

(*l*) "Thou art agile, O Agni. Being agile, (thou art) impelled by the mind. Being agile, thou carriest the oblation. (Being) agile, do thou give us remedy."

(*m*) "O Prajāpati, none other than thou encompasseth all these creatures. For whatever object of desire we sacrifice to thee, let that be ours. May we be lords of riches." [159]

(*n*) "This fence I put for the living. Let not another of them go now to that side (of it). May they live a hundred full autumns. Let them shut out death from themselves by a mountain." [160]

(*o*) "To those to whom the sacrifice has been offered, svāhā!—Vaṣaṭ! To those to whom the sacrifice has not been offered, svāhā!—Remedy! To the sacrificial act that has been badly performed, svāhā!—To restoration, svāhā!—To want of success, svāhā!—To the divine bodies, svāhā!—To success, svāhā!—To complete success, svāhā!"

(*p*) "From what we fear, O Indra, give us absence of fear. O generous one, be able to accomplish that (deed) of thee for our help. Do thou destroy our enemies; do thou destroy our scorners." [161]

(*q*) "Let the giver of well-being, the lord of the the people, the slayer of Vṛtra, the god who wards off the scorners, the powerful, the bull Indra, go in front of us, giving well-being, procuring security." [162]

(*r*) "Whatever of this (sacrifice) of ours has been deficient, do thou cause that to swell, O god with the bay horses,—being strengthened by

[151] *Cf.* RV. 1.110.1.
[152] = RV. 1.50.10.
[153] = RV. 1.50.1.
[154] = RV. 1.115.1.
[155] = RV. 1.25.19.
[156] = RV. 1.24.11.
[157] = RV. 4.1.4.
[158] = RV. 4.1.5.
[159] = RV. 10.121.10.
[160] *Cf.* RV. 10.18.4; AV. 12.2.23; Śat.-Br. 1.3.8.4.
[161] *Cf.* AV. 19.15.1.
[162] *Cf.* RV. 10.152.2. *Cf.* AV. 1.21.1.

these songs. When, for thy praisers, thou breakest open the great stables, then may we receive the greatest share."

(*s*) "Whatever of the sacrifice, unknowingly or knowingly, is performed in the wrong way, that of this (sacrifice), O Agni, do thou set in order, for thou knowest what is right."

(*t*) "As great as the man is, is the sacrifice. The sacrifice is as great as the man is. (Whatever of this sacrifice is performed in the wrong way,) that of this (sacrifice), O Agni, do thou set in order, for thou knowest what is right."

(*u*) "What of the sacrifice, men, in their simplicity, being weak-minded, do not understand, Agni, the wise Hotar, knowing that, (and being) most skilled to offer, will duly offer to the gods." [163]

[163] = RV. 10.2.5.

TAITTIRĪYA-BRĀHMAṆA 3.7.7-10 AND 3.7.12-14

Seven Anuvākas of the Seventh Prapāṭhaka of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFATORY NOTE

WITH the translation of these seven *anuvākas*, 3.7.7–10 and 3.7.12–14, I have brought to completion my translation of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa.[1] These seven *anuvākas* contain stanzas and formulas which should be recited at the Soma-sacrifice or at the animal sacrifice, considered as a part of the Soma-sacrifice, and stanzas and formulas which should accompany the atonement oblations to be performed when some mishaps have occurred at the Soma-sacrifice; and it is clear that these seven *anuvākas* (as well as Tait.-Br. 1.1.1; 1.4.1; 1.4.5–7; 1.4.8; 1.5.4; and 1.5.9–12) are only supplements to the parts of the Taittirīya-Saṃhitā which deal with the Soma-sacrifice.[2]

Just as in the case of my other translations of the Taittirīya-Brāhmaṇa, my translation of these seven *anuvākas* of the Seventh Prapāṭhaka of the Third Kāṇḍa, is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text [1], [2], [3], etc. correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (*anuvāka*). But, as these subdivisions are quite arbitrary, I added the letters (*a*), (*b*), (*c*), etc. in order to indicate more rational subdivisions. Only in a few cases have I corrected an evident misprint or ventured a conjecture.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses short explanations, I have put in brackets an introductory summary in front of each chapter, and I have indicated in the footnotes for what rite, according to the Śrautasūtra of Āpastamba and the commentary of Sāyaṇa, each formula or group of formulas is to be recited.

ABBREVIATIONS

Āp. = Āpastamba-Śrautasūtra.
AV. = Atharvaveda-Saṃhitā.
RV. = Ṛgveda-Saṃhitā.
Śat.-Br. = Śatapatha-Brāhmaṇa.
Tait.-Br. = Taittirīya-Brāhmaṇa.
TS. = Taittirīya-Saṃhitā.

3.7.7

(*a*) sákṣe 'dáṃ paśya; vídhartar idáṃ paśya; nâke 'dáṃ paśya.—ramátiḥ pániṣṭhā, ṛtáṃ várṣiṣṭham, amṛ́tā yâny áhúḥ.—sū́ryo váriṣṭho akṣábhir víbhāti, ánu dyā́vāpṛthivī́ deváputre.

(*b*) dīkṣā́ 'si tápaso yóniḥ; tápo 'si bráhmaṇo yóniḥ [1]; bráhmā 'si kṣatrásya yóniḥ; kṣatrám asy ṛtásya yóniḥ; ṛtám asi bhū́r árabhe, śraddhā́ṃ mánasā, (*corr.*: ṛtám asi; bhúḥ; árabhe śraddhā́m mánasā), dīkṣā́ṃ tápasā, víśvasya bhúvanasyā́ 'dhipatnīm.—sárve kā́mā yájamānasya santu.

(*c*) vā́taṃ prāṇáṃ mánasā 'nvárabhāmahe, prajā́patiṃ yó bhúvanasya gopā́ḥ; sá no mṛtyós trāyatām, pátv áṁhasaḥ [2]; jyóg jīvā́ jarā́m aśīmahi.

(*d*) índra śākvara gāyatrī́ṃ prápadye, tā́ṃ te yunajmi.—índra śākvara triṣṭúbhaṃ prápadye, tā́ṃ te yunajmi.—índra śākvara jágatīṃ prápadye, tā́ṃ te yunajmi.—índra śākvarā 'nuṣṭúbhaṃ prápadye, tā́ṃ te yunajmi.—índra śākvara paṅktím prápadye [3], tā́m te yunajmi.

[1] My translation of Tait.-Br. 3.1–6; 3.7.1–6; 3.7.11; and 3.8–12 were published in the *Proceedings of the American Philosophical Society*, Vol. 98, No. 3; Vol. 101, No. 2; Vol. 103, No. 4; Vol. 107, No. 2; Vol. 104, No. 1; Vol. 106, No. 3; Vol. 105, No. 1; Vol. 92, No. 6; and Vol. 95, No. 6.

[2] The reader will find a good description of the Soma-sacrifice in Keith, *The Religion and Philosophy of the Veda and Upanishads* (Harvard Oriental Series, Vol. 32) p. 326–332, and a more detailed description of it in Caland and Henry, *L'Agniṣṭoma* (Paris, 1906).

(*e*) á 'háṃ dīkṣám aruham ṛtásya pátnīm, gāyatréṇa chándasā bráhmaṇā ca; ṛtáṁ̃ satyè 'dhāyi; satyám ṛtè 'dhāyi; ṛtáṃ ca me satyáṃ cā 'bhūtām; jyótir abhūvaṁ̃ súvar agamam; suvargáṃ lokáṃ nákasya pṛṣṭhám, bradhnásya viṣṭápam agamam.

(*f*) pṛthivī dīkṣá [4]; táyā 'gnír dīkṣáyā dīkṣitáḥ; yáyā 'gnír dīkṣáyā dīkṣitáḥ, táyā tvā dīkṣáyā dīkṣayāmi.—antárikṣaṃ dīkṣá; táyā vāyúr dīkṣáyā dīkṣitáḥ; yáyā vāyúr dīkṣáyā dīkṣitáḥ, táyā tvā dīksáyā dīkṣayāmi—dyáur dīkṣá; táyā "dityó dīkṣáyā dīkṣitáḥ; yáyā "dityó dīkṣáyā dīkṣitáḥ [5], táyā tvā dīksáyā dīkṣayāmi.—díśo dīkṣá; táyā candrámā dīkṣáyā dīkṣitáḥ; yáyā candrámā dīkṣáyā dīkṣitáḥ, táyā tvā dīkṣáyā dīkṣayāmi.—ápo dīkṣá; táyā váruṇo rájā dīkṣáyā dīkṣitáḥ; yáyā váruṇo rájā dīkṣáyā dīkṣitáḥ, táyā tvā dīkṣáyā dīkṣayāmi.—óṣadhayo dīkṣá [6]; táyā sómo rájā dīkṣáyā dīkṣitáḥ; yáyā sómo rájā dīkṣáyā dīkṣitáḥ, táyā tvā dīkṣáyā dīkṣayāmi.—vág dīksá; táyā prāṇó dīkṣáyā dīkṣitáḥ; yáyā prāṇó dīkṣáyā dīkṣitáḥ, táyā tvā dīkṣáyā dīkṣayāmi.—pṛthivī tvā dīkṣamāṇam ánu dīkṣatām.—antárikṣaṃ tvā dīkṣamāṇam ánu dīkṣatām.—dyáus tvā dīkṣamāṇam ánu dīkṣatām [7].—díśas tvā dīkṣamāṇam ánu dīkṣantām.—ápas tvā dīkṣamāṇam ánu dīkṣantām.—óṣadhayas tvā dīkṣamāṇam ánu dīkṣantām.—vák tvā dīkṣamāṇam ánu dīkṣatām.—ṛcas tvā dīkṣamāṇam ánu dīkṣantām.—sámāni tvā dīkṣamāṇam ánu dīkṣantām.—yájūṁ̃ṣi tvā dīkṣamāṇam ánu dīkṣantām.—áhaś ca rátriś ca, kṛṣíś ca vṛṣṭíś ca, tvíṣiś cá 'pacitiś ca [8], ápaś cáu 'ṣadhayaś ca, ūrk ca sūnṛtā ca, tás tvā dīkṣamāṇam ánu dīkṣantām.

(*g*) své dákṣe dákṣapite 'há sīda, devánāṁ̃ sumnó mahaté ráṇāya; svāsasthás tanúvā sáṃviśasva; pité 'vai 'dhi sūnáva á suśévaḥ; śivó mā śivám áviśa.—satyáṃ ma ātmā, śraddhā mé 'kṣitiḥ [9], tápo me pratiṣṭhā; savitṛprasūtā mā díśo dīkṣayantu; satyám asmi.

(*h*) aháṃ tvád asmi mád asi tvám etát; mámā 'si yónis táva yónir asmi; mámai 'vá sán váha havyány agne, putráḥ pitré lokakṛj jātavedaḥ.

(*i*) ājúhvānaḥ suprátīkaḥ purástāt, ágne svāṃ yónim ásīda sādhyā; asmínt sadhásthe ádhy úttarasmin [10], víśve devā yájamānaś ca sīdata.

(*j*) ékam iṣé víṣṇus tvā 'nvetu; tvé ūrjé víṣṇus tvā 'nvetu; tríṇi vratāya víṣṇus tvā 'nvetu; catvári māyobhavāya víṣṇus tvā 'nvetu; páñca paśúbhyo víṣṇus tvā 'nvetu; ṣáḍ rāyás póṣāya víṣṇus tvā 'nvetu; saptá saptábhyo hótrābhyo víṣṇus tvā 'nvetu.

(*k*) sákhāyaḥ saptápadā abhūma; sakhyáṃ te gameyam [11]; sakhyāt te mā yoṣam; sakhyán me mā yoṣṭhāḥ.

(*l*) sá 'si subrahmaṇye, tásyās te pṛthivī pádaḥ; sá 'si subrahmaṇye, tásyās te 'ntárikṣaṃ pádaḥ; sá 'si subrahmaṇye, tásyās te dyáuḥ pádaḥ; sá 'si subrahmaṇye, tásyās te díśaḥ pádaḥ [12]; parórajās te pañcamáḥ pádaḥ; sá na íṣam úrjaṃ dhukṣva, téja indriyám, brahmavarcasám annádyam.

(*m*) vímíme (*corr.*: vímime) tvā páyasvatīm, devánāṃ dhenúṁ̃ sudúghām ánapasphurantīm. —índraḥ sómaṃ pibatu.—kṣémo astu naḥ.

(*n*) imáṃ narāḥ kṛṇuta védim étya, vásumatīṁ̃ rudrávatīm ādityávatīm [13], várṣman diváḥ, nábhā pṛthivyáḥ, yáthā 'yáṃ yájamāno ná ríṣyet, devásya savitúḥ savé.

(*o*) cátuḥśikhaṇḍā yuvatíḥ supéśāḥ, ghṛtápratīkā bhúvanasya mádhye; tásyāṁ̃ suparnáv ádhi yáu níviṣṭau, táyor devánām ádhi bhāgadhéyam.

(*p*) ápa jányaṃ bhayáṃ nuda; ápa cakráṇi vartaya.—gṛháṁ̃ sómasya gacchatam.

(*q*) ná vá uv etán mriyase ná riṣyasi; devāṁ̃ íd eṣi pathíbhiḥ sugébhiḥ; yátra yánti sukṛto nā 'pi duṣkṛtaḥ, tátra tvā devāḥ savitā dadhātu [14].

[This chapter contains stanzas and formulas which should be recited at the Soma-sacrifice: (*a*) formulas which should be recited when the sacrificial ground has been chosen; (*b–g*) stanzas and formulas which should be recited at the ceremony of the Sacrificer's consecration; (*h–i*) stanzas which should be recited just before the introductory oblation; (*j–k*) formulas which should be recited at the ceremony of the purchase of soma; (*l*) formulas which should be recited by the Sacrificer at the time of the Subrahmaṇyā-invocation; (*m–p*) stanzas and formulas for the rites concerning the preparation of the *mahāvedi*; (*q*) the stanza which should be recited by the Sacrificer, at the animal sacrifice, just after the victim has been killed.]

(*a*) "O overpowering one, look at this; O Distributor, look at this; O Firmament, look at this.—The resting place is most wonderful. The sacred order (of the sacrifice) is most powerful. (Most powerful are) the things which they call immortal.—The most expanding Sūrya (i.e., the Sun) shines far and wide, with

his eyes, over Heaven and Earth, who have gods as children." [3]

(*b*) "Thou art the Consecration, the womb of asceticism; thou art asceticism, the womb of the sacred power of the order of the Brāhmaṇas; thou art the sacred power of the order of the Brāhmaṇas, the womb of the power of the order of the Kṣatriyas; thou art the power of the order of the Kṣatriyas, the womb of the Law; thou art the Law.—Bhūḥ!—With the mind I take hold of the faith; with asceticism I take hold of the Consecration, the sovereign of the whole world.—Let all the desires of the Sacrificer be fulfilled." [4]

(*c*) "With the mind we take hold of the wind, of the vital breath, of Prajāpati, who is the protector of the world. Let him save us from death; let him protect us from distress. Living long, may we attain old age." [5]

(*d*) "O mighty Indra, I go to the Gāyatrī; I yoke her to thee.—O mighty Indra, I go to the Triṣṭubh; I yoke her to thee.—O mighty Indra, I go to the Jagatī; I yoke her to thee.—O mighty Indra, I go to the Anuṣṭubh; I yoke her to thee.—O mighty Indra, I go to the Paṅkti; I yoke her to thee." [6]

(*e*) "I have mounted the Consecration, the spouse of the Sacred Order, through the Gāyatrī-metre and the holy power of the sacred word. The Sacred Order has been established on Truth. Truth has been established on the Sacred Order. The Sacred Order and Truth have been produced in me. I have become splendor; I have reached Heaven; I have come to the heavenly world, to the back of the firmament, to the highest station of the ruddy one (i.e., the sun)." [7]

(*f*) "The Consecration is the Earth. Through that consecration (i.e., through the Earth as consecration) Agni has been consecrated. Through that consecration where-through Agni has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Atmosphere. Through that consecration (i.e., through the Atmosphere as consecration) Vāyu (the Wind) has been consecrated. Through that consecration where-through Vāyu has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Sky. Through that consecration (i.e., through the Sky as consecration) Āditya (the Sun) has been consecrated. Through that consecration where-through Āditya has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Quarters. Through that consecration (i.e., through the Quarters as consecration) Candramas (the Moon) has been consecrated. Through that consecration where-through Candramas has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Waters. Through that consecration (i.e., through the Waters as consecration) king Varuṇa has been consecrated. Through that consecration where-through king Varuṇa has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Plants. Through that consecration (i.e., through the Plants as consecration) king Soma has been consecrated. Through that consecration where-through king Soma has been consecrated,—through that consecration I consecrate thee.—The Consecration is the Voice. Through that consecration (i.e., through the Voice as consecration) the Prāṇa (the vital breath) has been consecrated. Through that consecration where-through the Prāṇa has been consecrated,—through that consecration I consecrate thee.—Let the Earth be consecrated after thee, who art being consecrated.—Let the Atmosphere be consecrated after thee, who art being consecrated.—Let the Sky be consecrated after thee, who art being consecrated.—Let the Quarters be consecrated after thee, who art being consecrated.—Let the Waters be consecrated after thee, who art being consecrated.—Let the Plants be consecrated after thee, who art

[3] It is probable that these formulas should be recited by the Sacrificer immediately after the sacrificial ground which is to be used for the performance of the Soma-sacrifice, has been chosen (*cf.* Āp. 10.3.2).—According to Sāyaṇa, *sakṣa* (the overpowering one) designates Agni, *vidhartar* (the distributer) designates Vāyu, and *idam* (this) designates the *devayajana*, i.e., the sacrificial ground.

[4] According to Āp. 10.6.5, these formulas should be recited by the Sacrificer when he receives the linen garment which the Adhvaryu gives him for his consecration.

[5] According to Āp. 10.8.9, this formula should be recited by the Sacrificer when the Adhvaryu, having offered five oblations for the consecration of the Sacrificer, offers as a sixth oblation an oblation made with the full ladle.

[6] According to Āp. 10.9.1, with these five formulas, the Sacrificer, at the ceremony of his consecration, should successively touch the eastern, southern, western, and northern parts, and finally the middle, of the black antelope's skin where he will sit down.

[7] According to Āp. 10.9.4, these formulas should be muttered by the Sacrificer when he has seated himself on the antelope's skin.

being consecrated.—Let the Voice be consecrated after thee, who art being consecrated.—Let the Stanzas (of the Ṛgveda) be consecrated after thee, who art being consecrated.—Let the Melodies (of the Sāmaveda) be consecrated after thee, who art being consecrated.—Let the Sacrificial Formulas (of the Yajurveda) be consecrated after thee, who art being consecrated.—Let Day and Night, Cultivation and Rain, Splendor and Reverence, the Waters and the Plants, Food and Joy,—let (all) these be consecrated after thee, who art being consecrated.[8]

(*g*) "(Being) one whose father is Skilful Strength, do thou sit here in thine own skilful strength,—benevolent,—for the great delight of the gods. Sitting on a good seat, do thou sit (here) with thy body. Be kindly (to me) as a father to his son.—Truth is my soul, faith is my imperishableness; asceticism is my firm support. Let the Quarters, impelled by Savitar, consecrate me. I am the Truth." [9]

(*h*) "I am (born) from thee. Here, thou art (born) from me. Thou art my womb. I am thy womb. Being mine, do thou carry the offerings, O Agni, making free space (for me), as a son (does) for his father, O Jātavedas." [10]

(*i*) "Being worshiped with oblations, having a beautiful face, O Agni, do thou sit in front, rightly, in thine own birthplace. In this very high place, O Viśve Devāḥ, do ye sit with the Sacrificer."

(*j*) "One (footstep) for food; let Viṣṇu accompany thee.—Two (footsteps) for strength; let Viṣṇu accompany thee.—Three (footsteps) for the religious vow; let Viṣṇu accompany thee.—Four (footsteps) for well-being; let Viṣṇu accompany thee.—Five (footsteps) for cattle; let Viṣṇu accompany thee.—Six (footsteps) for prosperity; let Viṣṇu accompany thee.—Seven (footsteps) for the seven *hotrās* (i.e., the seven formulas to be recited by the Hotar); let Viṣṇu accompany thee." [11]

(*k*) "With seven footsteps we have become friends. May I obtain thy friendship. May I not be separated from thy friendship. Mayest thou not be separated from my friendship."

(*l*) "This thou art, O Subrahmaṇyā. One foot of thee is the earth.—This thou art, O Subrahmaṇyā. One foot of thee is the atmosphere.—This thou art, O Subrahmaṇyā. One foot of thee is the sky.—This thou art, O Subrahmaṇyā. One foot of thee is the quarters.—The region that is beyond the region of mist is thy fifth foot.—Do thou yield for us invigorating sap and strength, fiery power and manly vigor, pre-eminence in holiness, and food." [12]

(*m*) "I measure thee out, (thee who art) rich in sap, (thee) the beautiful milch-cow of the gods, that never kicks (when it is milked). Let Indra drink the soma. Let peace be ours." [13]

(*n*) "Come, O men, and prepare this *vedi*, where the Vasus, the Rudras, the Ādityas, will assemble,—on the summit of the sky, on the navel of the earth,—so that this Sacrificer may not suffer damage;—(come and prepare the *vedi*) on the impulse of the god Savitar." [14]

(*o*) "Four-tufted, well adorned, the young girl (i.e., the *vedi*), with her face brilliant with clarified butter, (is) in the middle of the world. From the two eagles that have alighted on her, (comes) the share of the gods." [15]

(*p*) "Do thou drive away the danger that comes from foreign people. Do thou turn away

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[8] According to Āp. 10.10.7–10.11.1, it is with these formulas that the Adhvaryu consecrates the Sacrificer.

[9] According to Āp. 10.3.8, with this stanza and these formulas the Sacrificer should, standing, pay reverence to the Āhavanīya fire just before the *dīkṣaṇīyā-iṣṭi* (the oblation for the consecration) takes place.

[10] According to Āp. 10.20.19, with this stanza and the following one the Sacrificer should, standing, pay reverence to the Āhavanīya fire just before the *prāyaṇīyā iṣṭi* (the introductory oblation) takes place.

[11] According to Āp. 10.22.12 and 10.23.1, these seven formulas and the following one should be muttered by the Sacrificer when, at the ceremony of the purchase of the soma, the Adhvaryu puts his right foot on each of the seven footprints of the right forefoot of the *somakrayaṇī* (i.e., the cow which serves as price for the soma plant), and, doing so, recites the six formulas of TS. 1.2.5.a.—According to Sāyaṇa, the seven *hotrās* are seven priests, namely: the Hotar, the Maitrāvaruṇa, the Brāhmaṇācchaṃsin, the Potar, the Neṣṭar, the Acchāvāka, and the Āgnīdhra. This interpretation seems to me very doubtful, and I am inclined to believe that here, as in Āp. 24.2.5, the word *hotrā* (which is a feminine noun) does not designate a priest but a formula to be recited by the Hotar. *Cf.* Tait.-Br. 3.5.8.1.

[12] According to Āp. 10.28.5, these formulas should be muttered by the Sacrificer each time the Subrahmaṇyā-invocation is recited by the Subrahmaṇya-priest.

[13] According to Āp. 11.4.14, this stanza should be recited by the Adhvaryu when he measures out the *mahāvedi* (the great sacrificial bed).

[14] According to Āp. 11.5.1, the Adhvaryu, with this formula, orders his assistants to prepare the *mahāvedi*.

[15] According to Āp. 11.5.3, the Adhvaryu should recite this stanza over the *mahāvedi* after he has performed all the rites concerning it as far as the drawing of the second enclosing line.—According to Sāyana's commentary, the two eagles mentioned in this stanza are Agni and Vāyu.

the wheels (of the enemies' chariots). Do ye both (, O soma carts,) go to the house of Soma." [16]

(*g*) "Thou doest not really die; thou art not injured. On easy paths thou goest to the gods. Let the god Savitar bring thee there where those who are virtuous go, but not the evil-doers." [17]

3.7.8

(*a*) yád asyá pāré rájasaḥ, śukráṃ jyótir ájāyata, tán naḥ parṣad áti dviṣaḥ, ágne vaiśvānara svâhā.

(*b*) yásmād bhīṣá 'vāśiṣṭhāḥ, táto no ábhayaṃ kṛdhi, prajâbhyaḥ sárvābhyo mṛḍa, námo rudrâya mīḍhúṣe.

(*c*) yásmād bhīṣá nyáṣadaḥ, táto no ábhayaṃ kṛdhi [1], prajâbhyaḥ sárvābhyo mṛḍa, námo rudrâya mīḍhúṣe.

(*d*) úd usra tiṣṭha prátitiṣṭha má riṣaḥ, mé 'máṃ yajñáṃ yájamānaṃ ca rīriṣaḥ, suvargé loké yájamānam̃ hí dhehí, śáṃ na edhi dvipáde śáṃ cátuṣpade.

(*e*) yásmād bhīṣá 'vepiṣṭhāḥ palâyiṣṭhāḥ samájñāsthāḥ, táto no ábhayaṃ kṛdhi, prajâbhyaḥ sárvābhyo mṛḍa, námo rudrâya mīḍhúṣe [2].

(*f*) yá idám ákaḥ, tásmai námaḥ, tásmai svâhā.

(*g*) ná vâ uv etán mriyase [ná riṣyasi devâm̃ íd eṣi pathíbhiḥ sugébhiḥ, yátra yánti sukṛto ná 'pi duṣkṛtaḥ, tátra tvā devâḥ savitâ dadhātu].—áśānāṃ tvā ["śāpālébhyaḥ, catúrbhyo amṛtebhyaḥ, idáṃ bhūtásyâ 'dhyakṣebhyaḥ vidhéma havíṣā vayám].—víśvā áśāḥ [mádhunā sám̃sṛjāmi, anamīvâ âpa óṣadhayo bhavantu, ayáṃ yájamāno mṛdho vyàsyatām, ágṛbhītāḥ paśávaḥ santu sárve].

(*h*) yajñásya hí sthá ṛtvíyau, índrāgnī cétanasya ca; hutāhutásya tṛpyatam, áhutasya hutásya ca.—hutásya câ 'hutasya ca, áhutasya hutásya ca, índrāgnī asyá sómasya, vītáṃ pibataṃ juṣéthām.

(*i*) mâ yájamānaṃ támo vidat, má rtvíjo mó imâḥ prajâḥ, mâ yáḥ sómam imáṃ píbāt, sám̃sṛṣṭam ubháyaṃ kṛtám [3].

[16] According to Āp. 11.7.2, when the soma carts have been moved forward, the Adhvaryu, or the Hotar, or the Brahmán, or the Maitrāvaruṇa, should recite this stanza in order to drive away the danger that comes from foreign people; and doing so, he may, with his foot, push a clod (westward) out of the *mahāvedi*. *Cf.* Kauṣītaki-Brāhmaṇa 9.4. The text of Āp. referring to this rite is not quite clear.

[17] At the animal sacrifice, which is connected with the Soma-sacrifice, this stanza should be recited by the Sacrificer just after the victim has been killed by the Śamitars. *Cf.* Āp. 7.16.7.

[This chapter contains: 1. (*a–g*) the stanzas that should accompany the atonement-oblations which should be offered if, at the animal sacrifice, some mishaps have occurred; 2. (*h–i*) the three stanzas that should accompany the atonement-rite which should be performed if, at the Soma-sacrifice, the remainder of a soma cup, which has been offered, has been mixed, by carelessness, with the soma of a cup of soma which has not been offered.]

(*a*) "May that bright light which has been born beyond the region of mist, convey us beyond our enemies. O Agni Vaiśvānara, svāhā!" [18]

(*b*) "From fear of what thou hast cried, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful."

(*c*) "From fear of what thou hast sat down, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful." [19]

(*d*) "Stand up, O bull, stand firm. Do thou not suffer any damage. Do thou not damage this sacrifice nor the Sacrificer. Do thou bring the Sacrificer to the heavenly world. Be for welfare to the two-footed ones and to the four-footed ones of ours." [20]

(*e*) "From fear of what thou hast trembled [, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful].—[From fear of what] thou hast run away [, from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful].—[From fear of what] thou hast consented (to die), from that give us security. Be gracious to all creatures. Homage to Rudra the bountiful." [21]

[18] According to Āp. 9.17.6, this stanza and the following one should be recited by the Adhvaryu when, at the animal sacrifice, if the victim has been bleating after it has been brought to the sacrificial ground, he offers, for atonement, two oblations of clarified butter in the Āhavanīya fire. With the first stanza he offers the first oblation; with the second, the second oblation.

[19] According to Āp. 9.17.7, this stanza should be recited by the Adhvaryu when, at the animal sacrifice, if the victim has sat down, he offers, for atonement,—a first oblation accompanied by the recitation of the stanza (*a*) "May that bright light," etc.,—a second oblation of clarified butter in the Āhavanīya fire.

[20] According to Āp. 9.17.8–9.18.1, this stanza should be recited by the Adhvaryu when, with the stick of the Maitrāvaruṇa, he causes the victim, that has sat down, to stand up.

[21] According to Āp. 9.18.3–6, one or the other of these three stanzas, as the case may be, should be recited by the Adhvaryu when, at the animal sacrifice, if the victim has trembled, or if it has run away, or if it has died unwillingly (i.e., by itself, before being immolated), he

(*f*) "Homage to him who has done this. Svāhā to him!" [22]

(g) "Thou doest not really die [, thou art not injured. On easy paths thou goest to the gods. Let the god Savitar bring thee there where those who are virtuous go but not the evil-doers].—To the protectors of the quarters, [to the four immortal ones (we would offer)] thee[. Here to the (four) supervisors of the world we would offer (thee as) an oblation].—All the regions of the world [I endow with honey. Let the waters and the plants be salubrious (for us). Let this Sacrificer disperse his enemies. Let all his cattle be preserved from being stolen]." [23]

(*h*) "You both belong to the sacrifice as its two regular (deities), O Indra and Agni, and to its conspicuousness. Satisfy yourselves with that which is offered and that which is not offered, with that which is not offered and that which is offered.—Do you both, O Indra and Agni, take of this soma, that which is offered and that which is not offered, that which is not offered and that which is offered, (and) drink it, (and) enjoy it." [24]

(*i*) "May darkness not reach the Sacrificer, nor the officiating priests, nor these creatures here. May it not reach him who will drink this soma, which has been prepared as mixture of both (that which is offered and that which is not offered)."

offers, for atonement,—after a first oblation accompanied by the recitation of the stanza (*a*) "May that bright light," etc.,—a second oblation of clarified butter in the Āhavanīya fire.

[22] According to Āp. 9.18.7, this formula should be uttered by the Adhvaryu when, in any of the five cases which have just been mentioned, he offers, for atonement, a third oblation of clarified butter.

[23] According to Āp. 9.18.8, if the victim should die by itself (before being immolated), the Adhvaryu should throw the dead victim into water, and should perform the sacrifice with another victim of the same shape, the same color, the same age, and sacred to the same deity. But, before throwing the dead victim into water, he should recite the three stanzas which are mentioned here, plus TS. 4.1.5.b, i.e., "O waters, you are healing; as such further us to strength, so that we may see great joy."

[24] According to Āp. 14.30.2–3, if (at the soma-sacrifice) the (remainder of) soma (of a cup of soma) which has been offered, and the soma (of a cup of soma) which has not been offered, have been mixed (by carelessness), the Adhvaryu, for atonement, should pull a burning coal out of the Āhavanīya fire, and offer on that coal an oblation of the mixed soma with these two stanzas: "You both belong," etc. and "Do you both, O Indra and Agni," etc. Then he should hand the cup (of this mixed soma) to the man who is entitled to it, and this one should drink it after reciting the following stanza, i.e., "May darkness not reach the Sacrificer," etc.

3.7.9

(*a*) anāgásas tvā vayám, índreṇa préṣitā úpa; vāyúṣ ṭe astv aṁśabhúḥ, mitrás te astv aṁśabhūḥ, váruṇas te astv aṁśabhúḥ.

(*b*) ápāṃ kṣayā ṭtasya garbhāḥ, bhúvanasya gopāḥ śyénā atithayaḥ, párvatānāṃ kakubhaḥ prayúto napātāraḥ, vagnúné 'ndraṁ hvayata, ghóṣeṇá 'mīvāṁś cātayata [1]. yuktáḥ stha váhata.

(*c*) devá grávāṇa índur índra íty avādiṣuḥ; é 'ndram acucyavuḥ, páram ásyāḥ (*corr.*: paramásyāḥ) parāvátaḥ, á 'smát sadhásthāt, ó 'rór antárikṣāt; á subhūtám asuṣavuḥ, brahmavarcasáṃ ma ásuṣavuḥ; samaré rákṣāṁsy avadhiṣuḥ; ápahataṃ brahmajyásya.

(*d*) vák ca tvā mánaś ca śrīṇītām [2], prāṇáṣ ca tvā 'pānáś ca śrīṇītām, cákṣuś ca tvā śrótraṃ ca śrīṇītām, dákṣaś ca tvā bálaṃ ca śrīṇītām, ójaś ca tvā sáhaś ca śrīṇītām, áyuś ca tvā jará ca śrīṇītām, ātmá ca tvā tanúś ca śrīṇītām; śṛtó 'si śṛtáṃkṛtaḥ; śṛtáya tvā śṛtébhyas tvā.

(*e*) yám índram āhúr váruṇaṃ yám āhúḥ, yáṃ mitrám āhúr yám u satyám āhúḥ [3], yó devánāṃ devátamas tapojáḥ, tásmai tvā tébhyas tvā.

(*f*) máyi tyád indriyáṃ mahát, máyi dákṣo máyi krátuḥ, máyi dhāyi suvíryam; tríśug gharmó víbhātu me; ákūtyā mánasā sahá, virájā jyótiṣā sahá, yajñéna páyasā sahá, tásya dóham aśīmahi [4], tásya sumnám aśīmahi, tásya bhakṣám aṣīmahi; vág juṣāṇá sómasya tṛpyatu.

(*g*) mitró jánān [yātāyati bruvāṇó mitró dādhāra pṛthivím utá dyām, mitráḥ kṛṣṭír ánimiṣā 'bhícaṣṭe mitráya havyáṃ ghṛtávaj juhota].—prá sá mitra [márto astu práyasvān yás ta āditya śíkṣati vraténa, ná hanyate ná jīyate tvóto nái 'nam áṁho aśnoty ántito ná dúrāt].

(*h*) yásmān ná jātáḥ páro anyó ásti, yá āvivéśa bhúvanāni víśvā, prajápatiḥ prajáyā saṃvidānáḥ, tríṇi jyótiṁṣi sacate sá ṣoḍaśí.

(*i*) eṣá brahmá yá ṛtvíyaḥ, índro náma śrutó gaṇé [5].

(*j*) prá te mahé vidáthe śaṁsiṣaṁ hárī; yá ṛtvíyaḥ prá te vanve, vanúṣo haryatáṃ mádam.

(*k*) índro náma ghṛtáṃ ná yáḥ, háribhiś cāru sécate, śrutó gaṇá á tvā viśantu, hárivarpasaṃ gíraḥ.

(*l*) índrā 'dhipaté 'dhipatis tváṃ devánām asi; ádhipatiṃ mám, áyuṣmantaṃ várcasvantaṃ manuṣyèṣu kuru [6].

(*m*) índraś ca samráḍ váruṇaś ca rājā, táu te bhakṣáṃ cakratur ágra etám.—táyor ánu

bhakṣáṃ bhakṣayāmi; vấg juṣāṇá sómasya tṛpyatu.

(*n*) prajấpatir viśvákarmā; tásya máno devấṃ yajñéna rādhyāsam; arthe gấ asyá jahitaḥ (*corr.*: arthegấ asy ájahitaḥ); avasānapate 'vasānaṃ me vinda.

(*o*) námo rudrấya vāstoṣpátaye; áyane vidrávaṇe [7], udyáne yát paráyaṇe, āvártane vivártane, yó gopāyáti táṁ huve.

(*p*) yấny apāmítyāny ápratītāny (*corr.*: ápratīttāny) ásmi, yamásya (*corr.*: yéna yamásya) balínā cárāmi, ihái 'vá sántaḥ práti tád yātayāmaḥ, jīvấ jīvébhyo níharāma enat.

(*q*) anṛṇấ asmínn anṛṇấḥ párasmin, tṛtíye loké anṛṇấḥ syāma; yé devayấnā utá pitṛyấṇāḥ [8], sárvān pathó anṛṇấ ákṣīyema.

(*r*) idám ū nú śréyo 'vasānam áganma; śivé no dyấvāpṛthiví ubhé imé; gómad dhánavad áśvavad ūrjasvat, suvírā vīráir ánu sáṃcarema.

(*s*) arkáḥ pavítraṁ rájaso vimánaḥ, punấti devấnāṃ bhúvanāni víśvā; dyấvāpṛthiví páyasā saṃvidāné, ghṛtáṃ duhāte amṛtaṃ prápīne.

(*t*) pavítram arkó rájaso vimánaḥ, punấti devấnāṃ bhúvanāni víśvā; súvar jyótir yáśo mahát, aśīmáhi gādhám utá pratiṣṭhấm [9].

[This chapter contains stanzas and formulas which should be recited at a Soma-sacrifice. The three first ones (*a–c*) concern the pressing of the soma, and the pressing-stones; the four next ones (*d–g*) concern the *dadhigharma*-oblation; the six next ones (*h–m*) concern the *ṣoḍaśin* cup of the Ṣoḍaśin Soma-sacrifice; the next one (*n*) is a stanza which should accompany the oblation of clarified butter to be offered, at the Soma-sacrifice, in case of danger; the next one (*o*) should be recited just before the conclusive bath (*avabhṛtha*); the two next ones (*p–q*) should be recited when the Sacrificer and the priests go back to the sacrificial ground; the next one (*r*) concerns the oblation of departure (*udavasānīyā -iṣṭi*); the two last ones should be recited at the *mahāvrata*-day of the Gavāmayana.]

(*a*) "Being sinless we have been impelled (to come) to thee (, O Soma,) by Indra.—Let Vāyu have a share of thee; let Mitra have a share of thee; Let Varuṇa have a share of thee." [25]

(*b*) "O ye abodes of the Waters, ye offsprings of the Divine Order, ye protectors of the world, ye eagles, ye guests, ye summits of the mountains, ye sons of Prayut (the Stirring One) (?),—do ye call Indra by your roar, do ye frighten away the evil spirits of diseases by your noise.—You are yoked; do you draw." [26]

(*c*) "The divine pressing-stones have said: 'Indra is the Soma.' They have caused Indra to come from the farthest distance, from this region here, from the wide atmosphere. They have pressed out welfare; they have pressed out, for me, pre-eminence in sacred knowledge. They have beaten in battle the evil spirits. Beaten off (is) (the attack) of the oppressor of the Brāhmaṇas." [27]

(*d*) "Let Speech and Mind cook thee; let Outbreath and Inbreath cook thee; let Long Life and Old Age cook thee; let Soul and Body cook thee. Thou art cooked, thoroughly cooked.—To the cooked one, thee; to the cooked ones, thee!" [28]

(*e*) "To him whom they call Indra, whom they call Varuṇa, whom they call Mitra, and whom they call the true one,—who is the most godly of the gods, who is born from the heat,—to him (i.e., to Agni) (I offer) thee (, O Dadhigharma, O warm oblation of coagulated milk); to them (i.e., to Indra and the other gods) (I offer) thee." [29]

(*f*) "In me, that great virile power; in me, the skill; in me, the intelligence; in me let manly vigor be put. Let the *gharma* (the warm oblation of coagulated milk), of triple light, shine for me. By the wish together with the mind, by the *virāj* together with the light, by the sacrifice together with the milk, may we obtain the milking of that (*gharma*), may we obtain the favor of it, may we obtain the drinking of it.

[25] According to Āp. 12.10.2, this stanza should be recited by the Adhvaryu when, at the Soma-sacrifice, he strikes, with the pressing stone, the soma stalks which are laid on the *upara*, i.e., the lower stone.

[26] According to Āp. 12.3.2, this stanza and this formula should be recited by the Adhvaryu over the four pressing-stones when these stones have been placed on the skin which is used for extracting the soma juice.—The meaning of *prayúto napātāraḥ* is uncertain, but *napātāraḥ* must certainly be considered as a vocative plural of *náptṛ*.

[27] According to Āp. 13.1.11, with these formulas the Pratiprasthātar, i.e., the first assistant of the Adhvaryu, should greet the pressing-stones when, at the midday service of the Soma-sacrifice, the last pressing for that service has been performed.

[28] According to Āp. 13.3.3, these formulas should be recited by the Pratiprasthātar when, at the midday service of the Soma-sacrifice, he puts over the fire on the Āgnīdhra, in the hut of the Āgnīdhra, the sour milk for the *dadhigharma*-oblation.

[29] According to Āp. 13.4.2, this stanza should be recited by the Pratiprasthātar when he pours the first portion of the *dadhigharma*-oblation into the fire.

—May (the goddess) Speech, taking delight, he satisfied with soma." [30]

(*g*) "Mitra [causes] men [to unite (i.e., to make mutual agreements), proclaiming himself (to be Mitra) (by doing so). Mitra supports the earth and the sky. Mitra regards men with unwinking eye. To Mitra do ye offer an oblation rich in clarified butter].—Let that mortal be in front, O Mitra [, and be rich in food,—(that mortal) who, O Āditya, seeks to follow thy law. Aided by thee, he is not slain or oppressed. Affliction does not come to him, neither from near nor from afar]." [31]

(*h*) "He above whom there is no other being, he who has penetrated all beings, Prajāpati, united with his offspring, associates himself with the three lights, he to whom the *ṣoḍaśin* (the sixteenth cup of soma) belongs." [32]

(*i*) "This one here is the right Brahmán-priest, Indra by name, famous in the troop (of the deities)."

(*j*) "I shall praise thy bay steeds in the great assembly; of thee, the conquerer, I conquer the pleasant intoxicating drink, which is the right one." [33]

(*k*) "Indra by name, famous in the troop (of the deities) is he who, with the bay ones, pours out that which is lovely like clarified butter. Let the songs penetrate thee who hast a yellow appearance." [34]

(*l*) "O sovereign Indra, thou art the sovereign of the gods. Make me a sovereign, healthy and vigorous, among men." [35]

(*m*) "Indra the sovereign and Varuṇa the king, these two have, at the beginning, made this beverage for thee. After their partaking of the beverage do I partake of it. May (the goddess) Speech, taking delight, be satisfied with soma."

(*n*) "Prajāpati is the creator of all things. May I, by the sacrifice, propitiate his divine mind.—Thou goest to the goal, being not prevented (from attaining it). O lord of the resting-places, do thou procure for me a resting-place." [36]

(*o*) "Homage to Rudra, the lord of the house. Him who watches over coming and going, over going out and going away, over turning back and turning away,—him I invoke." [37]

(*p*) "The debts which I am (guilty of having) not paid back, the tribute due to Yama with which I am going about,—that, being still here (on earth), we requite; (that,) being (still) alive, we offer to the living." [38]

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[30] These stanzas should be recited by the Sacrificer and the priests when they drink the remains of the *dadhi-gharma*-oblation. *Cf.* Śāṅkhāyana-Śrautasūtra 7.16.8 and Śat.-Br. 14.3.1, 31.

[31] = RV. 3.59.1 and 3.59.2.—According to Āp. 13.4.6, these two stanzas should be recited by the Sacrificer and the priests when, after drinking the remains of the *dadhi-gharma*-oblation, they touch the navel region of their bodies.—*bruvāṇá*. Since I have not found in the RV. any passage where *bruvāṇá* has undoubtedly a passive meaning, I do not think that it has that meaning here. It is possible however, and if it has a passive meaning, we should probably translate as Paul Thieme did: "Mitra, *when named*, causes people to make mutual agreements." *Cf.* Thieme, *Mitra and Aryaman*, p. 39.

[32] According to Āp. 14.2.13, if the Soma-sacrifice is a Ṣoḍaśin, the Adhvaryu should recite this stanza and the three following ones when the *ṣoḍaśin*-cup of soma has been placed on the *khara*, i.e., the mound of earth for receiving the sacrificial vessels.

[33] *Cf.* RV. 10.96.1.

[34] *ghṛtám ná yáḥ . . . cáru sécate.* Caland translated: "der uns das liebliche Schmalz . . . ausgiesst." It is a mistake, for *ná* is accented. *ná* is here the particle of comparison.—*tvā* (thee). According to Sāyaṇa, *tvā* designates Indra. I am inclined to believe that *tvā hárivarpasam* designates the soma.

[35] According to Āp. 14.3.5, the Adhvaryu should recite this formula when he makes oblation of the *ṣoḍaśin*-cup of soma; and he should recite the following stanza and the following formula when he is about to partake of that cup.

[36] According to Āp. 9.16.7, with this stanza, the Sacrificer should offer, for atonement, a libation of clarified butter in the Āhavanīya fire if, on the sacrificial ground or outside that ground, a danger is threatening him.

[37] According to Āp. 13.19.10 and 13.20.1, when, at the end of the Soma-sacrifice, the Sacrificer, the Adhvaryu, and the other priests are about to go to the conclusive bath, the Adhvaryu should offer two oblations of clarified butter with two stanzas of the TS., namely "Giving life, O Agni," etc. (TS. 3.3.8) and "O bath, O flood, thou glidest," etc. (TS. 1.4.45.f); and then he should offer a third oblation of clarified butter with the formula of our text: "Homage to Rudra, the lord of the house," etc.

[38] According to Āp. 13.22.5, when, at the end of the Soma-sacrifice, the Sacrificer, his wife, the Adhvaryu and the other priests have come out of the water of the conclusive bath, and have worshiped the sun, they go back to the sacrificial ground, and then, after reciting the stanza of the TS.: "We have drunk the soma," etc. (TS. 3.2.5.m), they recite the two stanzas of our text "The debts which I am," etc., and "May we be free from debt," etc.—The interpretation of the first of these two stanzas is difficult. In the corresponding stanza of the AV. (AV. 6.17), Whitney proposed to read *ádmi* (I eat) instead of *ásmi* (I am). I do not think that we should accept this emendation, but I confess that the expression *áprattitāny ásmi* for "I am guilty of having not paid back" is strange and quite unusual.—Considering the metre of the stanza, I think that, in the second *pāda*, we should read, in the text of the Tait.-Br., *yéna yámasya*, which is the reading of the AV.

(*q*) "May we be free from debt in this world, free from debt in the other, free from debt in the third world. May we, free from debt, take possession of all the ways, the ways of the gods, and the ways of the Fathers."

(*r*) "Here now we have come to the best resting-place. These two here, Heaven and Earth, are gracious to us. Rich in manly sons with manly sons, may we attain to a riches abundant in cattle, abundant in treasures, abundant in horses, abundant in food." [39]

(*s*) "The Sun, the purifier among the gods, traversing the region of mist and clouds, purifies all creatures. Heaven and Earth, being united with the invigorating sap, and being swollen up, yield melted butter, the beverage of immortality." [40]

(*t*) "The purifier among the gods, the Sun, traversing the region of mist and clouds, purifies all creatures. May we obtain heaven, light, great glory, a ford, and a firm standing-place."

3.7.10

(*a*) úd astāpsīt (*corr.*: astāmpsīt) savitā mitró aryamā; sárvān amítrān avadhīd yugéna, bṛhántaṃ mắm akarad vīrávantam.—rathaṃtaré śrayasva svắhā pṛthivyắm; vāmadevyé śrayasva svắhā 'ntárikṣe; bṛhatí śrayasva svắhā diví; bṛhatā́ tvó 'pastabhnomi.

(*b*) ā́ tvā dade yáśase vīryā̀ya ca; asmásv aghniyā yūyáṃ dadhāthe 'ndriyáṃ páyah.

(*c*) yás te drapsó yás ta udarṣáḥ [1], dáivyaḥ ketúr víśvaṃ bhúvanam āvivéśa; sá naḥ pāhy áriṣṭyai svắhā.

(*d*) ánu mā sárvo yajñò 'yám etu, víśve devā́ marútaḥ sắmā 'rkáḥ, āpríyaś chándāṁsi nivído yájūṁṣi, asyái pṛthivyái yád yajñíyam.

(*e*) prajā́pater vartaním ánuvartasva; ánu vīráir ánurādhyāma góbhiḥ, ánv áśvair ánu sárvair u puṣṭáiḥ, ánu prajáyā́ 'nv indriyéṇa [2]; devā́ no yajñám ṛjudhā́ nayantu.

(*f*) práti kṣatré prátitiṣṭhāmi rāṣṭré, práty áśveṣu prátitiṣṭhāmi góṣu, práti prajā́yāṃ prátitiṣṭhāmi bhávye.—víśvam anyā́ 'bhivāvṛdhé, tád anyásyām ádhi śritám; divé ca viśvákarmaṇe, pṛthivyái cā 'karaṃ námaḥ.

(*g*) áskān dyā́ṇḥ pṛthivíṃ, áskān ṛṣabhó yúvā gāḥ [3], skanné 'mā́ víśvā bhúvanā; skannó yajñáḥ prájanayatu.—áskān ájani prā́jani; á skannáj jāyate vṛ́ṣā; skannā́t prájaniṣīmahi.

(*h*) yé devā́ yéṣām idáṃ bhāgadhéyaṃ babhū́va, yéṣāṃ prayājá utá 'nūyājā́ḥ, índrajyeṣṭhebhyo váruṇarājabhyaḥ, agníhotṛbhyo devébhyaḥ svắhā.

(*i*) utá tyā́ no dívā matíḥ [4], áditir ūtyā́ "gamat; sā́ śántācī (*corr.*: śáṃtāti) máyas karat, apá srídhaḥ.

(*j*) utá tyā́ dáivyā bhiṣájā, śáṃ nas karato aśvínā, yūyā́tām asmád rápaḥ, apá srídhaḥ.

(*k*) śám agnír agníbhis karat; śáṃ nas tapatu sū́ryaḥ; śáṃ vā́to vātv arapā́ḥ [5], apá srídhaḥ.

(*l*) tád ít padáṃ ná vīciketa vidvā́n, yán mṛtáḥ púnar apy éti jīvā́n, trivṛ́d yád bhúvanasya rathavṛ́t; jīvó gárbho ná mṛtáḥ sá jīvāt.

(*m*) práty asmai pípīṣate, víśvāni vidúṣe bhara, araṃgamā́ya jágmave, ápaścāddadhvane náre.

(*n*) índur índum ávāgāt; índor índro 'pāt; tásya ta indav índrapītasya mádhumataḥ, úpahūtasyó 'pahūto bhakṣayāmi [6].

[This chapter contains the stanzas and formulas which should accompany several atonement-rites for mistakes and mishaps that may occur at the Soma-sacrifice.]

(*a*) "Savitar has propped (it) up; (with him) Mitra and Aryaman (have propped it up); he (Savitar) with his team (i.e., with Mitra and Aryaman) has killed all the enemies; he has made me great, and rich in manly sons.—Do thou lean upon the Rathaṃtara (-sāman),—svāhā!—on the earth.—Do thou lean upon the Vāmadevya (-sāman),—svāhā!—in the atmosphere.—Do thou lean upon the Bṛhat (-sāman),—svāhā!—in the sky.—With the Bṛhat (-sāman) I prop thee up." [41]

[39] According to Āp. 13.25.3, this stanza should be recited (by the Sacrificer or by the Adhvaryu acting for the Sacrificer) when, at the end of the Soma-sacrifice, the Sacrificer, having left the sacrificial ground of that sacrifice, with the Adhvaryu and the other priests, settles on the already chosen sacrificial ground where the *udavasānīyāiṣṭi* (the oblation of departure) is to be performed.

[40] According to Āp. 21.20.7, this stanza and the following one should be recited by the Adhvaryu as a response to the recitation of the *śastra* of the Hotar on the *mahāvrata*-day, i.e., the day before the last day of the Gavāmayana, the great Soma-sacrifice of one year's duration.

[41] According to Āp. 14.31.3–7, this stanza and these formulas should accompany the oblations of clarified butter which the Adhvaryu, acting for the Sacrificer, should offer for atonement if, at the Soma-sacrifice, the *havirdhāna* (i.e., the shed for the soma-carts), or the shed called *sadas*, or the hut of the Āgnīdhra, or the *prāgvaṃśa* (i.e., the hut which has its supporting beams turned eastward) has fallen down.—If the *havirdhāna* has fallen down, he should offer the oblation in the Āhavanīya fire, and recite the stanza *úd astāmpsīt . . . vīrávantam* and the formula *rataṃtaré . . . pṛthivyắm*; if the *sadas* has fallen down, he should offer the oblation in the fire on the *dhiṣṇya* (i.e., the hearth) of the Hotar, and recite the

(*b*) "I seize thee for glory and for might. Do you put into us, O cows, manly vigor and invigorating sap." [42]

(*c*) "The drop of thee, the overflow of thee, the divine brightness (of thee) has penetrated the whole world. As such do thou protect us so that we may remain unharmed. Svāhā!"

(d) "Let this whole sacrifice follow me: the Viśve Devāḥ, the Maruts, the Sāman, the Sun, the Āprī-verses, the Metres, the Nivid-invocations, the Sacrificial Formulas, (and) everything that, on this earth, is suitable for the sacrifice." [43]

(*e*) "Do thou follow the way of Prajāpati. Let us prosper with manly sons and with cattle, and with horses, and with all properties, and with offspring, and with manly vigor. Let the gods lead our sacrifice on the right way." [44]

(*f*) "I am firmly established in the Order of the Kṣatriyas, in the kingship; I am firmly established in horses and in cows; I am firmly established in offspring and in existence.—The one (i.e., the sky) extends over the universe; on the other (i.e., on the earth) that (universe) does rest. To the Sky, the creator of all, and to the Earth, I have paid homage."

(*g*) "The sky has covered (and impregnated) the earth; the young bull has covered (and impregnated) the cows; all these worlds have been covered (and impregnated). Let the Sacrifice, having been covered (and impregnated), propagate offspring (for us).—It has covered (and impregnated); it has been born (again), it has propagated. From the emitted (semen) the bull is born. From the emitted (semen) let us propagate."

(*h*) "To the gods to whom this share belongs, to whom the fore-offerings and the after-offerings (belong), to the gods whose chief is Indra, whose king is Varuṇa, and whose Hotar is Agni, svāhā!" [45]

(*i*) "And this is our prayer by day: Let Aditi come (to us) with her help. Let her procure us beneficient joy, (and let her drive) our enemies away." [46]

(*j*) "And let these two divine physicians, the two Aśvins, bring us happiness, and keep off disease away from us; (and let them drive) our enemies away."

(*k*) "Let Agni (the fire-god), with the (sacred) fires, bring us happiness. For happiness let Sūrya (the sun) shine for us. For happiness let Vāta (the wind) blow, without hurting (us); (and let him drive) our enemies away."

(*l*) "(Even) he who knows, does not perceive the track on which a dead man comes back to the living men, (and) which is the threefold highroad (?) of existence. Let that dead man live like a living embryo." [47]

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same stanza and the formula *vāmadevyé . . . antárikṣe*; if the hut of the Āgnīdhra has fallen down, he should offer the oblation in the fire of the Āgnīdhra, and recite the same stanza and the formula *bṛhatí . . . diví*; and if the *prāgvaṃśa* has fallen down, he should offer the oblation in the Śālāmukhīya fire, and recite the same stanza and all these formulas.—The last formula *bṛhatā́ tvó 'pastabhnomi* should be recited for the re-erection of any of these four sheds.

[42] According to Āp. 9.18.15, if, at the animal sacrifice, the omentum of the victim, or a piece of the sacrificial substance of the victim, should be spilled, the Adhvaryu should seize it (and put it back in the sacrificial spoon) with this stanza (*ā́ tvā dade*, etc.). And then, for atonement, he should offer an oblation of clarified butter in the Āhavanīya fire, and recite the following stanza, i.e., *yás te drapsó*, etc.

[43] According to Āp. 14. 31.9, the recitation of this stanza should accompany the oblation that one should offer, for atonement, in the fire of the Āgnīdhra, if one has excluded from the sacrifice somebody who had previously been chosen for the function of an officiating priest (at that sacrifice).

[44] According to Āp. 9.14.1–2, if the sacrificial cake that has been put on only one potsherd, should fall out from that potsherd, or should be turned (i.e., displaced), the Adhvaryu should put it back in its right place, and recite this stanza (*e*). The Sacrificer then should recite the two following stanzas, i.e., (*f*) *prā́ti kṣatré*, etc. and *víśvam anyā́*, etc.; and after that, the Adhvaryu should offer, for atonement, two oblations of clarified butter in the Āhavanīya fire, and recite the two following stanzas, i.e., (*g*) *áskān dyáuḥ*, etc., and *áskān ájani*, etc.

[45] According to Āp. 14.32.5, if, during the Soma-sacrifice, a danger should arise that would make the performance of the sacrifice impossible, the Adhvaryu should take a portion of all the sacrificial substances and of all the soma cups, put these portions together in the Droṇa-bucket, and then make oblation from the Droṇa-bucket with this stanza (*h*).

[46] According to Āp. 14.39.1, if, at the Soma-sacrifice, the Adhvaryu should introduce a *stotra* (i.e., a song of praise to be sung by the chanters) when a goblet of soma, which was to be drunk, has not yet been drunk, he should say to the chanters: "Stop there," and he should offer, for atonement, in the fire of the Āgnīdhra, three oblations with this stanza (*i*) and the two following ones (*j* and *k*). Then, after the priest who should have drunk that goblet of soma before, has drunk it in the *sadas*, the Adhvaryu should wash it, bring it in the *havirdhāna-maṇḍapa*, and put it down near the other goblets, with the following stanza, i.e., (*l*) *tád ít padám*, etc.—It seems impossible to maintain the reading *śáṃtācī*. I think that we should read *śáṃtāti*, which is the reading of RV. 8.18.7. *Cf.* Whitney's Grammar 1238.

[47] The meaning of *rathavṛ́t* is doubtful, and I confess that my translation of *trivṛ́d yád bhúvanasya rathavṛ́t* is un-

(*b*) "I seize thee for glory and for might. Do you put into us, O cows, manly vigor and invigorating sap." [42]

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(d) "Let this whole sacrifice follow me: the Viśve Devāḥ, the Maruts, the Sāman, the Sun, the Āprī-verses, the Metres, the Nivid-invocations, the Sacrificial Formulas, (and) everything that, on this earth, is suitable for the sacrifice." [43]

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[43] According to Āp. 14. 31.9, the recitation of this stanza should accompany the oblation that one should offer, for atonement, in the fire of the Āgnīdhra, if one has excluded from the sacrifice somebody who had previously been chosen for the function of an officiating priest (at that sacrifice).

[44] According to Āp. 9.14.1–2, if the sacrificial cake that has been put on only one potsherd, should fall out from that potsherd, or should be turned (i.e., displaced), the Adhvaryu should put it back in its right place, and recite this stanza (*e*). The Sacrificer then should recite the two following stanzas, i.e., (*f*) *prā́ti kṣatré*, etc. and *víśvam anyā́*, etc.; and after that, the Adhvaryu should offer, for atonement, two oblations of clarified butter in the Āhavanīya fire, and recite the two following stanzas, i.e., (*g*) *áskān dyáuḥ*, etc., and *áskān ájani*, etc.

[45] According to Āp. 14.32.5, if, during the Soma-sacrifice, a danger should arise that would make the performance of the sacrifice impossible, the Adhvaryu should take a portion of all the sacrificial substances and of all the soma cups, put these portions together in the Droṇa-bucket, and then make oblation from the Droṇa-bucket with this stanza (*h*).

[46] According to Āp. 14.39.1, if, at the Soma-sacrifice, the Adhvaryu should introduce a *stotra* (i.e., a song of praise to be sung by the chanters) when a goblet of soma, which was to be drunk, has not yet been drunk, he should say to the chanters: "Stop there," and he should offer, for atonement, in the fire of the Āgnīdhra, three oblations with this stanza (*i*) and the two following ones (*j* and *k*). Then, after the priest who should have drunk that goblet of soma before, has drunk it in the *sadas*, the Adhvaryu should wash it, bring it in the *havirdhāna-maṇḍapa*, and put it down near the other goblets, with the following stanza, i.e., (*l*) *tád ít padám*, etc.—It seems impossible to maintain the reading *śáṃtācī*. I think that we should read *śáṃtāti*, which is the reading of RV. 8.18.7. *Cf.* Whitney's Grammar 1238.

[47] The meaning of *rathavṛ́t* is doubtful, and I confess that my translation of *trivṛ́d yád bhúvanasya rathavṛ́t* is un-

(*m*) "To this one who wishes to drink, to him who knows all things, do thou present (the drink),—to him who comes at the right time, to him who comes in haste, to the hero who never stays behind." [48]

(*n*) "The drop (of rain) has gone to the drop (of soma). Of the drop, Indra has drunk. Of thee, O drop, that hast been drunk by Indra, of (thee) the sweet drink, of thee that hast been invited, I, having been invited, partake."

3.7.12

(*a*) yád devā devahéḍanam, dévāsaś cakṛmā vayám, ādityās tásmān mā muñcata, ṛtásya rténa mấm utá.

(*b*) dévā jīvanakāmyā́ yát, vācā́ 'nṛtam ūdimá, agnír mā tásmād énasaḥ, gā́rhapatyaḥ prámuñcatu; duritā́ yā́ni cakṛmá, karótu mấm anenásam [1].

(*c*) ṛténa dyāvāpṛthivī, ṛténa tvấṁ sarasvati, ṛtā́n mā muñcatā́ 'ṁhasaḥ (*corr.*: kṛtā́n mā muñcatái 'nasaḥ), yád anyákṛtam ārimá.

(*d*) sajātaśaṁsād utá vā jāmiśaṁsā́t, jyā́yasaḥ śáṁsād utá vā kánīyasaḥ, ánājñātaṃ devákṛtaṃ yád énaḥ, tásmāt tvám asmā́n jātavedo mumugdhi.

(*e*) yád vācā́ yán mánasā, bāhúbhyām ūrúbhyām aṣṭhīvádbhyām [2], śiśnáir yád ánṛtaṃ cakṛmā́ vayám, agnír mā tásmād énasaḥ.

(*f*) yád dhástābhyāṃ cakára kílbiṣāṇi, akṣā́ṇāṃ vagnúm upajíghnamānaḥ, dūrepaśyā́ ca rāṣṭrabhṛ́c ca, tány apsarásāv ánudattām ṛṇáni.

(*g*) ádīvyann ṛṇáṃ yád aháṃ cakā́ra, yád vā́ 'dāsyant saṃjagā́rā jánebhyaḥ, agnír mā tásmād énasaḥ.

(*h*) yán máyi mātā́ gárbhe satí [3], énaś cakā́ra yát pitā́, agnír mā tásmād énasaḥ.

(*i*) yád āpipéṣa mātáraṃ pitáram, putráḥ prámudito dhā́yan, áhiṁsitau pitárau máyā tát, tád agne anṛṇó bhavāmi.

(*j*) yád antárikṣaṃ pṛthivím utá dyā́m, yán mātáram pitáraṃ vā jihiṁsiám, agnír mā tásmād énasaḥ.

(*k*) yád āśā́sā niśā́sā yát parāśā́sā [4], yád énaś cakṛmā́ nū́tanaṃ yát purāṇám, agnír mā tásmād énasaḥ.

(*l*) átikrāmāmi duritáṃ yád énaḥ; jáhāmi ripráṃ paramé sadháste; yátra yánti sukṛ́to nā́ 'pi duṣkṛ́taḥ, tám árohāmi sukṛ́tām nú lokám.

(*m*) trité devā́ amṛjatai 'tád énaḥ, tritá etán manusyèṣu māmṛje; táto mā yádi kíṃcid ānaśé, agnír mā tásmād énasaḥ [5], gā́rhapatyaḥ prámuñcatu; duritā́ yā́ni cakṛmá, karótu mấm anenásam.

(*n*) diví jātā́ apsú jātā́ḥ, yā́ jātā́ óṣadhībhyaḥ, átho yā́ agnijā́ ā́paḥ, tā́ naḥ śundhantu śúndhanīḥ.

(*o*) yád ā́po (*corr.*: āpo) náktaṃ duritáṃ cárāma, yád vā dívā nū́tanaṃ yát purāṇám, hiraṇyavarṇā́s táta útpunīta naḥ.

(*p*) imáṃ me varuṇa [śrudhī hávam adyā́ ca mṛḍaya; tvám avasyúr ácake].

(*q*) tát tvā yāmi [bráhmaṇā vándamānas tád āśā́ste yájamāno havírbhiḥ, áheḍamāno varuṇe 'há bodhy úruśaṁsa mā́ na āyuḥ prámoṣīḥ].

(*r*) tváṃ no agne [váruṇasya vidvā́n devásya héḍó 'va yāsísīṣṭhāḥ; yájiṣṭho váhnitamaḥ śócucāno víśvā dvéṣāṁsi prá mumugdhy asmát].

(*s*) sá tváṃ no agne ['vamó bhavo 'tí nédiṣṭho asyā́ uṣáso vyùṣṭau; áva yakṣva no váruṇaṃ rárāṇo vīhí mṛḍīkáṁ suhávo na edhi].

(*t*) tvám agne ayā́ 'si [, ayā́ sán mánasā hitáḥ, ayā́ sán havyám ūhiṣe, ayā́ no dhehi bheṣajám] [6].

[This chapter contains the twenty stanzas which the Sacrificer should mutter immediately after he has been purified by the Adhvaryu, by means of Darbha grass, for his consecration.]

(*a*) "O gods, from the offense that we have committed against the gods, O gods, do ye deliver me, O Ādityas, and by the Sacred Order of the Sacred Order (deliver) me."

(*b*) "O gods, if, by the desire of living, we have said untruth in our speech, let Agni Gārhapatya deliver me from that sin; if we have done evil, let him make me sinless."

(*c*) "By the Sacred Order, O Heaven and Earth, by the Sacred Order, O Sarasvatī, do ye deliver me from the sin that has been committed, (from the sin) that has been committed by another, and into which we have fallen." [49]

(*d*) "From the curse uttered by our kinsmen or from the curse uttered by our near relatives,

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certain. It is based on the assumption that *rathavṛ́t* may be the equivalent of *rathavártman* "chariot-road," "highway." I think that *rathavṛ́t* is a compound of the same type as *manoyúj, suyúj, indrapā́* (*-tama*), and *parāvṛ́j*, i.e., a compound in which the second member has a passive value,—and that the original meaning of *rathavṛ́t* was "(a road) run by chariots." *Cf.* Renou, *Grammaire de la langue védique*, p. 127.

[48] According to Āp. 14.29.2, if rain has fallen on a cup of soma, the Adhvaryu should recite this stanza (*m*) over that cup. Then he should drink it, and recite the following stanza (i.e., *n*).

[49] I think that we should accept the emendation proposed by Caland in his translation of Āp. 10.7.14.3, and read *kṛtā́n mā muñcatái 'nasaḥ*.

from the more powerful or from the less powerful curse, from the sin which we unknowingly committed against the gods,—from that do thou deliver us, O Jātavedas."

(*e*) "From the wrong which we have done with words, with the mind, with the arms, with the thighs, with the knees, with the male organ, —from that sin let Agni deliver me."

(*f*) "If, with my hands, I have done unfair deeds, impeding (thereby) the call of the dice (at the game with dice), let the two Apsarases, (the one called) the far-seeing one, and (the one called) the one who maintains dominion, remit these debts (i.e., pardon these offenses)."

(*g*) "If, not gambling (i.e., not at the game with dice), I have made a debt, or if I have promised something to the people, with the intention not to give it,—from that sin let Agni deliver me."

(*h*) "From the sin which my mother has committed, which my father (has committed), when I was still in my mother's womb,—from that sin let Agni deliver me."

(*i*) "If, as a child, joyfully sucking, I bruised my mother and my father, let my parents not be harmed by me because of that, and may I be freed from that debt (i.e., from that sin), O Agni."

(*j*) "If we have injured the atmosphere, the sky, and the earth, if we have injured mother or father,—from that sin let Agni deliver me."

(*k*) "From whatever sin we have committed by desire, by refusal, by calumny, today or formerly,—from that sin let Agni deliver me."

(*l*) "I step over the fault, over that which is a sin. I leave (behind) the dirt (of my sins) in the highest region (of the earth). To the world where the virtuous ones go, but not the evil-doers, to the world of the virtuous ones I ascend."

(*m*) "The gods wiped off this sin upon Trita; Trita wiped it off upon men. If then something of this sin should reach me, let Agni Gārhapatya deliver me from that. If we committed faults, let him make me sinless."

(*n*) "The waters which were born in the sky, the ones which were born in the waters, the ones which were born from the plants, and also the ones which were born from the fire,—let these purifying waters purify us."

(*o*) "If, O Waters, we have committed a sin at night or by day, today or formerly, do ye purify us from that, O ye golden-colored ones."

(*p*) "Hear this my call, O Varuṇa [, and be merciful today. Desirous of help, I long for thee]." [50]

(*q*) "This I implore of thee [, worshiping thee with the holy power of the sacred word. For this, the Sacrificer prays with his offerings. Be here, not angry, O Varuṇa. O far-ruling one, do thou not take away our life]." [51]

(*r*) "Mayest thou, O Agni [, knowing (how to do it), avert from us the wrath of the god Varuṇa. Being the best worshiper, the best carrier (of the oblations), do thou, flaming brightly, free us from all hostilities]." [52]

(*s*) "So, O Agni [, be nearest to us with thy help, nearest (to us) at the (first) gleam of this dawn. Do thou, for us, appease Varuṇa by sacrifice, bestowing (thy gifts) (on him). Show compassion. Be thou, for us, easily to be won by invocation]." [53]

(*t*) "Thou art agile, O Agni. [Being agile, (thou art) impelled by the mind. Being agile, thou carriest the oblation. (Being) agile, do thou give us remedy.]" [54]

3.7.13

(*a*) yát te grâvṇā cicchidúḥ soma rājan, priyâṇy áṅgāni svádhitā párūṁṣi, tát saṃdhatsvâ "jyeno 'tá vardhayasva; anāgáso ádham ít saṃkṣáyema.

(*b*) yát te grâvā bāhúcyuto ácucyavuḥ (*corr.*: ácucyavat), náro yát te duduhúr dákṣiṇena, tát ta âpyāyatāṃ tát te, níṣṭhyāyatāṃ (*corr.*: níṣṭyāyatāṃ) deva soma.

(*c*) yát te tvácaṃ bibhidúr yác ca yónim, yád āsthânāt prácyuto vénasi tmánā [1], tváyā tát soma guptám astu naḥ; sá naḥ saṃdhâ 'sat paramé vyòman.

(*d*) áhāc chárīraṃ páyasā samétya; anyò 'nyo bhavati várṇo asya; tásmin vayám úpahūtās táva smaḥ; á no bhaja sádasi viśvárūpe.

(*e*) nṛcákṣāḥ sóma utá śuśrúg astu; mâ no víhāsīd gíra āvṛṇānáḥ; ánāgās tanúvo vāvṛdhānáḥ, á no rūpáṃ vahatu jâyamānaḥ [2].

(*f*) úpakṣaranti juhvò ghṛténa, priyâṇy áṅgāni táva vardháyantīḥ; tásmai te soma náma íd vâṣaṭ ca; úpa mā rājant sukṛté hvayasva.

(*g*) sáṃ prāṇāpānâbhyāṁ śám (*corr.*: sám) u cákṣuṣā tvám, sáṁ śrótreṇa gacchasva soma rājan; yát ta âsthitaṁ śám u tát te astu;

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[50] = Tait. Br. 3.7.11.h. = RV. 1.25.19.
[51] = Tait.-Br. 3.7.11.i. = RV. 1.24.11.
[52] = Tait.-Br. 3.7.11.j. = RV. 4.1.4.
[53] = Tait.-Br. 3.7.11.k. = RV. 4.1.5.
[54] = Tait.-Br. 3.7.11.l.

jānītấṃ (*corr.*: jānītán) naḥ saṃgámane pathīnấm.

(*h*) etáṃ jānītāt paramé vyòman; vṛ́kāḥ (*corr.*: vṛ́ṣṇyāḥ) sadhasthā vidá rūpám asya [3]; yád āgácchāt pathíbhir devayánaiḥ, iṣṭāpūrté kṛṇutād āvír asmai.

(*i*) áriṣṭo rājann agadáḥ párehi; námas te astu cákṣase raghūyaté; nákam ároha sahá yájamānena; sū́ryaṃ gacchatāt paramé vyòman.

(*j*) ábhūd deváḥ savitā́ vándyo nú naḥ, idā́nīm áhna upavácyo nṛ́bhiḥ, ví yó rátnā bhájati mānavébhyaḥ, śréṣṭhaṃ no átra drá-viṇaṃ yáthā dádhat.

(*k*) úpa no mitrāvaruṇāv ihá 'vatam; anvā́-dīdhyāthām ihá naḥ sakhāyā; ādityā́nāṃ prásitir hetíḥ, ugrā́ śatā́pāṣṭhā gha víṣā pári ṇo vṛṇaktu.

(*l*) ā́pyāyasva [sámetu te viśvátaḥ soma vṛ́ṣṇyam; bhávā vā́jasya saṃgathé].

(*m*) sáṃ te [páyāṁ̃si sám u yantu vā́jāḥ sáṃ vṛ́ṣṇyāny abhimātiṣā́haḥ; āpyā́yamāno amṛ́tāya soma diví śrávāṁ̃sy uttamā́ni dhiṣva] [4].

[This chapter contains the thirteen stanzas which the Adhvaryu should recite when, at the ceremony of the Avabhṛta (i.e., the concluding bath of the Soma-sacrifice), he sprinkles with sour milk the residues of soma. *Cf.* Āp. 13.20.8.]

(*a*) "If, with the pressing-stone, O king Soma, they have cut thy dear limbs, thy firm joints, do thou heal that with the melted butter, and do thou cause it to grow (again); and then may we, sinless, dwell together."

(*b*) "What of thee the pressing-stone, moved by the arm, has caused to fall,—what of thee the men, with the right hand, have milked out,—let that swell up (again) for thee, let that grow firm (again) for thee, O god Soma."

(*c*) "If they have torn up thy skin, and if they have torn up thy womb (i.e., thy birth place),—if, expelled from thy (resting-) place, thou art longing for it, let that be hidden to us by thee, O Soma. And so let intimate union (with thee) in the highest heaven be ours."

(*d*) "Having united with milk, he has abandoned his body. Each time, his color becomes different. To this (feast) we have been invited by thee. Give us a share in thy many-colored abode."

(*e*) "Let Soma be looking at men and listening (to them). Desiring songs of praise, let him not abandon us. Harmless, strengthening his bodily forms, let him bring to us (his) beautiful appearance, as soon as he is born."

(*f*) "The sacrificial spoons are pouring melted butter (on thee), strengthening thy dear limbs. To thee, O Soma, the homage and the *vaṣaṭ*-call! Do thou invite me, O king, to the meritorious act."

(*g*) "Do thou unite, O king Soma, with the outbreath and the inbreath, with sight and hearing. What of thee has been damaged, let that be (a cause of) happiness to thee. Do thou recognize us at the junction of the paths."

(*h*) "Recognize this one (i.e., the Sacrificer) (O gods), in the highest firmament. O ye mighty ones (*vṛ́ṣṇyāḥ*)[55] who are present here, ye know the shape of this one. When he shall come by the paths which are the paths of the gods, do ye reveal[56] to him what has been sacrificed and what has been bestowed (by him) (i.e., the reward of his sacrifices and gifts)."

(*i*) "Unhurt, O king, free from disease, go thou (to thy own abode). Homage be to thee, to thy rapidly moving radiance! Ascend the celestial vault along with the Sacrificer. Go to the sun, in the highest firmament."

(*j*) "The god Savitar should be celebrated by us now,—he who is to be praised by men at this time of the day,—he who distributes treasures to the descendents of Manu,—so that he would here bestow on us the best riches." [57]

(*k*) "Come and protect us here, O Mitra and Varuṇa. Think of us here, O friends. Let the weapon of the Ādityas, the terrible hundred-barbed, poisonous missile, avoid us."

(*l*) "Swell up [; let thy manly power concentrate from all sides, O Soma. Be thou in (the center of) the gathering place of the invigorating powers]." [58]

(*m*) "Let thy [invigorating saps unite; let thy invigorating powers unite; let thy manly powers that overcome the foes, unite. Swelling for immortality, O Soma, place in heaven thy highest glories]." [59]

3.7.14

(*a*) yád didīkṣé mánasā yác ca vācā́, yád vā prāṇáiś cákṣuṣā yác ca śrótreṇa, yád rétasā mithunénā 'py ātmánā, adbhyó lokā́ dadhire

[55] It seems impossible to maintain the reading *vṛ́kāḥ* (O wolves). The reading of the verse in the TS. is *dévāḥ* (O gods). I propose to read *vṛ́ṣṇyāḥ*, an epithet which designates the gods.

[56] The imperative ending *-tāt* is usually the ending of the second person sing., but it may be used as the ending of the second person plural.

[57] = RV. 4.54.1.

[58] = RV. 1.91.16.

[59] = RV. 1.91.18.

téja indriyám; śukrā́ dīkṣā́yai tápaso vimócanīḥ, ā́po vimoktrír máyi téja indriyám.

(*b*) yád ṛcā́ sā́mnā yájuṣā, paśūnā́ṃ cárman havíṣā didīkṣé, yác chándobhir óṣadhībhir vánaspátau, adbhyó lokā́ dadhire téja indriyám [1]; śukrā́ dīkṣā́yai tápaso vimócanīḥ, ā́po vimoktrír máyi téja indriyám.

(*c*) yéna bráhma yéna kṣatrám, yéne 'ndrāgnī́ prajā́patiḥ sómo váruṇo yéna rā́jā, víśve devā́ ṛṣayo yéna prāṇā́ḥ, adbhyó lokā́ dadhiré téja indriyám, śukrā́ dīkṣā́yai tápaso vimócanīḥ, ā́po vimoktrír máyi téja indriyám.

(*d*) apā́ṃ púṣpam asy óṣadhīnāṁ rásaḥ, sómasya priyáṃ dhā́ma [2], agnéḥ priyátamaṁ havíḥ svāhā.

(*e*) apā́ṃ púṣpam asy óṣadhīnāṁ rásaḥ, sómasya priyáṃ dhā́ma, índrasya priyátamaṁ havíḥ svā́hā.

(*f*) apā́ṃ púṣpam asy óṣadhīnāṁ rásaḥ, sómasya priyáṃ dhā́ma, víśveṣāṃ devā́nāṃ priyátamaṁ havíḥ svā́hā.

(*g*) vayā́ṁ soma vraté táva, mánas tanū́ṣu pípratāḥ (*corr.*: bíbhratāḥ), prajā́vanto aśīmahi [3].

(*h*) devébhyaḥ pitṛ́bhyaḥ svā́hā, somyébhyaḥ pitṛ́bhyaḥ svā́hā, kavyébhyaḥ pitṛ́bhyaḥ svā́hā.

(*i*) dévāsa ihá mādayadhvam, sómyāsa ihá mādayadhvam, kávyāsa ihá mādayadhvam.

(*j*) ánantaritāḥ pitáraḥ somyā́ḥ somapīthā́t.

(*k*) ápaitu mṛtyúr amṛ́taṃ na āgan; vaivasvató no ábhayaṃ kṛṇotu; parṇáṃ vánaspáter iva [4], abhí naḥ śīyatāṁ rayíḥ; sácatāṃ naḥ śácīpátiḥ.

(*l*) páraṃ mṛtyo ánu-párehi pánthām, yás te svá ítaro devayā́nāt; cákṣuṣmate śṛṇvaté te bravīmi, mā́ naḥ prajā́ṁ rīriṣo mó 'tá vīrā́n.

(*m*) idám ū nú śréyo 'vasā́nam āganma, yád gojíd dhanajíd aśvajíd yát; parṇáṃ vánaspáter iva, abhí naḥ śīyatāṁ rayíḥ; sácatāṃ naḥ śácīpátiḥ [5].

[This chapter contains three groups of stanzas and formulas. The three first stanzas (*a–c*) are stanzas which the Sacrificer should recite at the conclusive bath of the Soma-sacrifice; the seven following stanzas and formulas (*d–j*) concern the atonement oblation called *paribhakṣa*; the three last stanzas (*k–m*) belong to the ritual of the Dvādaśāha, i.e., the Soma-sacrifice of twelve days' duration.]

"Because I have been consecrated by means of the mind, and because (I have been consecrated) by means of the voice, or because (I have been consecrated) by means of the vital breaths, by means of sight and by means of hearing, because (I have been consecrated) by means of the seminal fluid and copulation, by means of my own self,—(because of that) the worlds have obtained from the Waters fiery energy and manly vigor. The pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me." [60]

(*b*) "Because I have been consecrated by means of the Stanza, by means of the Song, by means of the Sacrificial Formula, and by means of the Oblation, on the skin of animals; because (I have been consecrated) by means of the Metres, and by means of the Plants in the case of the tree (i.e., when the staff, as the staff of a consecrated Sacrificer, has been given to me) (*cf.* Āp. 10.10.4),—(because of that) the worlds have obtained from the Waters fiery energy and manly vigor. The pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me."

(*c*) "By that by which the Order of the Brāhmaṇas, by which the Order of the Kṣatriyas, by which Indra and Agni, Prajāpati and Soma, by which the king Varuṇa, by which the Viśve Devāḥ, the Ṛṣis, and the Vital Breaths, (by which) the worlds have obtained from the Waters fiery energy and manly vigor,—(by that) the pure ones who release from the bodily mortification of the consecration, the releasing Waters, (have put) fiery energy and manly vigor in me."

(*d*) "Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to Agni. Svāhā!" [61]

(*e*) "Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to Indra. Svāhā!"

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[60] According to Āp. 13.21.3, this stanza and the two following ones should be recited by the Sacrificer when, at the ceremony of the Avabhṛta, i.e., the conclusive bath of the Soma-sacrifice, he pours water three times on his head with his joined hands.

[61] According to Āp. 14.31.9–14.32.1, this formula and the two following ones should be uttered by the Sacrificer when, with clarified butter, he offers, in the Āhavanīya fire, to his own three sacred fires, the threefold oblation that is called the *paribhakṣa*, i.e., the oblation that should be offered (as atonement) if he has drunk the soma at the sacrifice of another man (and by doing so has offended his own sacred fires).

(*f*) "Thou art the blossom of the Waters, the sap of the plants, the dear dwelling-place of Soma, the offering that is the dearest to the Viśve Devāḥ. Svāhā!"

(*g*) "May we, O Soma, attain to thy law, keeping the mind in our bodies, rich in offspring." [62]

(*h*) "To the Fathers (who are) gods, svāhā!—To the Fathers (who are) somyas (i.e., entitled to the soma), svāhā!—To the Fathers (who are) kavyas, svāhā!" [63]

(*i*) "O ye (Fathers) gods, rejoice here.—O ye (Fathers) somyas, rejoice here.—O ye (Fathers) kavyas, rejoice here." [64]

(*j*) "The Fathers somyas (i.e., the Fathers who are entitled to the soma) are not excluded from the drinking of the soma." [65]

(*k*) "Let Death go away (from us). Let Immortality come to us. Let Vaivasvata (i.e., Yama, the son of Vivasvat) give us security. Like the leaf of a tree, let wealth fall down upon us. Let (Indra) the Lord of might accompany us." [66]

(*l*) "Go away, O Death, and follow another way, (the way) which is thy own, and which is different from the way of the gods. To thee, who hast eyes and who hearest, I say: "Do not injure our offspring nor our men."

(*m*) "Here now we have come to the best resting-place, a resting-place which procures cattle, procures riches, procures horses. Like the leaf of a tree, let wealth fall down upon us. Let (Indra) the Lord of might accompany us."

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[62] According to Āp. 14.32.2, this stanza should be recited by the Sacrificer when he drinks the rest of the *paribhakṣa* oblation.

[63] According to Āp. 14.32.2, these three formulas should be uttered by the Sacrificer when, after having drunk the rest of the *paribhakṣa* oblation, he pours three oblations (of clarified butter) into the Dakṣiṇāgni (i.e., the southern fire).

[64] According to Āp. 14.32.3, these three formulas should be uttered by the Sacrificer when, after having poured the three oblations of clarified butter into the Dakṣiṇāgni, and after having strewn stalks of Darbha grass behind that fire, so that their points are turned toward southeast, he pours sour milk on them.

[65] According to Āp. 14.32.4, the Sacrificer should also, reverently standing, pronounce this last formula, after he has poured sour milk on the stalks of Darbha grass behind the Dakṣiṇāgni.

[66] According to Āp. 21.3.11–21.4.1 and 2, this stanza and the two following ones belong to the ritual of the Dvādaśāha, i.e., the Soma-sacrifice of twelve days' duration; and these three stanzas should be recited by the Adhvaryu at the end of the last day of consecration (*dīkṣā*): the first one when he offers an oblation of clarified butter in the Gārhapatya fire; the second one when he offers an oblation of clarified butter in the Dakṣiṇāgni; and the third one when he offers an oblation of clarified butter in the Āhavanīya fire. In the first case, he should be touched from behind by the consecrated Sacrificers, who are touched from behind by their wives; in the second and third cases, he should be touched from behind by the consecrated Sacrificers while these are not touched by their wives.

THE HORSE-SACRIFICE IN THE TAITTIRĪYA-BRĀHMAṆA

The Eighth and Ninth Prapāṭhakas of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFACE

ALTHOUGH the text of the Taittirīya-Brāhmaṇa was published in the Bibliotheca Indica more than fifty years ago, and has been studied by most of the scholars who were interested in the Vedic language or the Vedic ritual, we still do not have any translation of that important work of the Vedic literature.[1] When I undertook, two years ago, to translate the Taittirīya-Brāhmaṇa, I was well aware of the difficulties of my task and that I might probably not be able to complete a translation of the whole work. Nevertheless I decided to translate at least some parts of it and, considering that, in order to translate a Brāhmaṇa text, it is necessary to have beforehand a good knowledge of the sacrificial rites that it explains, I first translated the chapters which deal with the sacrifice that I know best, i.e. the horse-sacrifice. And I do not think there is any disadvantage in publishing the translation of these chapters before that of the preceding parts of the work, for it is evident that the Taittirīya-Brāhmaṇa is a mere agglomeration of material, a composite work, whose different parts have been gathered and put one after the other without any logical order.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of the sacrifice.

Many passages of the eighth and ninth Prapāṭhakas of the third Kāṇḍa of the Taittirīya-Brāhmaṇa are very similar to the corresponding passages of the Śatapatha-Brāhmaṇa. Consequently, I have made ample use of the excellent translation of Eggeling (SBE XLIV), and I am also much indebted to Professor A. B. Keith whose translation of the Taittirīya-Saṃhitā has been very helpful.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the

[1] Except the translation of 3.1.1–15 and 3.2.1–15 by Weber (Ind. St. 1.68), and the translation of 1.1.1–6 by Boehtlingk (BSGW 44.199).

I have just learned that in 1938 a translation of the first chapters of the first Kāṇḍa of the Tait.-Br. has been printed in India, in the Mīmāṃsā and Dharmaśāstra Series, published under the authority of the Mīmāṃsā Grantha Prakāśaka-samiti of Poona. The title of the work is: Kṛṣṇa-Yajurveda, new edition, Part I (containing Ādhāna and Punarādhāna sections) ed. by Paṇḍit Vāmanśāstrī Kinjavadekar, Engl. translation and critical notes by S. M. Katre, M.A.Ph.D. (London), 1938, Mīmāṃsā Prakāśaka-samiti, Poona (India).

text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

ABBREVIATIONS

Āp.	= Āpastamba-Śrautasūtra.
Baudh.	= Baudhāyana-Śrautasūtra.
KS	= Kāṭhaka-Saṃhitā.
MS	= Maitrāyaṇī-Saṃhitā.
RV	= Ṛgveda-Saṃhitā.
Śat.-Br.	= Śatapatha-Brāhmaṇa.
Tait.-Br.	= Taittirīya-Brāhmaṇa.
TS	= Taittirīya-Saṃhitā.
VS	= Vājasaneyi-Saṃhitā.
BSGW	= *Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig, Philol.-histor. Klasse.*
Ind. St.	= *Indische Studien*, herausgegeben von A. Weber.
JAOS	= *Journal of the American Oriental Society.*
P.W.	= *Böhtlingk und Roth, Sanskrit-Wörterbuch.* St. Petersburg, 1855–1875.
SBE	= *Sacred Books of the East*, Oxford.

INTRODUCTION

The Aśvamedha or horse-sacrifice is the most stately sacrifice of the whole Vedic cult. It is a sacrificial performance lasting three days, whose preliminary ceremonies begin one year before, and whose concluding ceremonies extend over the whole following year. That performance includes not only a Soma-sacrifice of three days (Agniṣṭoma, Ukthya, and Atirātra), but also the Agnicayana or solemn building of the great fire-altar, and other important sacrifices.

The Aśvamedha has the character of a magical rite the scope of which is to insure to the Sacrificer, i.e. the king, victory and sovereignty. It has also the character of a magical rite performed in order to insure fecundity; and it is at the same time the manifestation of a solar cult.

According to Āpastamba, the sacrifice begins, on the day of the full moon of Caitra (March–April), with the *sāṃgrahaṇī iṣṭi*, i.e. the offering by which the Sacrificer obtains the power to keep the members of his clan under his authority. On the day of the new moon (i.e. on the fifteenth day of the dark fortnight) of the following month (Vaiśākhya), the four great officiating priests, i.e. the Adhvaryu (or manipulator), the Hotar (or reciting priest), the Brahmán (or overseer), and the Udgātar (or head chanter), meet together; and, the next day, the Pratiprasthātar (the first assistant of the Adhvaryu), acting for the Sacrificer, gives them a dish of boiled rice, and gold. The sacrificial horse is brought to the sacrificial ground, and the Adhvaryu ties the horse with a rope twelve or thirteen cubits long and greased with clarified butter. A dog, which probably represents the Sacrificer's enemy, is brought to the sacrificial ground. The horse and the dog are brought to a pond and, when they have both entered the water, a man kills the dog and plunges him under the horse's feet. By means of the *udūha*, a sort of mat or besom made of reeds, the Adhvaryu (with the help of four hundred men, according to Āpastamba,) pushes water towards the horse. The four officiating priests then sprinkle the horse from the east, the south, the west, and the north, and the Adhvaryu offers the Stokyā-oblations or oblations of drops. After these oblations, the Adhvaryu sprinkles the horse again. The Adhvaryu, or the Sacrificer, then whispers the horse's names in the right ear of the horse and, after having offered the Pūrva-homas or First oblations, the Adhvaryu sets the horse free. He hands him over to four hundred young men who must protect him. These guardians are: one hundred royal princes, one hundred mighty lords who are not kings, one hundred Sūtas and Grāmaṇīs (i.e. equerries and chiefs of villages), and one hundred Kṣattars and Saṃgrahītars (i.e. officials or servants of the king and charioteers). On the same day, the Adhvaryu offers three *iṣṭis* to Savitar: one in the morning, one at midday, and the third one in the afternoon. And in the evening he offers the Dhṛti oblations (the oblations for the keeping back of the horse). After the first *iṣṭi* to Savitar in the morning, and during the performance of the Dhṛti oblations in the evening, a lute-player sings the praise of the Sacrificer. The lute-player who sings in the morning is a Brahman, the one who sings in the evening is a Kṣatriya. The day ends with the usual evening offering to Agni.

The greatest part of the rites of this day must be repeated for a year, while the sacred horse is roaming at will, and his guardians are fighting every one who attempts to capture him or to impede his triumphal progress.

When the year has expired and the horse has returned, the preparatory ceremonies prescribed for the building of the fire-altar are performed;

the Adhvaryu, for seven days, offers the Vaiśvadeva and the Audgrahaṇa oblations; and the Dīkṣā (the initiation of the Sacrificer) takes place. On the Upavasatha-day, i.e. on the day preceding the first day of Soma pressing, twenty-one sacrificial stakes are set up on the sacrificial ground.

There are three days of Soma-sacrifice. The sacrifice of the first day is an Agniṣṭoma Catuṣṭoma, that is a normal Soma-sacrifice, with some special modifications. Before sunrise the Hotar recites the morning prayer, which consists of a hundred stanzas of the Ṛgveda addressed to Agni (the Fire), Uṣas (the Dawn), and the Aśvins (the two riders, precursors of the Sun). The priests perform the morning-pressing, the mid-day-pressing, and the evening-pressing. The Adhvaryu, with the assistance of his acolytes, offers to the gods the omenta and portions of flesh from the immolated animals. He prepares and offers cakes to the gods. Cows are driven on to the sacrificial ground alongside the high altar, and distributed to the priests as a sacrificial fee. The Hotar recites hymns to the gods. The Udgātar and the other chanters sing long series of strophes. The Adhvaryu with his assistants pours into the fire oblations of clarified butter and libations of Soma, and he mutters the sacred formulas. The high officiating priests and the Sacrificer drink the remainder of each Soma-libation.

During the following night the Adhvaryu, with the help of his assistants, offers the Annahomas or food oblations. They continually pour clarified butter, honey, grains of rice, porridges of barley, fried barley grains, etc. into the fire, and mutter the prescribed formulas.

The sacrifice of the second day of pressing is particularly interesting. When the Udgātar and the other chanters have to execute the great musical performance called Bahiṣpavamāna-Stotra, mares are shown to the sacrificial horse. The horse neighs, and this neighing is considered as the song of the Udgātar. After the performance of the Bahiṣpavamāna-Stotra, the victims are brought to the sacrificial ground. The three principal victims are the horse, a hornless he-goat, and a gomṛga (i.e. a gayal or Bos Gavaeus). The assistants of the Adhvaryu bring up a war-chariot; they yoke to the chariot the sacrificial horse with two side horses; the Adhvaryu fixes the flag of the chariot, and the Sacrificer (i.e. the king) puts on his cuirass. The Sacrificer and the Adhvaryu then step into the chariot and drive to a pond. When they have returned, the three first wives of the Sacrificer, the Mahiṣī (i.e. the consecrated queen), the Vāvātā (i.e. the king's favorite), and the Parivṛktī (the neglected one), weave pearls into the hair of the mane and the tail of the sacrificial horse, and anoint him. After that, they cast down to him the remains of the food offerings. The priests with their assistants then perform the great animal sacrifice. To the central stake they bind the three principal victims: the horse, the hornless he-goat, and the gomrga. A rope is wound round the horse's body, and to this rope the victims called *paryaṅgyas* are tied. To each of the other stakes they bind nine victims, and on the twenty spaces between the twenty-one stakes wild animals of every kind are placed. Many other victims are bound to the stakes. According to Āpastamba, the number of the animals brought to the stakes amounts to 519. But only the domesticated ones are immolated; the wild animals are released after the *paryagni*, i.e. after a firebrand has been carried around them. They kill the horse and the other tame animals by suffocating. After the killing of the horse the wives of the king come up. Nine times they walk round the dead horse and fan him. Then the Mahiṣī, i.e. the first consort of the king, lies down beside the horse. The Adhvaryu covers the Mahiṣī and the horse with a cloth and, while the Mahiṣī and the horse are lying down, the other wives of the king, and possibly also the Adhvaryu and the Sacrificer, recite the enigmatic and obscene stanzas prescribed by the ritual. The Mahiṣī stands up and purifies herself with water. Then the Mahiṣī, the Vāvātā, and the Parivṛktī mark out, by means of needles, the lines for the dissection of the horse's body. The Adhvaryu or one of his assistants then cuts the horse's hide in order to take, for the oblation of the omenta, the fat that serves as a substitute for the omentum of the horse. The assistants of the priests then cut the other victims open, and pull out the omenta, which are to be offered into the fire. Just before the oblation of the omenta, the Adhvaryu offers the first of the two Soma-draughts that are called Mahiman-draughts (i.e. draughts of greatness). Immediately after the oblation of the omenta, he offers the second Mahiman-draught. After the oblation of the second Mahiman-draught, the Hotar and the Brahmán engage in a *brahmodya* (i.e. a dialogue on theological matter). The Brahmán is on the right side, the Hotar on the left side, of the central stake. The Śamitars then cut up the victims and cook their flesh. The priests carry

on the animal sacrifice and the Soma-sacrifice; and in the evening, after the libations called Śarīrahomas, the thirty-six libations called Aśvastomīyas, and the libations called Dvipadās have been performed, the Adhvaryu offers three libations of blood: he pours into the fire the blood of the horse, using for the first libation the gullet of the gomṛga, for the second a hoof of the horse, and for the third a bronze cup.

The Soma-sacrifice of the third day is an Atirātra, i.e. a Soma-sacrifice amplified by the performance of an overnight ceremony. The Soma-sacrifice ends, the following day, with the Avabhṛta (i.e. the final purificatory bath). On this occasion, the Adhvaryu offers three oblations of clarified butter: the first to Mṛtyu (Death), the second to Bhrūṇahatyā (the Killing of an embryo), and the third to Jumbaka (i.e. Varuṇa). He offers this last oblation on the head of a bald-headed decrepit man. After the purificatory bath, nine *anūbandhyas* (i.e. additional victims) are immolated. These victims must be white barren cows consecrated to Sūrya (the Sun).

After the conclusion of the horse-sacrifice, during the twelve days that follow the three days of Soma-pressing, the Sacrificer, every day, gives a porridge of boiled rice to the great officiating priests. And during the following year he offers animal sacrifices to the Seasons.

THE EIGHTH AND NINTH PRAPĀṬHAKAS OF THE THIRD KĀṆḌA OF THE TAITTIRĪYA-BRĀHMAṆA

3.8.1

sāṃgrahanyé 'ṣṭayā yajate, imắṃ janátāṁ sáṃgṛhnānf 'ti.—dvádaśāratnī raśaná bhavati, dvádaśa másāḥ saṃvatsaráḥ, saṃvatsarám evá 'varundhe. mauñjí bhavati, úrg vái múñjāḥ, úrjam evá 'varundhe.—citrā́ nákṣatraṃ bhavati, citráṃ vá etát kárma [1], yád aśvamedháḥ, sámṛddhyai.—púṇyanāma devayájanam adhyávasyati, púṇyām evá téna kīrtím abhíjayati.—ápadātīn ṛtvíjaḥ samávahanty á subrahmaṇyā́yāḥ, suvargásya lokásya sámaṣṭyai.—keśaśmaśrú vapate, nakhā́ni níkṛntate, dató dhāvate, snāti, áhataṃ vásaḥ páridhatte, pāpmánó 'pahatyai. vácaṃ yatvó 'pavasati, suvargásya lokásya gúptyai. rā́triṃ jāgaráyanta āsate, suvargásya lokásya sámaṣṭyai [2].

[Preliminary ceremony: the *sāṃgrahaṇī iṣṭi*. The rope used to tie the sacrificial horse. The date of celebration of the horse-sacrifice. The sacrificial ground. The arrival of the officiating priests. The toilet and dressing of the Sacrificer.]

He (the Sacrificer, i.e. the king) offers the *sāṃgrahaṇī iṣṭi*. (When he is about to offer that oblation, he says:) "I will keep this community together (under my authority)."

[According to Āp. 20.1.4, the Sacrificer offers the *sāṃgrahaṇī iṣṭi* on the day of the full moon of Caitra (March–April). This *iṣṭi* by which he obtains the power to keep the members of his clan under his authority[2] is offered not on the sacrificial ground that is to be chosen for the Aśvamedha (the horse-sacrifice), but in the hut where the Sacrificer daily performs the oblations of the domestic ritual.]

The rope (which is used to tie the sacrificial horse) is twelve cubits long. The year consists of twelve months. (Thus, inasmuch as the rope is twelve cubits long,) he (the Sacrificer) obtains the year. It is made of muñja grass (Saccharum Munja). Muñja grass is strength forsooth. (Thus, inasmuch as the rope is made of muñja grass) he (the Sacrificer) obtains strength.

[The sacrifice must begin in the month Caitra (March–April).]

(At the beginning of the horse-sacrifice) the constellation (in which the moon stands) is Citra (the variegated one). Variegated indeed is that sacrifice which is the horse-sacrifice (for it consists of many different oblations). It is for the success (of the sacrifice) (that the constellation chosen is Citra).

He (the Sacrificer) chooses a sacrificial ground which has an unblemished (*puṇya*) name. He thus wins an unblemished fame.

[The Aśvamedha requires the collaboration of sixteen officiating priests. They are brought to the sacrificial ground in succession according to the needs of the sacrifice. According to Sāyaṇa, on the day of the *sāṃgrahaṇī iṣṭi*, i.e. on the day of the full moon of Caitra, the servants of the Sacrificer bring the Adhvaryu, the Brahmán, the Hotar, and the Āgnīdhra; then, on the day of the full moon of Vaiśākhya (April–May), for the sacrifice of a hornless bull consecrated to Prajāpati, they bring the Maitrāvaruṇa and the Pratiprasthātar; on the day of the new moon (i.e. on the fifteenth day of the dark fortnight) of the same month, for the performance of the brahmaudana-rite, they bring the Udgātar; then, a year later, on the day of the new moon of Vaiśākhya, for the *dīkṣaṇīyā iṣṭi* (the oblation

[2] *Cf.* Caland, W., Altindische Zauberei (Wunschopfer), *Verh. K. Akad. Wetenschappen Amsterdam*, 1908.

of initiation), they bring the Prastotar, whose function is to sing the Sāman; then, for the Soma-sacrifice, they successively bring the eight other officiating priests, i.e. the Brāhmaṇacchaṃsin, the Acchāvāka, the Neṣṭar, the Pratihartar, the Grāvastut, the Potar, the Unnetar, and the Subrahmaṇya. This last is the priest that must recite the *subrahmaṇyā*, the formula of good holiness. The recitation of this formula takes place on the day after the last day of Dīkṣā (initiation) for the Soma-sacrifice. On that day all the officiating priests must have been brought to the sacrificial ground.]

Up to (the recitation of) the *subrahmaṇyā* (i.e. up to the day on which the Subrahmaṇya recites the formula of good holiness) they (the servants of the Sacrificer) bring the officiating priests to the sacrificial ground otherwise than on foot (i.e. either in chariots or on elephants). (This is done) in order to obtain the heavenly world (for the Sacrificer).

(On the eve preceding the day on which the *brahmaudana*, i.e. the boiled rice of the Brahmans, is served to the four great officiating priests) he (the Sacrificer) shaves off his hair and his beard; he cuts his nails; he washes his teeth; he bathes; he puts on a new garment. (This is done) in order to ward off evil. Restraining his voice, he spends the night in the prescribed state of abstinence. (This is done) in order to protect the heavenly world. During the night they (his attendants, his companions) keep him awake. (This is done) in order to obtain the heavenly world (for him).

3.8.2

cátuṣṭayya âpo bhavanti, cátuḥśapho vâ áśvaḥ prājāpatyáḥ, sámṛddhyai.—tâ digbhyáḥ samábhṛtā bhavanti, dikṣú vâ âpaḥ, ánnaṃ vâ âpaḥ, adbhyó vâ ánnaṃ jāyate, yád evâ 'dbhyó 'nnaṃ jáyate, tád ávarundhe.—tâsu brahmaudanáṃ pacati, réta evá tád dadhāti [1].—cátuḥśarāvo bhavati, dikṣv èvá prátitiṣṭhati.—ubhayáto rukmáu bhavataḥ, ubhayáta evâ 'smin rúcaṃ dadhāti. úddharati śṛtatvâya. sarpíṣvān bhavati medhyatvâya. catvâra ārṣeyâḥ práśnanti, diśâm evá jyótiṣi juhoti. catvâri hiraṇyāni dadāti, diśâm evá jyótiṁṣy ávarundhe [2].—yád âjyam ucchíṣyate, tásmin raśanâṃ nyùnatti, prajâpatir vâ odanáḥ, réta âjyam, yád âjye raśanâṃ nyunátti, prajâpatim evá rétasā sámardhayati.—darbhamáyī raśanâ bhavati, bahú vâ eṣá kucarò 'medhyám úpagacchati, yád áśvaḥ, pavítraṃ vái darbhâḥ [3], yád darbhamáyī raśanâ bhávati, punáty evái 'nam, pūtám enaṃ médhyam ālabhate.—áśvasya vâ álabdhasya mahimó 'dakrāmat, sá mahártvijaḥ prâviśat, tán mahártvijāṃ mahartviktvám; yán mahártvijaḥ prāśnánti, mahimânam evâ 'smin tád dadhati.—áśvasya vâ álabdhasya réta údakrāmat, tát suvárṇaṁ híraṇyam abhavat; yát suvárṇaṁ híraṇyaṃ dádāti, réta evá tád dadhāti.—odané dadāti, réto vâ odanáḥ, réto híraṇyam, rétasai 'vâ 'smin réto dadhāti [4].

[The *brahmaudana* (i.e. the porridge of boiled rice) is prepared and served. The rope which is to be used to tie the sacrificial horse is greased.]

The waters (to be used for the cooking of the *brahmaudana*) are of four kinds (rain waters, well waters, stagnant waters, and running waters). Four-hoofed indeed is the horse consecrated to Prajāpati. It is for the success (of the sacrifice) (that the waters to be used for the *brahmaudana* must be of four kinds).

The waters are brought together from the (four) quarters. (Now) the waters, forsooth, are in the (four) quarters; (and) the waters, forsooth, are food; (for) food, forsooth, is produced from the waters. (Therefore, by bringing these waters together from the four quarters,) he (the Sacrificer) obtains that food which is produced from the waters.

In these (waters) he (the Pratiprasthātar) cooks the *brahmaudana*. By so doing, he produces seed (for the *brahmaudana* is seed).

The measure of it (the *brahmaudana*) is four *śarāvas* (four cups). Thus he (the Sacrificer) stands firm in the (four) quarters.

On both sides (i.e. below and above) there is a plate of precious metal. (By putting these two plates, one below and the other above the *brahmaudana*,) he (the Pratiprasthātar) gives it splendor from both sides.

[According to Āp. 20.2.4, the Pratiprasthātar pours the *brahmaudana* into a bowl after having placed in that bowl a silver plate; he then besprinkles the *brahmaudana* with butter, and finally puts a golden plate on top. *Cf.* Baudh. 15.3.]

He (the Pratiprasthātar) takes the *brahmaudana* away (from the fire) in order to ascertain that it is cooked. It is provided with butter, in order to make it fit for the oblation.

The four priests who are descendants of the Ṛṣis (i.e.: the Adhvaryu, the Hotar, the Brahmán, and the Udgātar) eat (the *brahmaudana*). (Inasmuch as he makes these four priests eat the *brahmaudana*) he (the Pratiprasthātar, acting for

the Sacrificer,) (symbolically) pours an oblation into the light of the (four) quarters.

He (the Pratiprasthātar, acting for the Sacrificer,) gives them four (*niṣkas*) (ornaments) of gold. (By so doing) he obtains the lights of the (four) quarters.

He (the Adhvaryu or the Pratiprasthātar) dips the rope into what is left over of melted butter (in the bowl of the *brahmaudana*). The *brahmaudana* is Prajāpati forsooth; (and) melted butter is seed. (Thus, by dipping the rope into that melted butter of the *brahmaudana*,) he provides Prajāpati (the lord of creatures) with seed.

[According to Āp. 20.2.8, he greases the rope with the rest of the *brahmaudana*.]

(According to some authorities) the rope is made of darbha grass (Saccharum Cylindricum). The horse, roaming about, meets with many impurities, forsooth. (Now) darbha grass is a means of purification. Inasmuch as the rope is made of darbha grass, (when the priest puts the rope over the horse,) he purifies him (the horse), (and thus) it is as a purified victim, fit for the sacrifice, that one immolates him (the horse).

[According to Baudh. 15.2; 15.4; 15.5, there are two ropes: one is made of muñja grass, the other of kuśa grass. The priest greases them both in the vessel which contains the butter, and puts both round the neck of the horse.]

(Formerly, at the time of the first sacrifice,) the greatness of the horse, when he was immolated, went away. It entered the great officiating priests. And that is the reason why the great officiating priests are the great officiating priests. Inasmuch as the great officiating priests eat (the *brahmaudana*), they put greatness into him (into the horse or the Sacrificer).

(Formerly, at the time of the first sacrifice,) the seed of the horse, when he was immolated, went away. It became gold, of beautiful color. Inasmuch as he (the Pratiprasthātar, acting for the Sacrificer,) gives gold, of beautiful color (to the priests), he puts seed (into the horse or the Sacrificer).

He gives (gold) along with the *brahmaudana;* for the *brahmaudana* is seed, and gold is seed. Thus, by means of seed, he puts seed into him (into the horse or the Sacrificer).

3.8.3

yó vái bráhmaṇe devébhyaḥ prajápatayé 'pratiprocyá 'śvaṃ médhyaṃ badhnáti, á devátābhyo vṛścyate, pápīyān bhavati; yáḥ pratiprócya, ná devátābhya ávṛścyate, vásīyān bhavati.—yád áha, bráhmann áśvaṃ médhyaṃ bhantsyāmi devébhyaḥ prajápataye, téna rādhyāsam íti, bráhma vái brahmá, bráhmaṇa evá devébhyaḥ prajápataye pratiprócyá 'śvaṃ médhyaṃ badhnāti [1]; ná devátābhya ávṛścyate, vásīyān bhavati.—devásya tvā savitúḥ prasavá íti raśanām ádatte prásūtyai; aśvínor bāhúbhyām íty āha, aśvínau hí devánām adhvaryú ástām; pūṣṇó hástābhyām íty āha yátyai.—vyṛddhaṃ vá etád yajñásya, yád ayajúṣkeṇa kriyáte; imám agṛbhṇan raśanām ṛtásyé 'ty ádhivadati yájuṣkṛtyai, yajñásya sámṛddhyai [2].—tád āhuḥ, dvádaśāratnī raśaná kartavyá3 tráyodaśāratnĩ3r íti. ṛṣabhó vá eṣá ṛtūnām, yát saṃvatsaráḥ; tásya trayodaśó máso viṣṭápam; ṛṣabhá eṣá yajñánām, yád aśvamedháḥ; yáthā vá ṛṣabhásya viṣṭápam, evám etásya viṣṭápam; trayodaśám aratnĩṁ raśanáyām upádadhāti [3]; yátha ṛṣabhásya viṣṭápaṁ saṁskaróti, tādṛg evá tát.—pūrva áyuṣi vidátheṣu kavyé 'ty āha; áyur evá 'smin dadhāti.—táyā devấḥ sutám ấbabhūvur íty āha; bhūtim evó 'pávartate.—ṛtásya sáman sarám ārápantĩ 'ty āha; satyáṃ vá ṛtám, satyénai 'vái 'nam ṛténā ''rabhate.—abhidhā asĩ 'ty āha [4]; tásmād aśvamedhayājĩ sárvāṇi bhūtány abhíbhavati; bhúvanam asĩ 'ty āha; bhumānam evó 'paiti; yantā 'sĩ 'ty āha; yantāram evái 'naṃ karoti; dhartā 'sĩ 'ty āha; dhartāram evái 'naṃ karoti; sò 'gníṃ vaiśvānarám íty āha; agnáv evái 'naṃ vaiśvānaré juhoti; sáprathasam íty āha [5]; prajáyai 'vái 'naṃ paśúbhiḥ prathayati; svāhākṛta íty āha; hóma evá 'syai 'ṣáḥ; pṛthivyấm íty āha; asyấm evái 'naṃ prátiṣṭhāpayati; yantā, rấḍ, yantā 'si yámano, dhartā 'si dharúṇa íty āha; rūpám evá 'syai 'tán mahimānaṃ vyácaṣṭe; kṛṣyái tvā, kṣémāya tvā, rayyái tvā, póṣāya tvé 'ty āha, āśíṣam evái 'tấm áśāste.—svagā tvā devébhya íty āha; devébhya evái 'naṁ svagā karoti; svāhā tvā prajápataya íty āha; prājāpatyó vá áśvaḥ; yásyā evá devátāyā ālabhyáte, táyai 'vái 'naṁ sámardhayati [6].

[The Adhvaryu binds the sacrificial horse.]

He who binds the sacrificial horse without announcing it to the Bráhman (i.e. to the holiness, to the essence of priesthood), to the gods, to Prajāpati, he is separated from the deities, he becomes poor. (But) he who binds him after having announced it (to the Bráhman, to the gods, to Prajāpati) is not separated from the gods; he becomes rich.

(Now) when he (the Adhvaryu, acting for the Sacrificer,) says: "O Brahmán, I shall bind the sacrificial horse for the gods, for Prajāpati. By that, may I prosper," (VS. 22.4; MS. 3.12.1)—

since the Brahmán (*masculine*) (the officiating priest called Brahmán, whom he thus addresses) is the Bráhman (*neuter*) (the holiness, the essence of priesthood)—it is forsooth after having announced it to the Bráhman (to the holiness, to the essence of priesthood), to the gods, to Prajāpati, that he binds the sacrificial horse. (Thus) he (the Sacrificer) is not separated from the deities; he becomes rich.

He (the Adhvaryu) takes the rope, saying: "On the impulse of god Savitar" (TS. 7.1.11). (This he says) to effect the impulse (i.e. to set the sacrifice or the horse in motion). He says: "With the arms of the Aśvins" (*ibid.*). For the Aśvins were the two Adhvaryus of the gods (at the time of the first sacrifice). He says: "With the hands of Pūṣan (I take thee)" (*ibid.*). (This he says) to effect the guidance (i.e. to guide the sacrifice or the horse).

Unsuccessful indeed is that which, in the sacrifice, is done without a *yajus* (a sacrificial formula). He (the Adhvaryu) recites: "This rope of the Divine Order they grasped" (TS. 7.1.11). (This is said) in order to make a *yajus*. (This is done) for the success of the sacrifice.

Concerning this they say: "Is the rope to be made twelve cubits long or thirteen cubits long?" (Well) the year is the bull among the seasons, and the thirteenth month is its hump. (Now) the Aśvamedha (the horse-sacrifice) is the bull among the sacrifices. And just as the bull has a hump, so that (Aśvamedha) has a hump. He (the priest) adds on a thirteenth cubit to the rope. Just as the hump of the bull completes (a perfect bull) (*saṃskaroti*), so is the case for that.

(Going on with his recitation) he (the Adhvaryu) says: "The ancients, in the holy ceremonies, (grasped this rope of the Divine Order) with the intelligence of sages, for life,"[3] (*ibid.*). (And thus) he puts life into him (i.e. into the Sacrificer).

(Going on with his recitation) he (the Adhvaryu) says: "With this (rope) the gods attained (*ābabhūvuḥ*) the pressed Soma" (*ibid.*). (And thus) he (the Sacrificer) comes to prosperity (*bhūtim*).

(Going on with his recitation) he says: "(With this rope) that declares the stream (of the Soma) in the Sāman (the Chant) of the Divine Order"[4] (*ibid.*). The Divine Order forsooth is Reality. (And thus, by uttering these words,) he (the Adhvaryu, acting for the Sacrificer,) takes hold of that (Aśvamedha) by means of Reality, by means of the Divine Order.

(Then, the Adhvaryu puts the rope on the horse and, addressing the horse,) he says: "Thou art encompassing" (*ibid.*). And that is the reason why he who offers the horse-sacrifice, subjugates all beings. He says: "Thou art the world" (*ibid.*). (Thus) he (the Sacrificer) obtains the earth. He says: "Thou art a guide." (Thus) he makes him (the horse) a guide. He says: "Thou art a supporter." (Thus) he makes him a supporter. He says: "(Do thou go) to Agni Vaiśvānara." (Thus) he offers him (the horse) as an oblation in Agni Vaiśvānara (the Omnipresent Fire). He says: "(In Agni Vaiśvānara) the wide extending one." (Thus) he causes him (the Sacrificer) to extend in offspring and cattle. He says: "(Do thou go) being consecrated by svāhā (hail)!" This is the act of making oblation of that (horse).

He says: "On the earth" (TS. 7.1.11). (Thus) he makes him (the horse) stand firm on the earth. He says: "Thou art a guide, a ruler, a guide who does guide; thou art a supporter who does support" (*ibid.*). (Thus) he explains the character, the greatness, of him (i.e. of the horse).

He says: "For ploughing, (I bind) thee! For security, thee! For wealth, thee! For thriving, thee!" (*ibid.*). This he recites as a prayer.

He says: "Svagā (prosperous?)! Thee for the gods (I tie). "(Thus) he makes him *svagā* for the gods. He says: "Svāhā (hail)! Thee for Prajāpati (I tie)." The horse forsooth is consecrated to Prajāpati. (Thus, by uttering these words,) he causes him (the horse) to be united with the deity to which he is sacrificed.

3.8.4

yáḥ pitúr anujáyāḥ putráḥ, sá purástān nayati; yó mātúr anujáyāḥ putráḥ, sá paścán nayati; víṣvañcam evá 'smāt pāpmánaṃ vívṛhataḥ.—yó árvantaṃ jíghāṁsati tám abhyàmīti váruṇa íti śvánaṃ caturakṣáṃ prásauti. paró mártaḥ paráḥ śvé 'ti śúnaś caturakṣásya práhanti; śvé

[3] *pūrva āyuṣi* possibly means "in the first age, in ages gone by"; but it seems that the author of the Brāhmaṇa considers *pūrve* as a nominative plural, and *āyuṣi* as a dative-like locative or as a *nimitta-saptamī* "for life, on account of life" (*cf.* Sāyaṇa: *āyuṣi nimittabhūte sati*). According to the commentaries, *kavyā* is for *kavayaḥ;* but it seems impossible to consider *kavyā*, which is the reading of all parallel texts (TS, VS, MS, KS), as a nominative plural. We probably must consider *kavyā* as an instrumental sing. (= *kavyena*, = *kavyatayā*).

[4] Unless we admit an anacoluthon, *ārapantī* must be considered as an instrumental singular.

'va vái pāpmá bhrátṛvyaḥ; pāpmánam evá 'sya bhrátṛvyaṁ hanti.—saidrakáṃ músalaṃ bhavati [1]; kárma-ḳarmai 'vá 'smai sādhayati.—pauṁścaleyó hanti; puṁścalvâṃ vái devâḥ śúcaṃ nyàdadhuḥ; śucái 'vá 'sya śúcaṁ hanti.—pāpmá vá etám īpsatí 'ty āhuḥ, yò 'śvamedhéna yájata íti. áśvasyā 'dhaspadám úpāsyati; vajrí vá áśvaḥ prājāpatyáḥ; vájreṇai 'vá pāpmánaṃ bhrátṛvyam ávakrāmati.—dakṣiṇá 'paplāvayati [2]; pāpmánam evá 'smāc chámalam ápaplāvayati.—aiṣīká uduhó bhavati. âyur vá iṣíkāḥ; âyur evá 'smin dadhati. amṛtaṃ vá iṣíkāḥ; amṛtam evá 'smin dadhati.—vetasaśākhó 'pasáṃbaddhá bhavati. apsúyonir vá áśvaḥ, apsujó vetasáḥ, svâd evái 'naṃ yóner nírmimīte.—purástāt pratyáñcam abhyúdūhati; purástād evâ 'smin pratícy amṛtaṃ dadhāti.—ahâṃ ca tvâṃ ca vṛtrahann íti brahmá yájamānasya hástaṃ gṛhṇāti; brahmakṣattré[5] evá sáṃdadhāti. abhí krátve 'ndra bhūr ádha jmánn íty adhvaryúr yájamānaṃ vācayaty abhíjityai [3].

[A four-eyed dog, i.e. a dog with marks above the eyes, is brought to the sacrificial ground.]

The son of a younger sister of the (Sacrificer's) father guides (the dog) in front. The son of a younger sister of the (Sacrificer's) mother guides (the dog) from behind. (Thus) in both directions they tear evil away from him (from the Sacrificer).

(The horse and the dog are brought to a pond and, when they have both entered the water,) he (the Adhvaryu) gives the four-eyed dog over (to death) saying (to the man who has been ordered to kill the dog): "Whosoever seeks to slay the horse, Varuṇa hurts him." (Then) he (the man who has been ordered to kill the dog) slays the four-eyed dog (whilst the Adhvaryu recites): "Away is the man, away the dog."—Like a dog indeed is evil, the enemy. Thus (by uttering these words during the killing of the dog) he (the Adhvaryu) slays evil, the enemy of him (i.e. of the Sacrificer).

The club (used for the killing) is of *sidhraka* wood. Thus he (the Adhvaryu) successfully accomplishes (*sādhayati*) every rite for him (for the Sacrificer).

The son of a harlot kills the dog. Into the harlot indeed the gods have put sorrow. Thus (inasmuch as the man who kills the dog is the son of a harlot) one slays sorrow by means of sorrow.

[5] = brahmakṣatré. *Cf.* Taittirīya-Prātiśākhya 14.1.

They say that evil seeks to lay hold of him who offers the horse sacrifice. He (the man who has killed the dog) throws (the dog) under the feet of the horse. Possessed of a thunderbolt indeed is the horse that is consecrated to Prajāpati. Thus (inasmuch as the dog is thrown under the feet of the horse) it is by means of a thunderbolt that one stamps evil, the enemy, down.

He (the Adhvaryu or the man who has killed the dog) makes (the dead dog) float away (*apaplāvayati*) southwards. Thus he washes evil, impurity, away from him (from the Sacrificer).

The *udūha* (a sort of mat or besom used to push the horse out of the water) is made of reeds. The reeds are life forsooth. Thus (inasmuch as the *udūha* is made of reeds) they put life into him (i.e. into the Sacrificer). The reeds are immortality forsooth. Thus they put immortality into him.

A stalk of ratan is tied (on the *udūha*). In the waters indeed the horse has his origin, and the ratan is born of the waters. Thus (inasmuch as one ties a stalk of ratan on the *udūha*) one makes the *udūha* out of that which is the origin of him (i.e. of the horse).

(By means of this *udūha*) he (the Adhvaryu) pushes (water) from the east towards him (the horse) who is facing the west. Thus from the east (from the past?) he puts immortality into him (into the horse or the Sacrificer) who is facing the west (the future?).

[According to Āp. 20.3.18, two hundred men, on the southern side, and two hundred men, on the northern side, hold the *udūha* by means of a strap. *Cf.* Baudh. 15.6.]

The Brahmán takes the hand of the Sacrificer while reciting: "I and thou, O Vṛtra-slayer, (have been united to win spoils,)" etc. (TS. 7.4.15.b). Thus he unites the Brahman order and the Kṣatriya order (Brahmanhood and Kṣatriya-authority).

The Adhvaryu causes the Sacrificer to recite: "Thou hast conquered by power, O Indra, on earth," etc. (TS. 7.4.15.c). (This is done) for the victory (of the Sacrificer).

3.8.5

catvára ṛtvíjaḥ sámukṣanti; ābhyá evái 'naṃ catasṛbhyo digbhyò 'bhisámīrayanti.—śaténa rājaputráiḥ sahá 'dhvaryúḥ, purástāt pratyáṅ tíṣṭhan, prókṣati; anéná 'śvena médhyene 'ṣṭvá, ayáṁ rājā vṛtráṃ vadhyād íti. rājyáṃ vá

adhvaryúḥ, kṣattráṁ[6] rājaputráḥ; rājyénai 'vá 'smin kṣattráṃ[7] dadhāti.—śaténā 'rājábhir ugráiḥ sahá brahmá [1], dakṣiṇatá údaṅ tíṣṭhan prókṣati; anénā 'śvena médhyene 'ṣṭvá, ayáṁ rājā 'pratidhṛṣyò 'stv íti. bálaṃ vái brahmá, bálam arājó 'gráḥ; bálenai 'vá 'smin bálaṃ dadhāti.—śaténa sūtagrāmaṇíbhiḥ sahá hótā, paścát práṅ tíṣṭhan, prókṣati; anénā 'śvena médhyene 'ṣṭvá, ayáṁ rājā 'syái viśáḥ [2], bahugvái, bahvaśvāyai, bahvajāvikāyai, bahuvrīhiyavāyai, bahumāṣatilāyai, bahuhiraṇyāyai, bahuhastíkāyai, bahudāsapūruṣāyai, rayimátyai, púṣṭimatyai, bahurāyaspoṣāyai rājā 'stv íti. bhūmá vái hótā, bhūmá sūtagrāmaṇyàḥ; bhūmnái 'vá 'smin bhūmānaṃ dadhāti.—śaténa kṣattasaṃgrahītṛbhiḥ sahó 'dgātā, uttarató dakṣiṇá tíṣṭhan, prókṣati [3]; anénā 'śvena médhyene 'ṣṭvá, ayáṁ rājā sárvam áyur etv íti. áyur vá udgātā, áyuḥ kṣattasaṃgrahītáraḥ; áyuṣai 'vá 'sminn áyur dadhāti.—śatáṁ-śataṃ bhavanti. śatáyuḥ púruṣaḥ śaténdriyaḥ; áyuṣy evé 'ndriyé prátitiṣṭhati.—catuḥśatā bhavanti. cátasro díśaḥ; diksv èvá prátitiṣṭhati [4].

The four officiating priests (then) sprinkle (the horse) (from the east, the south, the west and the north). They thus set him in motion from the four quarters.

Accompanied by a hundred princes, the Adhvaryu, standing in the east, with his face turned westward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king kill the Vṛtra (the enemy, his enemy)!" Royal power indeed is the Adhvaryu; and the prince is Kṣatriya-authority. Thus (inasmuch as the Adhvaryu is accompanied by princes when he sprinkles the horse) he puts Kṣatriya-authority into him (into the Sacrificer) by means of Royal power.

Accompanied by a hundred mighty lords who are not kings (who have not the title of king), the Brahmán, standing in the south, with his face turned northward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king be irresistible." Force indeed is the Brahmán; and the mighty lord who is not a king is force. Thus (inasmuch as the Brahmán is accompanied by mighty lords who are not kings when he sprinkles the horse) he puts force into him (i.e. into the Sacrificer) by means of force.

Accompanied by a hundred Sūtas and Grāmaṇīs (equerries and chiefs of villages), the Hotar, standing in the west, with his face turned eastward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king be the king of a community rich in cows, rich in horses, rich in goats and sheep, rich in rice and barley, rich in beans and sesamum, rich in gold, rich in elephants, rich in slaves and servants, wealthy, prosperous, very wealthy and prosperous!" Wealth indeed is the Hotar; and the Sūtas and Grāmaṇīs are wealth. Thus (inasmuch as the Hotar is accompanied by Sūtas and Grāmaṇīs when he sprinkles the horse) he puts wealth into him (into the Sacrificer) by means of wealth.

Accompanied by a hundred Kṣattars (officials or servants of the king) and Saṃgrahītars (charioteers), the Udgātar, standing in the north, (with his face) turned southward, sprinkles (the horse), saying: "Having offered this horse which is fit for sacrifice, may this king live his full life (obtain the complete duration of life)!" Life indeed is the Udgātar; and the Kṣattars and Saṃgrahītars are life. Thus (inasmuch as the Udgātar is accompanied by Kṣattars and Saṃgrahītars when he sprinkles the horse) he puts life into him (into the Sacrificer) by means of life.

In each case they are one hundred (each group which accompanies one of the four priests is composed of one hundred men). Man has a hundred vital powers and a hundred energies. Thus (inasmuch as each group is composed of a hundred men) he (the Sacrificer) firmly establishes himself in life and energy.

(Together) they are four hundred. Four indeed are the quarters. Thus (inasmuch as the men who accompany the priests when they sprinkle the horse are four hundred) he (the Sacrificer) firmly establishes himself in the (four) quarters.

3.8.6

yáthā vái haviṣo gṛhītásya skándati, eváṃ vá etád áśvasya skandati, yán niktám ánālabdham utsṛjánti. yát stókyā anváha, sarvahútam evái 'naṃ karoty áskandāya; áskannaṁ hí tát, yád dhutásya skándati.—sahásram ánvāha, sahásrasaṃmitaḥ suvargó lokáḥ, suvargásya lokásyā 'bhíjityai [1].—yát párimitā anubrūyát, párimitam ávarundhīta; áparimitā ánvāha, áparimitaḥ suvargó lokáḥ, suvargásya lokásya sámaṣṭyai.—stókyā juhoti; yá evá várṣyā ápaḥ, tá ávarundhe.—asyáṃ juhoti; iyáṃ vá agnír vaiśvānaráḥ [2]; asyám evái 'nāḥ prátiṣṭhāpayati.—uváca ha prajápatiḥ, stókyāsu vá ahám aśvamedháṁ sáṁsthāpayāmi, téna tátaḥ sáṁsthitena carāmí

[6] = kṣatraṁ. *Cf. ibid.* 14.1.
[7] = kṣatraṃ. *Cf. ibid.* 14.1.

'ti.—agnáye svâhé 'ty āha; agnáya evái 'naṃ juhoti.—sómāya svâhé 'ty āha; sómāyai 'vái 'naṃ juhoti. savitré svâhé 'ty āha; savitrá evái 'naṃ juhoti [3]. sárasvatyai svâhé 'ty āha; sárasvatyā evái 'naṃ juhoti. pūṣṇé svâhé 'ty āha; pūṣṇá evái 'naṃ juhoti. bṛhaspátaye svâhé 'ty āha; bṛhaspátaya evái 'naṃ juhoti. apâṃ módāya svâhé 'ty āha; adbhyá evái 'naṃ juhoti. vāyáve svâhé 'ty āha; vāyáva evái 'naṃ juhoti [4]. mitrâya svâhé 'ty āha; mitrâyai 'vái 'naṃ juhoti. váruṇāya svâhé 'ty āha; váruṇāyai 'vái 'naṃ juhoti.—etâbhya evái 'naṃ devátābhyo juhoti.—dáśa-daśa saṃpádaṃ juhoti; dáśākṣarā virâṭ, ánnaṃ virâṭ, virâjai 'vâ 'nnádyam ávarundhe.—prá vâ eṣò 'smâl lokâc cyavate, yáḥ párācīr âhutīr juhóti; púnaḥ-punar abhyāvártaṃ juhoti; asmínn evá loké prátitiṣṭhati.—etâṁ̃ ha vâvá sò 'śvamedhásya sâṁ̃sthitim uvācâ 'skandāya, áskannaṁ̃ hí tát, yád yajñásya sâṁ̃sthitasya skándati [5].

[When the horse has been thus sprinkled by the four officiating priests, the Adhvaryu performs the Stokyā-oblations, that is to say he offers to the gods the drops that are falling from the body of the horse, by reciting the Stokyā-formulas.]

Just as part of the oblation which has been drawn (and not yet offered) is (sometimes) spilled, so also part of the horse is here spilled by reason of the fact that they loose the sprinkled horse before he has been immolated. When he (the Adhvaryu) recites the Stokyā-formulas (the formulas for the oblations of drops), he makes that horse a completely offered oblation, for non-spilling (i.e. in order to atone for any spilling which may occur). For unspilled is any part of the oblation which is spilled after having been (regularly) offered (with a formula).

He (the Adhvaryu) recites a thousand (Stokyā-formulas). The heavenly world is equal in extent to a thousand. It is for the obtainment of the heavenly world (that he recites a thousand Stokyā-formulas).

(According to some authorities however,) if he should recite limited (i.e. a specified number of formulas), he would obtain something limited. He recites unlimited (i.e. an unlimited number of formulas). Unlimited is the heavenly world. It is for the obtainment of the heavenly world (that he recites an unlimited number of formulas).

He (the Adhvaryu, acting for the Sacrificer,) offers the Stokyā-oblations (the oblations of drops). (Thus) he (the Sacrificer) obtains those waters that are the rain waters. He offers them on this (earth) (for the drops fall on the earth). This (earth) indeed is Agni Vaiśvānara. Thus (by offering the Stokyā-oblations on this earth) he firmly establishes those (rain waters) on this (earth).

(Formerly) Prajāpati said: "I shall establish the completion of the horse-sacrifice upon the Stokyā-oblations; it is that sacrifice being (thus) completed which I shall then perform."

He (the Adhvaryu) says: "To Agni, svāhā!" (TS. 7.1.16). He thus offers him (the horse) to Agni. He says: "To Soma, svāhā!" (*ibid.*). He thus offers him to Soma. He says: "To Savitar, svāhā!" He thus offers him to Savitar. He says: "To Sarasvatī, svāhā!" He thus offers him to Sarasvatī. He says: "To Pūṣan, svāhā!" He thus offers him to Pūṣan. He says: "To Bṛhaspati, svāhā!" He thus offers him to Bṛhaspati. He says: "To the Joy of the Waters, svāhā!" He thus offers him to the Waters. He says: "To Vāyu, svāhā!" He thus offers him to Vāyu. He says: "To Mitra, svāhā!" He thus offers him to Mitra. He says: "To Varuṇa, svāhā!" He thus offers him to Varuṇa. To these deities indeed he offers him.

He offers (these oblations of drops) making, each time, the group of ten (formulas) complete (that is to say he repeats the formulas, reciting each time the complete series of ten formulas). The Virāj(-metre) is composed of ten syllables; and the Virāj is food. Thus (inasmuch as he recites each time the complete series of ten formulas) he obtains food by means of the Virāj.

Verily, he who offers oblations straightway (one after the other, without any repetition,) will fall from this world. Therefore he (the Adhvaryu) offers (the oblations of drops) repeating again and again (the ten formulas). Thus he (the Sacrificer) firmly establishes himself in this world.

This (i.e. these oblations of drops) indeed he (Prajāpati) has declared to be the completion (or the firm establishment) of the horse-sacrifice, so as to make good any spilling; for unspilled is what is spilled of a completed (or firmly established) sacrifice.

3.8.7

prajâpataye tvā júṣṭaṃ prókṣāmí 'ti purástāt pratyáṅ tíṣṭhan prókṣati; prajâpatir vái devânām annādó vīryâvān; annádyam evâ 'smin vīryàṃ dadhāti; tásmād áśvaḥ paśūnâm annādó vīryâvattamaḥ.—indrāgníbhyāṃ tvé 'ti dakṣiṇatáḥ; indrāgní vái devânām ójiṣṭhau báliṣṭhau; ója evâ 'smin bálaṃ dadhāti; tásmād áśvaḥ paśūnâm

ójiṣṭho báliṣṭhaḥ.—vāyáve tvé 'ti paścát; vāyúr vái devánām āśúḥ sārasārítamaḥ [1]; javám evá 'smin dadhāti; tásmād áśvaḥ paśūnám āśúḥ sārasārítamaḥ.—víśvebhyas tvā devébhya íty uttaratáḥ; víśve vái devá devánāṃ yaśasvítamāḥ; yáśa evá 'smin dadhāti; tásmād áśvaḥ paśūnám yaśasvítamaḥ.—devébhyas tvé 'ty adhástāt; devá vái devánām ápacitatamāḥ; ápacitim evá 'smin dadhāti; tásmād áśvaḥ paśūnám ápacitatamaḥ [2].—sárvebhyas tvā devébhya íty upáriṣṭāt; sárve vái devás tvíṣimanto harasvínaḥ; tvíṣim evá 'smin háro dadhāti; tásmād áśvaḥ paśūnáṃ tvíṣimān harasvítamaḥ.—divé tvā 'ntárikṣāya tvā, pṛthivyái tvé 'ty āha; ebhyá evái 'naṃ lokébhyaḥ prókṣati.—saté tvá 'sate tvā 'dbhyás tváu 'ṣadhībhyas tvā, víśvebhyas tvā bhūtébhya íty āha; tásmād aśvamedhayājínaṁ sárvāṇi bhūtány úpajīvanti.—brahmavādíno vadanti, yát prājāpatyó 'śvaḥ, átha kásmād enam anyábhyo devátābhyó 'pi prókṣatí 'ti. áśve vái sárvā devátā anváyattāḥ; táṃ yád víśvebhyas tvā bhūtébhya íti prokṣáti, devátā evá 'sminn anváyātayati; tásmād áśve sárvā devátā anváyattāḥ [3].

[After the oblations of drops, the Adhvaryu sprinkles the horse.]

From the east, standing with his face turned westward, he (the Adhvaryu) sprinkles (the horse), saying: "I sprinkle thee, agreeable to Prajāpati" (VS. 22.5). Prajāpati indeed is, among the gods, the (greatest) eater of food and the most vigorous. Thus (by reciting that formula) he (the Adhvaryu) puts into him (into the horse) food and vigour. Therefore the horse is, among the animals, the (greatest) eater of food and the most vigorous.

From the south (he sprinkles the horse), saying: "(I sprinkle) thee (agreeable) to Indra and Agni" (*ibid.*). Indra and Agni indeed are, among the gods, the most powerful and the strongest. Thus (by reciting that formula) he puts power and strength into him (into the horse). Therefore the horse is, among the animals, the most powerful and the strongest.

From the west (he sprinkles the horse), saying: "(I sprinkle) thee (agreeable) to Vāyu" (*ibid.*). Vāyu indeed is, among the gods, the quickest, the best runner in a race. Thus (by reciting that formula) he puts swiftness into him (into the horse). Therefore the horse is, among the animals, the quickest, the best runner in a race.

From the north (he sprinkles the horse), saying: "(I sprinkle) thee (agreeable) to the Viśve Devāḥ" (*ibid.*). The Viśve Devāḥ indeed are, among the gods, the most glorious. Thus (by reciting that formula) he puts glory into him (into the horse). Therefore the horse is, among the animals, the most glorious.

From below (he sprinkles the horse), saying: "(I sprinkle) thee (agreeable) to the gods." The gods indeed are, among the gods (among the divine beings), the most honored. Thus (by reciting that formula) he (the Adhvaryu) puts honor into him (into the horse). Therefore the horse is, among the animals, the most honored.

From above (he sprinkles the horse), saying: "(I sprinkle) thee (agreeable) to all the gods" (VS. 22.5). All the gods (together) indeed are energetic (*tviṣimantaḥ*) and fiery (*harasvinaḥ*). Thus (by reciting that formula) he puts energy and fire into him (into the horse). Therefore the horse is, among animals, the (most) energetic and the most fiery.

(Then) he says: "For the sky (I sprinkle) thee! For the atmosphere, thee! For the earth, thee!" (TS. 7.1.11.f). Thus (by reciting that formula) he sprinkles him for these (three) worlds.

(Then) he says: "For being (I sprinkle) thee! For not-being, thee! For the water, thee! For the plants, thee! For all beings, thee!" (*ibid.* g). That is the reason why all creatures depend, for their lives, upon him who offers the horse-sacrifice.

(Concerning this) the expounders of the Veda say: "Since the horse is consecrated to Prajāpati, wherefore does he (the Adhvaryu) sprinkle the horse for other deities also?"—All deities indeed are dependent on the (sacrificial) horse. When he sprinkles him saying "For all beings (I sprinkle) thee!" he makes the deities dependent on that (sacrificial horse). Therefore all deities are dependent on the (sacrificial) horse.

3.8.8

yáthā vái haviṣo gṛhītásya skándati, eváṃ vá etád áśvasya skandati, yát prókṣitam ánālabdham utsṛjánti. yád aśvacaritáni juhóti, sarvahútam evái 'naṃ karoty áskandāya; áskannaṁ hí tát, yád dhutásya skándati.—īṃkārāya svāhé 'ṃkṛtāya svāhé 'ty āha; etáni vá aśvacaritáni; caritáir evái 'naṁ sámardhayati [1].—tád āhuḥ, ánāhutayo vá aśvacaritáni, nái 'tá hotavyā́ íti; átho khálv āhuḥ, hotavyā́ evá; átra vávái 'váṃ vidván aśvamedháṁ sáṁsthāpayati, yád aśvacaritáni juhóti; tásmād dhotavyā́ íti.—bahirdhá vá enam etád āyátanād dadhāti, bhrātṛvyam asmai janayati [2], yásyā 'nāyatanè 'nyátrā 'gnér áhutīr

juhóti. sāvitriyā́ íṣṭyāḥ purástāt sviṣṭakṛ́taḥ, āhavanī́ye 'śvacaritā́ni juhoti; āyátana evā́ 'syā́ "hutīr juhoti, nā́ 'smai bhrā́tṛvyaṃ janayati.—tád āhuḥ, yajñamukhé-yajñamukhe hotavyā́ḥ, yajñásya kḷ́ptyai, suvargásya lokásyā́ 'nukhyātyā íti.—átho khálv āhuḥ [3], yád yajñamukhé-yajñamukhe juhuyā́t, paśúbhir yájamānaṃ vyàrdhayet, áva suvargā́l lokā́t padyeta, pā́pīyānt syād íti. sakṛ́d evá hotavyā́ḥ; ná yájamānaṃ paśúbhir vyàrdhayati, abhí suvargā́ṃ lokā́ṃ jayati, ná pā́pīyān bhavati. aṣṭā́catvāriṃśatam aśvarūpā́ṇi juhoti, aṣṭā́catvāriṃśadakṣarā́ jágatī, já́gató 'śvaḥ prājāpatyáḥ⟨,⟩ sámṛddhyai.—ékam átiriktaṃ juhoti; tásmād ékaḥ prajā́sv árdhukaḥ [4].

[Then the Adhvaryu offers the Carita-oblations (the oblations relating to the movements of the horse).]

Just as part of the oblation which has been drawn (and not yet offered) is (sometimes) spilled, so part of the horse is here spilled by reason of the fact that they loose the sprinkled horse before he has been immolated. When he (the Adhvaryu) offers the Carita-oblations, he makes that horse a completely offered oblation, for non-spilling (i.e. in order to atone for any spilling which might occur). For unspilled is any part of the oblation which is spilled after having been (regularly) offered (with a formula).

He recites: "To the īṃ-sound, svāhā! To the one who is consecrated by the īṃ-sound, svāhā!" etc. (TS. 7.1.19). These indeed are the formulas for the Carita-oblations (for the oblations relating to the movements of the horse). Thus (by reciting these formulas) he provides him (the horse) with his movements.

Concerning this they say: "The oblations relating to the movements of the horse are (really) not oblations. They should not be offered." But indeed they also say: "They should be offered." Therein, indeed, he who thus knows, establishes the completion of the horse sacrifice, in that he offers the oblations relating to the movements of the horse. Therefore they should certainly be offered.

He (the Adhvaryu) puts him (the Sacrificer) out of his resting-place indeed, and (thus) raises a rival for him, if he offers for him oblations in a place which is not a resting-place, i.e. elsewhere than in the fire. (Therefore) before the Sviṣṭakṛt of the oblation to Savitar, he offers the oblations relating to the movements of the horse in the Āhavanīya fire. He thus offers the oblations in the resting-place of him (of the Sacrificer) and raises no rival for him.

Concerning this they say: "They should be offered at the beginning of each particular sacrifice (i.e. at the beginning of the Dīkṣaṇīya-, Prāyaṇīya-, Ātithya-, Pravargya-, Upasad-, Agniṣṭomīya-, Sutya-, Avabhṛta-, Udayanīya-, and Udavasānīya-offerings), for the perfect arrangement of the sacrifice, for the revealing of the heavenly world."

But indeed they also say: "If he (the Adhvaryu) should offer (these oblations) at the beginning of each particular sacrifice, he would deprive the Sacrificer of his cattle; and he (the Sacrificer) would be deprived of the heavenly world, and he would become poorer." These oblations (therefore) should be offered only once. (Thus) he (the Adhvaryu) does not deprive the Sacrificer of his cattle; he (the Sacrificer) conquers the heavenly world; he does not become poorer.

[Then the Adhvaryu offers the Rūpa-oblations (i.e. the oblations relating to the forms of the horse).]

He (the Adhvaryu) offers forty-eight Rūpa-oblations (with the formulas: "To the glossy and variegated one, svāhā!" etc.) (TS. 7.3.17–18 except the last formula). The Jagatī consists of forty-eight syllables; and the horse that is consecrated to Prajāpati is of Jāgata (moving) nature. (Thus, when he offers these forty-eight oblations) it is for the success (of the sacrifice). He offers one additional oblation (with the last formula: "To all, svāhā!") (TS. 7.3.18 in fine). Thence he (the Sacrificer) alone prospers among (many) creatures.

3.8.9

vibhū́r mātrā́ prabhū́ḥ pitré 'ty āha; iyáṃ vái mātā́, asáu pitā́; ābhyā́m evái 'naṃ pāridadāti.—áśvo 'si háyo 'sí 'ty āha; śā́sty evái 'nam etát; tásmāc chiṣṭā́ḥ prajā́ jayante.—átyo 'sí 'ty āha; tásmād áśvaḥ sárvān paśū́n átyeti, tásmād áśvaḥ sárveṣāṃ paśūnā́ṁ śráiṣṭhyaṃ gacchati [1].—prá yáśaḥ śráiṣṭhyam āpnoti, yá eváṃ véda.—náro 'sy árvā 'si, sáptir asi, vājy àsí 'ty āha; rūpā́m evā́ 'syai 'tán mahimā́naṃ vyácaṣṭe.—yáyur nā́mā 'sí 'ty āha; etád vā́ áśvasya priyā́ṃ nāmadhéyam; priyéṇai 'vái 'naṃ nāmadhéyenā 'bhívadati; tásmād ápy ā 'mitráu saṃgátya, nā́mnā céd dhváyete, mitrám evá bhavataḥ [2].—ādityā́nāṃ pátvā 'nvihí 'ty āha; ādityā́n evái 'naṃ gamayati.—agnáye svā́hā, svā́he 'ndrāgnī́bhyām íti pūrvahomā́ñ juhoti, pū́rva evá dviṣántaṃ bhrā́tṛvyam átikrāmati.—bhū́r asi, bhuvé

tvā, bhávyāya tvā, bhaviṣyaté tvé 'ty útsṛjati sarvatvâya.—dévā āśāpālā etáṃ devébhyó 'śvaṃ médhāya prókṣitaṃ gopāyaté 'ty āha.—śatáṃ vái tálpyā rājaputrā́ devā́ āśāpālā́ḥ; tébhya evái 'naṃ páridadāti.—īśvaró vá áśvaḥ prámuktaḥ párāṃ parāvátaṃ gántoḥ; ihá dhṛtiḥ svâhe 'há vídhṛtiḥ svâhe 'há rántiḥ svâhe 'há rámatiḥ svâhé 'ti catṛṣú patsú juhoti [3]; etā́ vá áśvasya bándhanam; tábhir evái 'naṃ badhnāti; tásmād áśvaḥ prámukto bándhanam ágacchati; tásmād áśvaḥ prámukto bándhanaṃ ná jahāti.—rāṣṭráṃ vá aśvamedháḥ; rāṣṭré khálu vá eté vyâyacchante, yé 'śvaṃ médhyaṁ rákṣanti; téṣāṃ yá udṛcaṃ gácchanti, rāṣṭrā́d evá té rāṣṭráṃ gacchanti; athá yá udṛcaṃ ná gácchanti, rāṣṭrā́d evá té vyávacchidyante. párā vá eṣá sicyate, yò 'balò 'śvamedhéna yájate; yád amítrā áśvaṃ vindéran, hanyétā 'sya yajñáḥ; catuḥśatā́ rakṣanti, yajñásyā́ 'ghātāya.—áthā 'nyám ānítya prókṣeyuḥ; sái 'vá tátaḥ prâyaścittiḥ [4].

[Then the Adhvaryu (or the Sacrificer) whispers the horse's names in the right ear of the horse.]

He says: "Powerful by thy mother, mighty by thy father" (TS. 7.1.12.a).—The mother (of the horse) is this (earth); his father is yonder (sky). (By reciting that formula) it is to these two that he commits the horse.

He says: "Thou art a horse; thou art a steed" (*ibid.*). Thus he instructs him. And therefore the creatures (the subjects of the king) become instructed (disciplined, obedient).

He says: "Thou art a runner (*atya*)" (*ibid.*). And therefore the horse surpasses (*atyeti*) all domestic animals. And therefore the horse attains preeminence among all domestic animals. He obtains preeminence in fame who thus knows.

He says: "Thou art a male; thou art a strong horse; thou art a racer; thou art impetuous" (*ibid.*). Thus he explains the aspect, the greatness, of the horse.

He says: "Goer is thy name" (*ibid.*). This indeed is the favorite name of the horse. By his favorite name indeed he addresses him. And therefore, when two enemies meet, if they call each other by their (favorite) names, they become friends.

He says: "Do thou follow the course of the Ādityas!" (*ibid.*). Thus he makes him go to the Ādityas.

[Then the Adhvaryu offers the Pūrvahomas (the First Oblations) (*cf.* Āp. 20.5.9).]

He offers the "First Oblations" saying: "To Agni, svāhā! Svāhā to Indra and Agni!" etc. (TS. 7.1.12.b). Thus, being first, he (the Sacrificer) overcomes the rival who hates him.

[Then the Adhvaryu lets the horse go.]

He lets him go saying: "Thou art Being. To Being, thee! to what must be, thee! to what shall be, thee! (to all beings, thee!)" (TS. 7.1.12.d). (This is done) for the universality (of the sacrifice).

[Then the Adhvaryu hands over the horse to a hundred princes who must protect him.]

He says: "O gods that protect the quarters, do ye guard, for the gods, this horse that has been besprinkled for the sacrifice" (TS. 7.1.12.e). The gods that protect the quarters are indeed a hundred royal princes born in wedlock. It is to them that he commits the horse.

[The Adhvaryu then offers the Dhṛtihomas (the oblations for the keeping back of the horse).]

The horse, when let loose, might indeed go to the remotest distance. He (the Adhvaryu) offers (four oblations) on the four feet (i.e. on the four footprints of the horse) saying: "Here is keeping back. Svāhā! Here is keeping apart. Svāhā! Here is pleasant staying. Svāhā! Here is pleasant rest. Svāhā!" (TS. 7.1.12.c). These (oblations) indeed are the tether of the horse. With them he tethers him. Therefore, when the horse is let loose, he returns to the place where he has been tethered. Therefore, when the horse is let loose, he does not (completely) leave the place where he has been tethered.

[There are four hundred guardians of the horse: one hundred royal princes, one hundred mighty lords who are not kings, one hundred Sūtas and Grāmaṇīs, and one hundred Kṣattars and Saṃgrahītars.]

Kingship indeed is the horse-sacrifice. It is for kingship indeed that these struggle who protect the sacrificial horse. Those of them who go to the end (in protecting the horse), do go from kingship to kingship; but those who do not go to the end (in protecting the horse), will be cut off from kingship. He who, without possessing power, offers the horse-sacrifice, is swept away. If enemies should seize the horse, his sacrifice would be destroyed. Four hundred men protect (the horse) in order that the sacrifice may not be destroyed.

And (if the horse be lost) they should fetch another (horse) and sprinkle him. This is the atonement in that case.

3.8.10

prajā́patir akāmayatā 'śvamedhéna yajeyé 'ti; sá tápo 'tapyata; tásya tepānásya, saptá "tmáno

devátā údakrāman; sá dīkṣá 'bhavat; sá etáni vaiśvadevány apaśyat, tány ajuhot, táir vái sá dīkṣám ávārundha; yád vaiśvadeváni juhóti, dīkṣám evá táir yájamānó 'varundhe [1].—saptá juhoti, saptá hí tá devátā udákrāman.—anvahám juhoti, anvahám evá dīkṣám ávarundhe.—tríṇi vaiśvadeváni juhoti, catváry audgrahaṇáni; saptá sámpadyante; saptá vái śīrṣaṇyáḥ prāṇáḥ, prāṇá dīkṣá; prāṇáir evá prāṇám (*corr.*: prāṇán) dīkṣám ávarundhe [2].—ékaviṁśatim vaiśvadeváni juhoti; ékaviṁśatir vái devalokáḥ, dvádaśa másāḥ, páñca rtávaḥ, tráya imé lokáḥ, asáv ādityá ekaviṁśáḥ.—eṣá suvargó lokáḥ, tád dáivyaṃ kṣattrám,[8] sá śríḥ, tád bradhnásya viṣṭápam, tát svárājyam ucyate [3].—triṁśátam audgrahaṇáni juhoti; triṁśádakṣarā virāṭ, ánnaṃ virāṭ, virájai 'vá 'nnádyam ávarundhe.—tredhá vibhájya devátāṃ juhoti, tryávṛto vái devāḥ, tryávṛta imé lokáḥ, eṣáṃ lokánām áptyai, eṣáṃ lokánāṃ kḷptyai.—ápa vá etásmāt prāṇáḥ krāmanti [4], yó dīkṣám atirecáyati; saptāháṃ prácaranti; saptá vái śīrṣaṇyáḥ prāṇáḥ, prāṇá dīkṣá, prāṇáir evá prāṇám (*corr.*: prāṇán) dīkṣám ávarundhe.—pūrṇāhutím uttamáṃ juhoti, sárvaṃ vái pūrṇāhutíḥ, sárvam evá "pnoti; átho iyáṃ vái pūrṇāhutíḥ, asyám evá prátitiṣṭhati [5].

[The horse, accompanied by his guardians, wanders about for a year. When he has come back, the Dīkṣā (the initiation of the Sacrificer) takes place, and the Adhvaryu, acting for the Sacrificer, offers the Vaiśvadeva and the Audgrahaṇa oblations.]

Prajāpati desired: "May I perform the horse-sacrifice." He practised austerities. As he was practising austerities, seven deities departed from his body. They became the Dīkṣā (the initiation). (Then) he saw those Vaiśvadeva oblations (the oblations to the Viśve Devāḥ). He offered them. By means of them he gained the Dīkṣā. (Therefore) when he (the Adhvaryu acting for the Sacrificer) offers the Vaiśvadeva oblations, it is the Dīkṣā he gains by them. He offers seven (oblations), for the deities that departed (from the body of Prajāpati) were seven. He offers them day after day. Day after day he thus gains the Dīkṣā. (Every day) he offers three Vaiśvadeva oblations and he offers four Audgrahaṇa oblations (elevatory oblations); they amount to seven. Seven indeed are the vital breaths of the head, and the Dīkṣā is the vital breaths. By means of the vital breaths he thus gains the vital breaths, the Dīkṣā.

[8] = kṣatram. *Cf. ibid.* 14.1.

He offers (7 × 3) twenty-one Vaiśvadeva oblations. (For) there are twenty-one divine (superior) worlds: the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere, and the sky), and yonder sun as the twenty-first. This is the heavenly world; this is the divine ruling power; this is glory; this is the summit of the ruddy one (the sun); this is called sovereignty.

He offers (6 × 4 + 6) thirty Audgrahaṇa oblations (that is to say that, on each of the six first days of the Dīkṣā, he offers the four Audgrahaṇa oblations of the ordinary Soma-sacrifice, and, on the seventh day, the six special Audgrahaṇa oblations of the Agnicayana: *cf.* Āp. 16.8.13). The Virāj (-stanza) consists of thirty syllables, and the Virāj is food. (Thus, inasmuch as he offers thirty Audgrahaṇa oblations) he obtains food.

He offers the (Vaiśvadeva) oblations by dividing (each) deity into three parts (that is to say that, for each deity, there are three distinct invocations). Of three orders indeed are the gods, and of three orders are these worlds (earth, atmosphere, and heaven). (He offers the oblations in that way) in order to obtain these worlds (for the Sacrificer), in order to prepare these worlds (for the Sacrificer).

The vital breaths depart indeed from the Sacrificer who goes beyond the Dīkṣā (i.e. who performs the rites of the Dīkṣā more days than it is prescribed for the normal Dīkṣā). Seven days they perform (the rites of the Dīkṣā). Seven indeed are the vital breaths of the head, and the Dīkṣā is the vital breaths. (Thus, inasmuch as for seven days they perform the rites) he (the Sacrificer) obtains the vital breaths, the Dīkṣā, by means of the vital breaths.

Finally he (the Adhvaryu) offers a full-spoon oblation. A full-spoon oblation is everything. He thus obtains everything (for the Sacrificer). And a full-spoon oblation is this (earth). He (the Sacrificer) thus establishes himself on this (earth).

3.8.11

prajápatir aśvamedhám asṛjata, táṁ sṛṣtáṃ ná kíṃcanó 'dayacchat, táṃ vaiśvadevány evó 'dayacchan; yád vaiśvadeváni juhóti, yajñásyó 'dyatyai.—svāhā "dhím, ādhītāya svāhā, svāhā "dhītaṃ, mánase svāhā, svāhā mánaḥ, prajápataye svāhā; káya svāhā, kásmai svāhā, katamásmai svāhé 'ti; prājāpatyé múkhye bhavataḥ; prajápatimukhābhir evái 'naṃ devátābhir údy-

acchate [1].—ádityai svâhâ 'dityai mahyài svâhâ 'dityai sumṛḍīkâyai svâhé 'ty āha; iyáṃ vâ áditiḥ, asyâ evái 'naṃ pratiṣṭhâyó 'dyacchate.—sárasvatyai svâhā, sárasvatyai bṛhatyài svâhā, sárasvatyai pāvakâyai svâhé 'ty āha; vâg vái sárasvatī, vācái 'vái 'nam údyacchate.—pūṣṇé svâhā, pūṣṇé prapathyâya svâhā, pūṣṇé naráṃdhiṣāya svâhé 'ty āha; paśávo vái pūṣâ, paśúbhir evái 'nam údyacchate.—tváṣṭre svâhā, tváṣṭre turīpāya svâhā, tváṣṭre pururûpāya svâhé 'ty āha; tváṣṭā vái paśūnáṃ mithunánāṁ rūpakṛt, rūpám evá paśúṣu dadhāti, átho rūpáir evái 'nam údyacchate.—víṣṇave svâhā, víṣṇave nikhuryapâya svâhā, víṣṇave nibhūyapâya svâhé 'ty āha; yajñó vái víṣṇuḥ, yajñâyai 'vái 'nam údyacchate.—pūrṇāhutím uttamáṃ juhoti, pratyúttabdhyai, sayatvâya [2].

[Why does the Adhvaryu offer the Vaiśvadeva oblations?]

Prajāpati created the horse-sacrifice. When it had been created, nothing lifted it up. The Vaiśvadeva oblations lifted it up. It is in order to uplift the sacrifice that he (the Adhvaryu) offers the Vaiśvadeva oblations.

[The formulas used for the Vaiśvadeva oblations are the following (TS. 7.3.15):]

(The first day) he (the Adhvaryu) says: 1. "Svāhā! Meditation (I offer). To that meditated upon, svāhā!"—2. "Svāhā! That meditated upon (I offer). To the mind, svāhā!"—3. "Svāhā! The mind (I offer). To Prajāpati, svāhā!"

(And the second day he says:) 4. "To Ka (*kāya*), svāhā!"—5. "To Whom (*kasmai*)? svāhā!"—6. "To Whomsoever (*katamasmai*), svāhā!"

The two first (groups of formulas) (the formulas of the two first days) are addressed to Prajāpati. (Having thus put Prajāpati at the head of the deities) it is by means of the deities having Prajāpati at their head, indeed, that he (the Adhvaryu) lifts the horse-sacrifice.

(The third day) he says: 7. "To Aditi, svāhā!"—8. "To Aditi the great, svāhā!"—9. "To Aditi the very gracious, svāhā!"

Aditi, forsooth, is this (earth). It is from this (earth) indeed, that (by saying thus) he (the Adhvaryu), standing firm, lifts the horse-sacrifice.

(The fourth day) he says: 10. "To Sarasvatī, svāhā!"—11. "To Sarasvatī the mighty, svāhā!"—12. "To Sarasvatī the purifying, svāhā!"

Sarasvatī, forsooth, is speech. It is by means of speech, indeed, that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The fifth day) he says: 13. "To Pūṣan, svāhā!"—14. "To Pūṣan the protector of travellers, svāhā!"—15. "To Pūṣan the watcher of men, svāhā!"

Pūṣan, forsooth, is cattle. It is by means of cattle, indeed, that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The sixth day) he says: 16. "To Tvaṣṭar, svāhā!"—17. "To Tvaṣṭar the spermatic, svāhā!"—18. "To Tvaṣṭar the multiform, svāhā!"

Tvaṣṭar, forsooth, is the maker of the forms of cattle, of pairings. Verily he places form in cattle (he imparts form to cattle). And (therefore) it is by means of the forms indeed that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

(The seventh day) he says: 19. "To Viṣṇu, svāhā!"—20. "To Viṣṇu Nikhuryapa (?), svāhā!"—21. "To Viṣṇu Nibhūyapa (?), svāhā!"

Viṣṇu, forsooth, is the sacrifice. It is for the sacrifice indeed that (by saying thus) he (the Adhvaryu) lifts the horse-sacrifice.

Finally he offers a full-spoon oblation, for the support, for the fastening (of the horse-sacrifice).

3.8.12

sāvitrám aṣṭâkapālaṃ prātár nírvapati; aṣṭâkṣarā gāyatrî, gāyatráṃ prātaḥsavanám; prātaḥsavanâd evái 'naṃ gāyatriyâś chándasó 'dhi nírmimīte; átho prātaḥsavanám evá ténā "pnoti, gāyatrîṃ chándaḥ.—savitré prasavitrá ékādaśakapālaṃ madhyáṃdine; ékādaśākṣarā triṣṭúp, tráiṣṭubhaṃ mâdhyaṃdinaṁ sávanam; mâdhyaṃdinād evái 'naṁ sávanāt triṣṭúbhaś chándasó 'dhi nírmimīte [1]; átho mâdhyaṃdinam evá sávanaṃ ténā "pnoti, triṣṭúbhaṃ chándaḥ.—savitrá āsavitré dvádaśakapālam aparāhné; dvádaśākṣarā jágatī, jâgataṃ tṛtīyasavanám; tṛtīyasavanâd evái 'naṃ jágatyāś chándasó 'dhi nírmimīte; átho tṛtīyasavanám evá ténā "pnoti, jágatīṃ chándaḥ.—îśvaró vâ áśvaḥ prámuktaḥ párāṃ parāvátaṃ gántoḥ; ihá dhṛtiḥ svâhe 'há vídhṛtiḥ svâhe 'há rántiḥ svâhe 'há rámatiḥ svâhé 'ti cátasra âhutīr juhoti; cátasro díśaḥ; digbhír evái 'naṃ párigṛhṇāti.—âśvattho vrajó bhavati; prajâpatir devébhyo nílāyata; áśvo rūpáṃ kṛtvâ, sò 'śvatthé saṃvatsarám atiṣṭhat; tád aśvatthásyā 'śvatthatvám; yád âśvattho vrajó bhávati, svá evái 'naṃ yónau prátiṣṭhāpayati [2].

[Every day, during the twelve months preceding the Dīkṣā, i.e. during the twelve months in which the horse roams about, the Adhvaryu offers, on the sacrificial ground, three *iṣṭis* (offer-

ings): one to Savitar, in the morning; one to Savitar Prasavitar, at midday; and one to Savitar Āsavitar, in the afternoon. *Cf.* Āp. 20.6.1 and 6.]

In the morning he (the Adhvaryu) prepares (and offers) a cake to Savitar on eight potsherds. The Gāyatrī (-metre) consists of eight syllables, and the morning service of the Soma-sacrifice is connected with the Gāyatrī. (Inasmuch as he offers that cake on eight potsherds) it is out of the morning service indeed, out of the Gāyatrī-metre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the morning service of the Soma-sacrifice, and the Gāyatrī-metre.

At midday (he prepares and offers) a cake to Savitar Prasavitar on eleven potsherds. The Triṣṭubh (-metre) consists of eleven syllables, and the midday service of the Soma-sacrifice is connected with the Triṣṭubh. (Inasmuch as he offers that cake on eleven potsherds) it is out of the midday service indeed, out of the Triṣṭubh-metre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the midday service of the Soma-sacrifice, and the Triṣṭubh-metre.

In the afternoon (he prepares and offers) a cake to Savitar Āsavitar on twelve potsherds. The Jagatī (-metre) consists of twelve syllables, and the third service of the Soma-sacrifice is connected with the Jagatī. (Inasmuch as he offers that cake on twelve potsherds) it is out of the third service indeed, out of the Jagatī-metre, that he forms this (horse-sacrifice). And by means of that (offering) he obtains the third service of the Soma-sacrifice, and the Jagatī-metre.

[Every day, during the same period, after these three *iṣṭis*, the Adhvaryu offers (not, as previously, on the footprints of the horse, but probably in the Āhavanīya fire) the Dhṛti-homas (the oblations for the keeping back of the horse).]

The horse, when let loose, might indeed go to the remotest distance. He (the Adhvaryu) offers four oblations, saying: "Here is keeping back. Svāhā! Here is keeping apart. Svāhā! Here is pleasant staying. Svāhā! Here is pleasant rest. Svāhā!" (TS. 7.1.12.c). The quarters are four. (Thus, inasmuch as the Adhvaryu offers four oblations) it is by means of the quarters that he takes hold of the horse.

[After the eleventh month, when the horse has come back, they bind the horse in an enclosure which is made of aśvattha (Ficus Religiosa) wood. *Cf.* Āp. 20.7.7.]

The enclosure is made of aśvattha wood. (Formerly) Prajāpati concealed himself from the gods. Having assumed the form of a horse (*aśva*), he stood for a year under an aśvattha tree. That is the reason why the aśvattha tree is called aśvattha. Inasmuch as the enclosure is made of aśvattha wood, it is indeed in the horse's own resting place that he (the Adhvaryu) establishes him (the horse).

3.8.13

á bráhman brāhmaṇó brahmavarcasí jāyatām íty āha; brāhmaṇá evá brahmavarcasáṃ dadhāti; tásmāt purá brāhmaṇó brahmavarcasy àjāyata.—á 'smín rāṣṭré rājanyà iṣavyàḥ śū́ro mahārathó jāyatām íty āha; rājanyà evá śauryáṃ mahimānaṃ dadhāti; tásmāt purá rājanyà iṣavyàḥ śū́ro mahārathò 'jāyata.—dógdhrī dhenúr íty āha; dhenvàm evá páyo dadhāti; tásmāt purá dógdhrī dhenúr ajāyata.—vóḍhā 'naḍvā́n íty āha [1]; anaḍúhy evá vīryàṃ dadhāti; tásmāt purá vóḍhā 'naḍvā́n ajāyata.—āśúḥ sáptir íty āha; áśva evá javáṃ dadhāti; tásmāt purá "śúr áśvo 'jāyata.—púraṃdhir yóṣé 'ty āha; yoṣíty evá rūpáṃ dadhāti; tásmāt strí yuvatíḥ priyá bhā́vukā.—jiṣṇū́ ratheṣṭhā́ íty āha; á ha vái tátra jiṣṇū́ ratheṣṭhā́ jāyate [2], yátrai 'téna yajñéna yájante.—sabhéyo yúvé 'ty āha; yó vái pūrvavayasí, sá sabhéyo yúvā; tásmād yúvā púmān priyó bhā́vukaḥ.—á 'syá yájamānasya vīró jāyatām íty āha; á ha vái tátra yájamānasya vīró jāyate, yátrai 'téna yajñéna yájante.—nikāmé-nikāme naḥ parjányo varṣatv íty āha; nikāmé-nikāme ha vái tátra parjányo varṣati, yátrai 'téna yajñéna yájante.—phalínyo na óṣadhayaḥ pacyantām íty āha; phalínyo ha vái tátrāu 'ṣadhayaḥ pacyante, yátrai 'téna yajñéna yájante.—yogakṣemó naḥ kalpatām íty āha; kálpate ha vái tátra prajā́bhyo yogakṣemáḥ, yátrai 'téna yajñéna yájante [3].

[The rites of the Agnicayana or building of the fire-altar are obligatory for the performance of the horse-sacrifice. After the Dīkṣā (the initiation of the Sacrificer), when the fire-pan has been placed on the Āhavanīya fire, as it is required for the rites of the Agnicayana, and fire has been born in the fire-pan (*cf.* Āp. 20.8.13), the Adhvaryu recites the following prayer (TS. 7.5.18).]

He says: "In the priesthood may the Brāhmaṇa be born endowed with spiritual lustre." He thereby bestows spiritual lustre on the Brāhmaṇa. (For) it is because of that (formula) that formerly (when the Brāhmaṇa was first created)

the Brāhmaṇa was born endowed with spiritual lustre.

He says: "In this kingdom may the Rājanya (the Kṣatriya) be born an archer, a hero, a great carfighter." He thereby bestows heroism, greatness, on the Rājanya. (For) it is because of that (formula) that formerly (when the Rājanya was first created) the Rājanya was born an archer, a hero, a great carfighter.

He says: "(May) the cow (be born) a milch cow." He thereby bestows milk on the cow. (For) it is because of that (formula) that formerly (when the cow was first created) the cow was born a milch cow.

He says: "(May) the bull (be born) a draught bull." He thereby bestows strength on the bull. (For) it is because of that (formula) that formerly (when the bull was first created) the bull was born a draught bull.

He says: "(May) the racer (be born) swift." He thereby bestows swiftness on the horse. (For) it is because of that (formula) that formerly (when the horse was first created) the horse was born swift.

He says: "(May) the woman (be born) prolific." He thereby bestows beauty on the woman. It is because of that (formula) that the young woman becomes dear (to men).

He says: "(May) the warrior (be born) victorious." The warrior, indeed, will be born victorious, in the country where they offer this sacrifice (and use this formula).

He says: "(May) the young man (be born) blitheful." The young man indeed is blitheful who is in his prime of life. It is because of that (formula) that the young man becomes dear (to women).

He says: "May a hero be born to this Sacrificer." A hero will be born indeed to the Sacrificer, in the country where they offer this sacrifice (and use this formula).

He says: "May Parjanya rain for us whensoever we desire." Parjanya will rain indeed whensoever they desire, in the country where they offer this sacrifice (and use this formula).

He says: "May our plants ripen with fruit." The plants will ripen with fruit indeed in the country where they offer this sacrifice (and use this formula).

He says: "May acquisition and security (secure possession) be assured to us (*kalpatām*)." Acquisition and security (secure possession) are assured indeed to the people in the country where they offer this sacrifice (and use this formula).

3.8.14

prajā́patir devébhyo yajñā́n vyā́diśat; sá ātmánn aśvamedhám adhatta; tā́ṃ devā́ abruvan, eṣá vā́vá yajñáḥ, yád aśvamedháḥ, ápy evá nó 'tra 'stv íti; tébhya etā́n annahomā́n prā́yacchat, tā́n ajuhot, táir vái sá devā́n aprīṇā́t; yád annahomā́ñ juhóti [1], devā́n evá táir yájamānaḥ prīṇāti.—ā́jyena juhoti; agnér vā́ etád rūpám, yád ā́jyam; yád ā́jyena juhóti, agním evá tát prīṇāti.—mádhunā juhoti; mahatyái vā́ etád devátāyai rūpám, yán mádhu; yán mádhunā juhóti [2], mahatī́m evá tád devátāṃ prīṇāti.—taṇḍuláir juhoti; vásūnāṃ vā́ etád rūpám, yát taṇḍulā́ḥ; yát taṇḍuláir juhóti, vásūn evá tát prīṇāti.—pṛthukair juhoti; rudrā́ṇāṃ vā́ etád rūpám, yát pṛthukā́ḥ; yát pṛthukair juhóti [3], rudrā́n evá tát prīṇāti.—lā́jair juhoti; ādityā́nāṃ vā́ etád rūpám, yál lā́jā́ḥ; yál lā́jair juhóti, ādityā́n evá tát prīṇāti.—karámbair juhoti; víśveṣāṃ vā́ etád devā́nāṃ̃ rūpám, yát karámbāḥ; yát karámbair juhóti [4], víśvān evá tád devā́n prīṇāti.—dhānā́bhir juhoti; nákṣatrāṇāṃ vā́ etád rūpám, yád dhānā́ḥ; yád dhānā́bhir juhóti, nákṣatrāṇy evá tát prīṇāti.—sáktubhir juhoti; prajā́pater vā́ etád rūpám, yát sáktavaḥ; yát sáktubhir juhóti [5], prajā́patim evá tát prīṇāti.—masū́syair juhoti; sárvāsāṃ vā́ etád devátānāṃ̃ rūpám, yán masū́syāni; yán masū́syair juhóti, sárvā evá tád devátāḥ prīṇāti.—priyaṅgutaṇḍuláir juhoti; priyáṅgā ha vái nā́mai 'té; etáir vái devā́ áśvasyā́ 'ṅgāni sámadadhuḥ; yát priyaṅgutaṇḍuláir juhóti, áśvasyai 'vā́ 'ṅgāni sā́ṃdadhāti.—dáśā 'nnāni juhoti; dáśākṣarā virā́ṭ; virā́ṭ kṛtsnásyā 'nnā́dyasyā́ 'varuddhyai [6].

[After the preliminary ceremonies, after the Dīkṣā and the Upasad, the Soma-sacrifice of the Aśvamedha takes place. There are three days of pressing. The first is an Agniṣṭoma, that is a normal Soma-sacrifice, with some special modifications. During the following night, the Adhvaryu, with the help of thirty-five assistants, according to the Sūtras, offers the Annahomas or food oblations. *Cf.* Āp. 20.10.5.]

Prajāpati distributed the sacrifices to the gods. He conferred the horse-sacrifice upon himself. The gods said to him: "This horse-sacrifice is indeed a sacrifice. Let us also have a share in it." He gave them those (well known) Annahomas (food oblations). He offered them. It is by means of them indeed that he pleased the gods.—Inasmuch as the Sacrificer (by the interposition of the Adhvaryu and his assistants) offers the Annahomas, the Sacrificer, by means of these oblations, pleases the gods.

He offers clarified butter. Clarified butter is indeed a symbol (a form) of Agni. Inasmuch as he offers clarified butter, it is Agni indeed that he pleases.

He offers honey. Honey is indeed a symbol of the great deity (Rudra). Inasmuch as he offers honey, it is the great deity indeed that he pleases.

He offers grains (of rice). Grains (of rice) are indeed a symbol of the Vasus. Inasmuch as he offers grains (of rice), it is the Vasus indeed that he pleases.

He offers flattened grains (of rice). Flattened grains (of rice) are indeed a symbol of the Rudras. Inasmuch as he offers flattened grains (of rice), it is the Rudras indeed that he pleases.

He offers parched grains (of rice). Parched grains (of rice) are indeed a symbol of the Ādityas. Inasmuch as he offers parched grains (of rice), it is the Ādityas indeed that he pleases.

He offers *karambas* (porridges of barley). *Karambas* are indeed a symbol of the Viśve Devāḥ. Inasmuch as he offers *karambas*, it is the Viśve Devāḥ indeed that he pleases.

He offers fried barley grains. Fried barley grains are indeed a symbol of the Nakṣatras (the Constellations). Inasmuch as he offers fried barley grains, it is the Nakṣatras indeed that he pleases.

He offers groats of barley-meal. Groats of barley-meal are indeed a symbol of Prajāpati. Inasmuch as he offers groats of barley-meal, it is Prajāpati indeed that he pleases.

He offers *masūsya* grains (?). *Masūsya* grains are indeed a symbol of all deities. Inasmuch as he offers *masūsya* grains, it is all deities indeed that he pleases.

He offers grains of *priyaṅgu* (panic seed). These are *priyāṅga* (loving the limbs) indeed by name. By means of these indeed the gods (formerly) joined the limbs of the horse together. Inasmuch as he offers grains of *priyaṅgu*, he joins the limbs of the horse together.

He offers ten different kinds of food. (For) the Virāj (-metre) consists of ten syllables; (and) the Virāj (-metre) (is used) for the sake of obtaining all food.

3.8.15

prajápatir aśvamedhám asṛjata; táṁ sṛṣṭáṁ rákṣāṁsy ajighāṁsan; sá etán prajápatir naktaṁhomán apaśyat, tán ajuhot, táir vái sá yajñád rákṣāṁsy ápāhan; yán naktaṁhomáñ juhóti, yajñád evá táir yájamāno rákṣāṁsy ápahanti.—ájyena juhoti; vájro vá ájyam; vájreṇai 'vá yajñád rákṣāṁsy ápahanti [1].—ájyasya pratipádaṃ karoti; prāṇó vá ájyam; mukhatá evá 'sya prāṇáṃ dadhāti.—annahomáñ juhoti; śárīravad evá 'varundhe.—vyatyásaṃ juhoti; ubháyasyá 'varuddhyai.—náktaṃ juhoti, rákṣasām ápahatyai.—ájyenā 'ntató juhoti [2]; prāṇó vá ájyam; ubhayáta evá 'sya prāṇáṃ dadhāti, purástāc co 'páriṣṭāc ca.—ékasmai svāhé 'ty āha; asmínn evá loké prátitiṣṭhati; dvábhyāṁ svāhé 'ty āha; amúṣminn evá loké prátitiṣṭhati; ubháyor evá lokáyoḥ prátitiṣṭhati, asmíṁṣ cā 'múṣmiṁṣ ca.—śatáya svāhé 'ty āha; śatáyur vái púruṣaḥ śatávīryaḥ; áyur evá vīryàm ávarundhe; sahásrāya svāhé 'ty āha, áyur vái sahásram; áyur evá 'varundhe.—sárvasmai svāhé 'ty āha; áparimitam evá 'varundhe [3].

[The Annahomas must be offered during the night.]

Prajāpati created the horse-sacrifice. After it had been created, the Rakṣases (the demons) wished to destroy it. Prajāpati then saw these night-oblations. He offered them, and by means of them he beat off the Rakṣases from the sacrifice. Inasmuch as he (the Adhvaryu) offers night-oblations, the Sacrificer, by means of these oblations, beats off the Rakṣases from the sacrifice.

He (the Adhvaryu) offers clarified butter. Clarified butter is indeed a thunderbolt. It is (consequently) by means of a thunderbolt that he (the Sacrificer) beats off the Rakṣases from the sacrifice.

He (the Adhvaryu) gives priority to the clarified butter (he first offers clarified butter). Clarified butter is indeed the breath of life. From before (or in the beginning) he thus lays the breath of life into him (into the Sacrificer).

He offers food oblations (Annahomas). He thus obtains (for the Sacrificer) what is corporeal.

He makes offering (with clarified butter and with food) alternately, in order to obtain both (clarified butter and food, i.e. the breath of life and what is corporeal).

[In the Taittirīya-Saṃhitā there are ten Anuvākas of formulas to be used for these oblations (TS. 7.2.11–20). According to Āp. 20.10.7, the Adhvaryus make offering with clarified butter while reciting the five odd numbered Anuvākas (11, 13, 15, 17, and 19), and they make offering with food (i.e. with the other substances) while reciting the five even numbered Anuvākas (12, 14, 16, 18, and 20). That is to say they first

offer clarified butter and use the formulas of the 11th Anuvāka; after that they offer food oblations and use the formulas of the 12th Anuvāka; they then offer clarified butter again and use the formulas of the 13th Anuvāka; and so on.]

He offers (these oblations) during the night in order to beat off the Rakṣases.

He finally offers clarified butter. Clarified butter is indeed the breath of life. From both directions he thus lays the breath of life into him (into the Sacrificer), from before and from behind (at the beginning and at the end).

[The Adhvaryu recites the formulas TS. 7.2.11–20.]

He (the Adhvaryu) says: "To one, svāhā!" (TS. 7.2.11). (By means of that formula) he (the Sacrificer) establishes himself in this (terrestrial) world.

He (the Adhvaryu) says: "To two, svāhā!" (*ibid.*). (By means of that formula) he (the Sacrificer) establishes himself in yonder (heavenly) world. He establishes himself in both worlds, in this and in yonder world.

He (the Adhvaryu) says: "To a hundred, svāhā!" (TS. 7.2.20). Man has indeed a hundred vital powers and a hundred energies. It is vital power indeed and energy that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To a thousand, svāhā!" (TS. 7.2.20). A thousand is indeed vital power. It is vital power indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To all, svāhā!" (*ibid.*). (By means of that formula) he (the Sacrificer) obtains that which is unlimited.

3.8.16

prajápatiṃ vá eṣá īpsatí 'ty āhuḥ, yò 'śvamedhéna yájata íti; átho āhuḥ, sárvāṇi bhūtání 'ti.—ékasmai svāhé 'ty āha; prajāpatir vá ékaḥ; tám evá "pnoti.—ékasmai svāhā, dvābhyāṁ svāhé 'ty abhipūrvám āhutīr juhoti; abhipūrvám evá suvargáṃ lokám eti.—ekottaráṃ juhoti [1]; ekavád evá suvargáṃ lokám eti.—sáṃtataṃ juhoti, suvargásya lokásya sáṃtatyai.—śatāya svāhé 'ty āha; śatāyur vái púruṣaḥ śatávīryaḥ; āyur evá vīryàm ávarundhe; sahásrāya svāhé 'ty āha; āyur vái sahásram; āyur evá 'varundhe.—ayútāya svāhā, niyútāya svāhā, prayútāya svāhé 'ty āha [2]; tráya imé lokāḥ; imān evá lokān ávarundhe.—árbudāya svāhé 'ty āha; vāg vá árbudam; vācam evá 'varundhe.—nyàrbudāya svāhé 'ty āha; yó vái vācó bhūmā, tán nyàrbudam; vācá evá bhūmānam ávarundhe.—samudráya svāhé 'ty āha [3]; samudrám evá "pnoti; mádhyāya svāhé 'ty āha; mádhyam evá "pnoti; ántāya svāhé 'ty āha; ántam evá "pnoti; parārdhāya svāhé 'ty āha; parārdhám evá "pnoti.—uṣáse svāhā, vyùṣṭyai svāhé 'ty āha; rātrir vá uṣāḥ, áhar vyùṣṭiḥ; ahorātré evá 'varundhe; átho ahorātráyor evá prátitiṣṭhati.—tā yád ubháyīr dívā vā náktaṃ vā juhuyāt, ahorātré mohayet; uṣáse svāhā, vyùṣṭyai svāho 'deṣyaté svāho 'dyaté svāhé 'ty ánudite juhoti; úditāya svāhā, suvargāya svāhā, lokāya svāhé 'ty údite juhoti, ahorātráyor ávyatimohāya [4].

They say that whoever offers the horse-sacrifice wishes to obtain Prajāpati. But they also say that he wishes to obtain all beings.

He (the Adhvaryu) says: "To one, svāhā!" (TS. 7.2.11). One indeed is Prajāpati. It is Prajāpati indeed that he (the Sacrificer) thus obtains.

Saying: "To one, svāhā! To two, svāhā!" (and so on), he (the Adhvaryu) offers these oblations in regular succession. It is in regular succession (progressively) indeed that he (the Sacrificer) thus attains the heavenly world.

He (the Adhvaryu) offers (these oblations) successively increasing by one (the number expressed in the formula). It is by one (*ekavat*) indeed that he (the Sacrificer) thus attains the heavenly world.

He (the Adhvaryu) offers (these oblations) in a continuous way, in order to obtain (for the Sacrificer) the continuity (of the enjoyment) of the heavenly world.

He (the Adhvaryu) says: "To a hundred, svāhā!" (TS. 7.2.20). Man has indeed a hundred vital powers and a hundred energies. It is vital power indeed and energy that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To a thousand, svāhā!" (TS. 7.2.20). A thousand is indeed vital power. It is vital power indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To ten thousand, svāhā!—To a hundred thousand, svāhā!—To a million, svāhā!" (*ibid.*). These worlds (earth, atmosphere and heaven) are three. (By means of these three formulas) he (the Sacrificer) obtains these three worlds.

He (the Adhvaryu) says: "To ten million, svāhā!" (*ibid.*). Ten million is indeed speech. It is speech indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To a hundred million, svāhā!" (*ibid.*). A hundred million is

indeed the abundance of speech. It is the abundance of speech indeed that he (the Sacrificer) thus obtains.

He (the Adhvaryu) says: "To a thousand million, svāhā!" (*ibid.*). He (the Sacrificer) thus obtains a thousand million (goods). He (the Adhvaryu) says: "To ten thousand million, svāhā!" (*ibid.*). He (the Sacrificer) thus obtains ten thousand million (goods). He (the Adhvaryu) says: "To a hundred thousand million, svāhā!" (*ibid.*). He (the Sacrificer) thus obtains a hundred thousand million (goods). He (the Adhvaryu) says: "To ten hundred thousand million, svāhā!" (*ibid.*). He (the Sacrificer) thus obtains ten hundred thousand million (goods).

He (the Adhvaryu) says: "To Dawn, svāhā!—To Day-break, svāhā!" (*ibid.*). Dawn is (still) the night indeed. And day-break is (already) the day. He (the Sacrificer) thus obtains day and night. And he establishes himself in day and night.

[With the formulas "To Dawn, svāhā!—To Day-break, svāhā!—To him that will rise, svāhā!" etc. (TS. 7.2.20), the Adhvaryu offers seven oblations.]

If he (the Adhvaryu) were to offer these oblations, which are of two kinds, either (all) by day or (all) by night, he would confound day and night with one another. With "To Dawn, svāhā!—To Day-break, svāhā!—To him that will rise, svāhā!—To him that is rising, svāhā!" he offers before the sun has risen. With "To him that has risen, svāhā!—To Heaven, svāhā!—To the world, svāhā!" he offers when the sun has risen. (This is done) in order to avoid confusion between day and night.

3.8.17

vibhū́r mātrā́, prabhū́ḥ pitré 'ty aśvanāmáni juhoti; ubháyor evái 'naṃ lokáyor nāmadhéyaṃ gamayati.—áyanāya svā́hā, prā́yaṇāya svā́hé 'ty uddrāvā́ñ juhoti; sárvam evái 'nam áskannaṁ suvargáṃ lokáṃ gamayati.—agnáye svā́hā, sómāya svā́hé 'ti pū́rvahomā́ñ juhoti; pū́rva evá dviṣántaṃ bhrā́tṛvyam átikrāmati.—pṛthivyái svā́hā 'ntárikṣāya svā́hé 'ty āha; yathā-yajúr evái 'tát.—agnáye svā́hā, sómāya svā́hé 'ti pū́rvadīkṣā́ juhoti; pū́rva evá dviṣántaṃ bhrā́tṛvyam átikrāmati [1].—pṛthivyái svā́hā 'ntárikṣāya svā́hé 'ty ekaviṁśínīṃ dīkṣā́ṃ juhoti; ékaviṁśatir vái devalokáḥ, dvā́daśa mā́sāḥ, páñca ṛtávaḥ, tráya imé lokā́ḥ, asáv ādityá ekaviṁśáḥ, eṣá suvargó lokáḥ, suvargásya lokásya sámaṣṭyai.—bhúvo devā́nāṃ kármaṇé 'ty ṛtudīkṣā́ juhoti; ṛtū́n evā́ 'smai kalpayati.—agnáye svā́hā, vāyáve svā́hé 'ti juhoty ánantarityai [2].—arvā́ñ yajñáḥ sáṃkrāmatv íty ā́ptīr juhoti, suvargásya lokásyā́ "ptyai.—bhūtáṃ, bhávyaṃ, bhaviṣyád íti páryāptīr juhoti, suvargásya lokásya páryāptyai.—ā́ me gṛhā́ bhavantv íty ābhū́r juhoti, suvargásya lokásyā́ "bhūtyai.—agnínā tápo 'nvabhavad íty anubhū́r juhoti, suvargásya lokásyā́ 'nubhūtyai.—svā́hā "dhím, ā́dhītāya svā́hé 'ti sámastāni vaiśvadevā́ni juhoti; sámastam evá dviṣántaṃ bhrā́tṛvyam átikrāmati [3].—dadbhyáḥ svā́hā, hánūbhyāṁ svā́hé 'ty aṅgahomā́ñ juhoti; áṅgeaṅge vái púruṣasya pāpmó 'paśliṣṭaḥ; áṅgādaṅgād evái 'naṃ pāpmánas téna muñcati.—añjyetā́ya svā́hā, kṛṣṇā́ya svā́hā, śvetā́ya svā́hé 'ty aśvarūpā́ṇi juhoti; rūpáir evái 'naṁ sámardhayati.—óṣadhībhyaḥ svā́hā, mū́lebhyaḥ svā́hé 'ty oṣadhihomā́ñ juhoti; dvayyó vā́ óṣadhayaḥ, púṣpebhyo 'nyā́ḥ phálaṃ gṛhṇánti, mū́lebhyo 'nyā́ḥ; tā́ evó 'bháyīr ávarundhe [4].—vánaspátibhyaḥ svā́hé 'ti vanaspatihomā́ñ juhoti, āraṇyásyā 'nnādyasyā́ 'varuddhyai.—meṣás tvā pacatáir avatv íty ápāvyāni juhoti; prāṇā́ vái devā́ ápāvyāḥ; prāṇā́n evā́ 'varundhe.—kū́pyābhyaḥ svā́hā 'dbhyáḥ svā́hé 'ty apā́ṁ hómāñ juhoti; apsú vā́ ā́paḥ; ánnaṃ vā́ ā́paḥ; adbhyó vā́ ánnaṃ jāyate; yád evā́ 'dbhyó 'nnaṃ jā́yate, tád ávarundhe [5].

[During the night-service the Adhvaryu (along with his assistants) also offers oblations with formulas already used or to be used later, i.e. with the formulas of the following sections of the Taittirīya-Saṃhitā: 7.1.12.a; 7.1.13–18; 7.1.20; 7.3.11–20; 7.4.12–14; 7.4.16–17; 7.4.21–22; 7.5.11–12; 7.5.16–18; 7.5.20; 7.5.23; with the formula "To the Past, svāhā! To the Future, svāhā!" of Tait.-Br. 3.8.18.5; and with TS. 4.6.7–9. After that, during the last part of the night, he again uses the formulas of TS. 7.2.11–20 and repeats them until dawn when he offers with "To Dawn, svāhā!" and the six following formulas. *Cf.* Āp. 20.10.8; 20.11 and 20.12.]

With "Powerful by thy mother, mighty by thy father" (TS. 7.1.12.a) he (the Adhvaryu) offers the oblations called "the Names of the horse" (*aśvanāmāni*). He thus makes him (the Sacrificer) understand the names of both worlds (earth which is called the mother, and heaven which is called the father of the horse).

With "To the arrival, svāhā!—To the departure, svāhā!" etc. (TS. 7.1.13) he (the Adhvaryu) offers the oblations called "the Courses" (*uddravān*). He thus causes him (the horse) to go to

heaven as a complete and unsplit (not lost) oblation.

With "To Agni, svāhā!—To Soma, svāhā!" etc. (TS. 7.1.14) he (the Adhvaryu) offers the oblations called "the First Oblations" (*pūrvahomān*). Being the first indeed, he (the Sacrificer) thus overcomes the rival who hates him.

He (the Adhvaryu) then recites: "To the Earth, svāhā!—To the Atmosphere, svāhā!" etc. (TS. 7.1.15). This (i.e. the meaning of this) is according to the text (of the TS.).

With "To Agni, svāhā!—To Soma, svāhā!" etc. (TS. 7.1.16) he (the Adhvaryu) offers the oblations called "the First Initiations" (*pūrvadīkṣāḥ*). Being the first indeed, he (the Sacrificer) thus overcomes the rival who hates him.

With "To the Earth, svāhā!—To the Atmosphere, svāhā!" etc. (TS. 7.1.17) he (the Adhvaryu) offers (the oblations called) "the Initiation composed of twenty-one parts" (*ekaviṁśinīṃ dīkṣām*). Twenty-one indeed are the divine (superior) worlds: the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere and the sky), and yonder sun as the twenty-first. This is the heavenly world. It is in order to obtain the heavenly world (for the Sacrificer) (that the Adhvaryu offers these oblations).

With "Thou hast come into being by the work of the gods," etc. (TS. 7.1.18) he (the Adhvaryu) offers the oblations called "the Initiations by means of the seasons" (*ṛtudīkṣāḥ*). He (the Adhvaryu) thus makes the seasons favorable to him (to the Sacrificer).

He (the Adhvaryu) then offers with: "To Agni, svāhā!—To Vāyu, svāhā!" etc. (TS. 7.1.20), for the non-interruption (of the sacrifice or of the Sacrificer's prosperity).

With "Let the sacrifice come forward," etc. (TS. 7.3.11) he (the Adhvaryu) then offers the oblations called "Obtainments" (*āptīḥ*), in order to obtain (for the Sacrificer) the heavenly world.

With "The past, the present, the future," etc. (TS. 7.3.12) he then offers the oblations called "Acquisitions" (*paryāptīḥ*), in order to acquire (for the Sacrificer) the heavenly world.

With "May a house be mine," etc. (TS. 7.3.13) he then offers the oblations called "Near Presences" (*ābhūḥ*), in order to obtain (for the Sacrificer) the near presence of the heavenly world.

With "By fire he seized heat (*tapas*)," etc. (TS. 7.3.14) he then offers the oblations called "Seizures" (*anubhūḥ*), in order to seize (for the Sacrificer) the heavenly world.

With "Svāhā! Meditation!—To that meditated upon, svāhā!" etc. (TS. 7.3.15) he (the Adhvaryu) then offers "the united oblations to the Viśve Devāḥ" (*samastāni vaiśvadevāni*). Wholly (*samastam*) indeed he (the Sacrificer) thus overcomes the rival who hates him.

With "To the teeth, svāhā!—To the jaws, svāhā!" etc. (TS. 7.3.16) he then offers "the oblations to the parts of the (victim's) body" (*aṅgahomān*). To every part of the body of man, indeed, evil clings. In every part of the body, indeed, he (the Adhvaryu), by means of these oblations, liberates him (the Sacrificer) from evil.

With "To the glossy and variegated one, svāhā!" etc. (TS. 7.3.17) and with "To the black one, svāhā!—To the white one, svāhā!" etc. (TS. 7.3.18) he offers "the (oblations to the) beautiful aspects of the horse" (*aśvarūpāṇi*). He (the Adhvaryu) thus provides him (the Sacrificer) with beautiful aspects (with beauty).

With "To the plants, svāhā!—To the roots, svāhā!" etc. (TS. 7.3.19) he (the Adhvaryu) offers "the oblations to the plants" (*oṣadhihomān*). Of two kinds indeed are the plants. One kind receives fruit from flowers, the other kind from roots. The plants of both kinds, indeed, he (the Adhvaryu) obtains (for the Sacrificer) (by means of these oblations).

With "To the trees, svāhā!" etc. (TS. 7.3.20) he (the Adhvaryu) offers "the oblations to the trees" (*vanaspatihomān*). (This is done) in order to obtain (for the Sacrificer) the food produced in the forest.

With "Let the ram aid (*avatu*) thee with cooked food," etc. (TS. 7.4.12) he offers "the oblations to those who do not need any aid (?)" (*apāvyāni*). The gods that do not need any aid (?) (*apāvyāḥ*) are the vital breaths. He (the Adhvaryu) thus obtains the vital breaths (for the Sacrificer).

With "To the waters of wells, svāhā!" etc. (TS. 7.4.13) and with "To the waters, svāhā!" etc. (TS. 7.4.14) he offers "the oblations to the waters." In the waters, indeed, are the waters; and the waters are food; and food is born of the waters. It is the food that is born of the waters, indeed, that he (the Adhvaryu) obtains (for the Sacrificer) (by means of these oblations).

3.8.18

ámbhāṁsi juhoti; ayáṃ vái lokó 'mbhāṁsi, tásya vásavó 'dhipatayaḥ, agnír jyótiḥ; yád ámbhāṁsi juhóti, imám evá lokám ávarundhe,

vásūnāṁ sāyujyaṃ gacchati, agníṃ jyótir ávarundhe.—nábhāṁsi juhoti; antárikṣaṃ vái nábhāṁsi [1], tásya rudrā́ ádhipatayaḥ, vāyúr jyótiḥ; yán nábhāṁsi juhóti, antárikṣam evā́ 'varundhe, rudrā́ṇāṁ sāyujyaṃ gacchati, vāyúṃ jyótir ávarundhe.—máhāṁsi juhoti; asáu vái lokó máhāṁsi, tásyā "dityā́ ádhipatayaḥ, sū́ryo jyótiḥ [2]; yán máhāṁsi juhóti, amúm evá lokám ávarundhe, ādityā́nāṁ sāyujyaṃ gacchati, sū́ryaṃ jyótir ávarundhe.—námo rā́jñe, námo váruṇāyé 'ti yavyā́ni juhoti, annádyasyā́ 'varuddhyai.—mayobhū́r vā́to abhí vātū 'srā́ íti gavyā́ni juhoti, paśūnā́m ávaruddhyai.—prāṇā́ya svā́hā, vyānā́ya svā́hé 'ti saṃtatihomā́ñ juhoti, suvargā́sya lokásya sā́ṃtatyai [3].—sitā́ya svā́hā́ 'sitāya svā́hé 'ti prámuktīr juhoti, suvargā́sya lokásya prámuktyai.—pṛthivyái svā́hā 'ntárikṣāya svā́hé 'ty āha; yathā-yajúr evái 'tát.—datváte svā́hā 'dantákāya svā́hé 'ti śarīrahomā́ñ juhoti; pitṛ-lokám evá táir yájamānó 'varundhe.—kás tvā yunakti, sá tvā yunaktv íti paridhī́n yunakti; imé vái lokā́ḥ paridhā́yaḥ; imā́n evā́ 'smai lokā́n yunakti, suvargā́sya lokásya sámaṣṭyai [4].—yáḥ prāṇató, yá ātmadā́ íti mahimā́nau juhoti; suvargó vái lokó máhaḥ; suvargā́m evá tā́bhyāṃ lokā́ṃ yájamānó 'varundhe.—á bráhman brāhmaṇó brahmavarcasī́ jāyatām íti sámastāni brahmavarcasā́ni juhoti; brahmavarcasā́m evá táir yájamānó 'varundhe.—jājñi bī́jam íti juhoty ánantarityai.—agnáye sámanamat, pṛthivyái sámanamad íti saṃnatihomā́ñ juhoti, suvargā́sya lokásya sā́ṃnatyai.—bhūtā́ya svā́hā, bhaviṣyaté svā́hé 'ti bhūtābhavyáu hómau juhoti; ayā́ṃ vái lokó bhūtā́m [5], asáu bhaviṣyā́t; anáyor evá lokáyoḥ prátitiṣṭhati, sárvasyā́ "ptyai, sárvasyā́ 'varuddhyai.—yád ákrandaḥ prathamā́ṃ jā́yamāna íty aśvastomī́yaṃ juhoti, sárvasyā́ "ptyai, sárvasya jítyai.—sárvam evá ténā "pnoti, sárvaṃ jayati, yò 'śvamedhéna yájate, yá u cai 'nam evā́ṃ véda.—yajñā́ṁ rákṣāṁsy ajighāṁsan, sá etā́n prajā́patir naktaṁhomā́n apaśyat, tā́n ajuhot, táir vái sá yajñā́d rákṣāṁsy ápāhan; yán naktaṁhomā́ñ juhóti, yajñā́d evá táir yájamāno rákṣāṁsy ápahanti.—uṣáse svā́hā, vyùṣṭyai svā́hé 'ty antató juhoti, suvargā́sya lokásya sámaṣṭyai [6].

(With "*ambhobhyaḥ svāhā*" [TS. 7.4.14 in fine]) he (the Adhvaryu) offers the oblation to the waters of the earth (*ambhāṁsi*). The waters of the earth are this world forsooth; and the rulers of this world are the Vasus; and its light is Agni (the Fire). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the earth, he (the Sacrificer) obtains this world, and he attains intimate union with the Vasus, and he obtains Agni (the Fire) as light.

(With "*nabhobhyaḥ svāhā*" [*ibid.*]) he (the Adhvaryu) offers the oblation to the waters of the atmosphere (*nabhāṁsi*). The waters of the atmosphere are the atmosphere forsooth; and the rulers of the atmosphere are the Rudras; and its light is Vāyu (the Wind). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the atmosphere, he (the Sacrificer) obtains the atmosphere, he attains intimate union with the Rudras, and he obtains Vāyu (the Wind) as light.

(With "*mahobhyaḥ svāhā*" [*ibid.*]) he (the Adhvaryu) offers the oblation to the waters of the sky (*mahāṁsi*). The waters of the sky are yonder world forsooth; and the rulers of yonder world are the Ādityas; and its light is Sūrya (the Sun). Inasmuch as he (the Adhvaryu) offers the oblation to the waters of the sky, he (the Sacrificer) obtains yonder world, he attains intimate union with the Ādityas, and he obtains Sūrya (the Sun) as light.

With "Homage to the king!—Homage to Varuṇa!" etc. (TS. 7.4.16) he (the Adhvaryu) offers "the oblations relating to barley" (*yavyāni*), in order to obtain food (for the Sacrificer).

With "Let the healing wind blow upon our cows," etc. (TS. 7.4.17) he (the Adhvaryu) offers "the oblations relating to the cows" (*gavyāni*), in order to obtain cattle (for the Sacrificer).

With "To the out-breath, svāhā!—To the middle breath, svāhā!" etc. (TS. 7.4.21) he (the Adhvaryu) offers "the oblations of continuity" (*saṃtatihomān*). (This is done) for the (eternal) continuity of the heavenly world.

With "To the bound one, svāhā!—To the unbound one, svāhā!" etc. (TS. 7.4.22) he (the Adhvaryu) offers (the oblations called) "the liberations" (*pramuktīḥ*). (This is done) for the liberation of the heavenly world (i.e. for the liberation of the Sacrificer in the heavenly world).

He (the Adhvaryu) (then offers the following oblations, and) recites: "To the Earth, svāhā!—To the Atmosphere, svāhā!" etc. (TS. 7.5.11). This (i.e. the meaning of these oblations and these formulas) is according to the text (of the TS.).

With "To the toothed, svāhā!—To the toothless, svāhā!" etc. (TS. 7.5.12) he (the Adhvaryu) then offers "the oblations to the body" (*śarīrahomān*). By means of these oblations the Sacrificer obtains the world of the Ancestors.

With "Who yokes thee?—Let him yoke thee," etc. (TS. 7.5.13) he (the Adhvaryu) yokes the

Paridhis (i.e. the three enclosing sticks of the sacred fire). (According to Sāyaṇa, he touches the Paridhis with the hand.) The Paridhis are these (three) worlds (earth, atmosphere, and heaven) forsooth. It is these (three) worlds indeed that (by means of these formulas) he (the Adhvaryu) yokes for him (for the Sacrificer), in order to obtain (for him) the heavenly world.

With "He who is the sole lord of the world which breathes," etc. (TS. 7.5.16) and with "He who is the giver of the soul," etc. (TS. 7.5.17) he (the Adhvaryu) then offers the two oblations called Mahiman (Greatness). Heaven is greatness forsooth. It is heaven indeed that by means of these two (oblations) the Sacrificer obtains.

With "In the priesthood may the Brāhmaṇa be born endowed with spiritual lustre," etc. (TS. 7.5.18), he (the Adhvaryu) offers "the united oblations relating to spiritual lustre" (*samastāni brahmavarcasāni*). It is spiritual lustre indeed that by means of these (oblations) the Sacrificer obtains.

With "May the seed be living," etc. (TS. 7.5.20) he (the Adhvaryu) offers oblations for the continuity (of the Sacrificer's prosperity).

With "To Agni he made obeisance," etc. (TS. 7.5.23), he (the Adhvaryu) offers "the obeisance oblations" (*saṃnatihomān*), in order to obtain the favor of the heavenly world (?) (*suvargasya lokasya saṃnatyai*).

With "To the Past, svāhā!—To the Future, svāhā!" he (the Adhvaryu) offers the oblations to the Past and the Future. The Past is this world forsooth, and the Future is yonder world. It is in these two worlds indeed that (by means of these oblations) he (the Sacrificer) establishes himself. (This is done) in order to acquire everything, in order to obtain everything.

With "When first thou didst neigh at thy birth," etc. (TS. 4.6.7), he (the Adhvaryu) offers (the oblations called) "the praise of the horse" (*aśvastomīyam*), in order to acquire everything, in order to conquer everything (for the Sacrificer). Whosoever offers the horse-sacrifice and thus knows it, he acquires everything indeed by means of that, he conquers everything.

[After these oblations, during the rest of the night, the Adhvaryu, along with his assistants, again offers oblations with the formulas of TS. 7.2.11–20: "To one, svāhā! . . . To hundred thousand million, svāhā!" and repeats them until dawn.]

The Rakṣases (the demons) wished to destroy the sacrifice. Prajāpati then saw these night oblations. He offered them and, by means of them, he beat off the Rakṣases. Inasmuch as he (the Adhvaryu) offers night oblations, the Sacrificer, by means of these oblations, beats off the Rakṣases from the sacrifice.

Finally (at dawn) he (the Adhvaryu) offers oblations with the formulas: "To Dawn, svāhā! —To Day-break, svāhā!" (TS. 7.2.20, in fine) in order to obtain the heavenly world.

3.8.19

ekayūpó vai 'kādaśínī vā, anyéṣāṃ yajñánāṃ yūpā bhavanti; ekaviṁśíny aśvamedhásya, suvargásya lokásyā 'bhíjityai.—bailvó vā khādiró vā pālāśó vā, anyéṣāṃ yajñakratūnáṃ yūpā bhavanti; rājjudāla ékaviṁśatyaratnir aśvamedhásya, suvargásya lokásya sámaṣṭyai.—nā́ 'nyéṣāṃ paśūnáṃ tejanyā́ (?) (*corr.:* tedanyā́) avadyánti, ávadyanty áśvasya [1], pāpmā́ vái tejaní (?) (*corr.:* tedaní), pāpmánó 'pahatyai.—plakṣaśā́khāyām anyéṣāṃ paśūnám avadyánti, vetasaśā́khāyām áśvasya, apsúyonir vā́ áśvaḥ, apsujó vetasáḥ, svá evā́ 'sya yónāv ávadyati.—yūpeṣu grāmyā́n paśū́n niyuñjánti, ārokéṣv āraṇyā́n dhārayanti, paśūnáṃ vyā́vṛttyai.—á grāmyā́n paśū́Ì lábhante, prá ''raṇyā́nt sṛjanti, pāpmánó 'pahatyai [2].

[On the Upavasatha-day, i.e. on the day preceding the first day of pressing, and consequently before the performance of the rites described in 3.8.14–18, the sacrificial stakes must be set up on the sacrificial ground.]

For the other sacrifices, the sacrificial stakes are either one sacrificial stake or a series of eleven. For the horse-sacrifice, there is a series of twenty-one (sacrificial stakes). The purpose of this is to conquer the heavenly world.

For the other sacrificial ceremonies, the sacrificial stakes are either a stake of bilva (Aegle Marmelos) wood, or a stake of khadira (Acacia Catechu) wood, or a stake of palāśa (Butea Frondosa) wood. For the horse-sacrifice, the (central) sacrificial stake is a stake of rajjudāla (Cordia Latifolia) wood, twenty-one cubits long. (The purpose of this is) to obtain the heavenly world.

[On the second day of pressing, when the horse and the other animals have been killed, the assistants of the Adhvaryu take the blood of the horse and cook it. Of this blood they make sacrificial portions. After that, they cut the flesh of the victims into pieces.]

Of the blood (*tedanyāḥ*) of the other animals they make no sacrificial portions. Of that of

the horse they make sacrificial portions. The blood (*tedanī*) is evil forsooth. (They do this) in order to beat off evil.

Of (the flesh of) the other animals they make portions on a plakṣa (Ficus Infectoria) twig. Of (the flesh of) the horse they make portions on a rattan twig. The horse was produced from the womb of the waters forsooth. And the rattan is born of the waters. (Inasmuch as he cuts the flesh of the horse into pieces on a rattan twig) he (the carver) makes portions of him (i.e. of the horse) in his (maternal) womb.

[On the same day but, of course, before the performance of the rites which have just been referred to, the tame animals which must be immolated, and the wild animals which must be released, have been brought on the sacrificial ground.]

They bind the tame animals to the sacrificial stakes, (but) they keep the wild animals in the intermediate spaces (of the stakes). (This is done) for the purpose of distinguishing the animals.

They immolate the tame animals, (but) they release the wild animals. (This is done) in order to beat off evil.

3.8.20

rājjudālam agniṣṭhāṃ minoti, bhrūṇahatyāyā ápahatyai.—páutudravāv abhíto bhavataḥ, púṇyasya gandhásyā 'varuddhyai; bhrūṇahatyām evā 'smād apahátya, púṇyena gandhéno 'bhayátaḥ párigṛhṇāti.—ṣáḍ bailvā bhavanti, brahmavarcasásyā 'varuddhyai.—ṣáṭ khādirāḥ, téjasó 'varuddhyai [1].—ṣáṭ pālāśāḥ, somapīthásyā 'varuddhyai.—ékaviṁśatiḥ sámpadyante, ékaviṁśatir vái devalokáḥ, dvádaśa māsāḥ, páñca rtávaḥ, tráya imé lokáḥ, asāv ādityá ekaviṁśáḥ, eṣá suvargó lokáḥ, suvargásya lokásya sámaṣṭyai.—śatáṃ paśávo bhavanti [2], śatāyuḥ púruṣaḥ śaténdriyaḥ, āyuṣy evé 'ndriyé prátitiṣṭhati.—sárvaṃ vā aśvamedhy āpnoti, áparimitā bhavanti, áparimitasyā 'varuddhyai.—brahmavādíno vadanti, kásmāt satyāt, dakṣiṇatò 'nyéṣāṃ paśūnām avadyánti, uttarató 'śvasyé 'ti; vāruṇó vā áśvaḥ [3], eṣá vái váruṇasya dík, svāyām evā 'sya diśy ávadyati; yád ítareṣāṃ paśūnām avadyáti, śatadevatyàṃ ténā 'varundhe.—citè 'gnāv ádhi vaitasé káṭé 'śvaṃ cinoti; apsúyonir vā áśvaḥ, apsujó vetasáḥ, svá evái 'naṃ yónau prátiṣṭhāpayati.—purástāt pratyáñcaṃ tūparáṃ cinoti, paścát prācínaṃ gomṛgám [4]; prāṇāpānāv evā 'smint samyáñcau dadhāti.—áśvaṃ tūparáṃ gomṛgám íti sarvahúta etáñ juhoti, eṣāṃ lokānām abhíjityai.—ātmánā 'bhíjuhoti, sātmānam evái 'naṁ sátanuṃ karoti.—sātmā 'múṣmiṁ loké bhavati, yá eváṃ véda; átho vásor evá dhárāṃ ténā 'varundhe.—iluvárdāya svāhā, balivárdāya svāhé 'ty āha; saṃvatsaró vā iluvárdaḥ, parivatsaró balivárdaḥ, saṃvatsarād evá parivatsarād áyur ávarundhe; āyur evā 'smin dadhāti; tásmād aśvamedhayājí jarásā visrásā 'múṃ lokám eti [5].

[On the Upavasatha-day, i.e. on the day preceding the first day of pressing, the sacrificial stakes must be set up on the sacrificial ground.]

One sets up the stake of rajjudāla wood near the fire (i.e. directly in front of the eastern side of the great fire-altar on which the Āhavanīya fire has been placed). (This is done) in order to beat off (the evil produced by) the sin of killing an embryo.

Two stakes of pūtudru (Pinus Deodora) wood stand on both sides of this stake (i.e. one on the right and one on the left side). (This is done) in order to obtain pure fragrance (for the Sacrificer). Having beaten off from him (from the Sacrificer) (the evil produced by) the sin of killing an embryo, one (thus) surrounds him on both sides with pure fragrance.

Six stakes of bilva wood stand (on both sides of these first three stakes, i.e. three on the right and three on the left side). (This is done) in order to obtain spiritual lustre (for the Sacrificer).

Six stakes of khadira wood (stand on both sides of the nine stakes already mentioned, i.e. three on the right and three on the left side). (This is done) in order to obtain vital power (for the Sacrificer).

Six stakes of palāśa wood (stand on both sides of the fifteen stakes already mentioned, i.e. three on the right and three on the left side). (This is done) in order to obtain the drinking of Soma (for the Sacrificer).

They amount to twenty-one (stakes). Twenty-one indeed are the divine (superior) worlds; (they are:) the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e. the earth, the atmosphere, and the sky), and yonder sun as the twenty-first. This is the heavenly world. It is in order to obtain the heavenly world (for the Sacrificer) (that they set up twenty-one stakes).

[On the second day of pressing, the tame animals, which will be immolated, and the wild animals, which will be released, are brought to the sacrificial ground.]

(According to some authorities) there are one hundred victims. Man has indeed a hundred vital powers and a hundred energies. (Inasmuch as there are one hundred victims) he (the Sacrificer) establishes himself in vital power and energy.

(But) the man who offers the horse-sacrifice obtains everything forsooth. (Therefore) the number of the victims is unlimited. (The purpose of this is) to obtain unlimited (goods) (for the Sacrificer).

[When the victims have been immolated, the assistants of the Adhvaryu make sacrificial portions of their flesh.]

The expounders of the Veda say: "For what reason do they cut the portions (of the flesh) of the other victims south (of the fire-altar), but the portions (of the flesh) of the horse north (of the fire-altar)?" The horse belongs to Varuṇa forsooth. And that quarter (the northern quarter) is the quarter of Varuṇa. It is in the horse's own quarter indeed that he (the Sacrificer, by the interposition of the Adhvaryu and his assistants,) cuts the portions (of the horse's flesh). (And) inasmuch as he (by the interposition of the Adhvaryu and his assistants) cuts portions (of the flesh) of the other victims, he obtains the reward of a sacrifice offered to a hundred deities (*śatadevatyam*).

(After the sacrificial portions of the horse's flesh have been cut) he (the Adhvaryu, with the help of his assistants,) arranges in order (the portions of) the horse, above the fire-altar, on a mat of rattan. The horse was produced from the womb of the waters forsooth. And the rattan is born of the waters. (Inasmuch as he places the portions of the horse on a rattan mat) he established him (the horse) in his own (maternal) womb.

East (of the portions of the horse) he (the Adhvaryu, with the help of his assistants,) arranges in order (the portions of) the hornless he-goat so that its head is turned westward. West (of the portions of the horse) he arranges in order (the portions of) the gomṛga (gayal) in such a way that its head is turned eastward. (By so doing) he brings together in him (i.e. in the horse) the out-breath and the in-breath.

He (the Adhvaryu, with the help of his assistants,) throws into the fire (the portions of) the horse, the hornless he-goat and the gomṛga as (three) completely offered oblations. (This is done) in order to conquer these (three) worlds (earth, atmosphere and heaven) (for the Sacrificer).

Upon (the horse), he (the Adhvaryu) (symbolically) makes oblation of the (horse's) Self (probably, by pouring clarified butter into the fire). He (thus) endows him (the horse) with the (horse's) Self, with his own living body.—He (the Sacrificer), who thus knows, becomes endowed with his own Self (with his own living body), in yonder world. And by that (by the performance of that rite) he obtains the stream of wealth.

He (the Adhvaryu) says: "To Iluvarda, svāhā! —To Balivarda, svāhā!" Iluvarda is the Saṃvatsara year forsooth. And Balivarda is the Parivatsara year. From the Saṃvatsara year and from the Parivatsara year he (the Adhvaryu) thus obtains vital power (for the Sacrificer). It is vital power he bestows on him. And therefore it is (only) in consequence of old age and decrepitude that he who offers the horse-sacrifice goes to yonder world.[9]

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[9] A Note on *Iluvárda* and *Balivárda*. These two words are almost certainly Middle Indic words. According to the text of Tait.-Br. 3.8.20.5, *Iluvárda* is the name of the Saṃvatsara year, and *Balivárda* the name of the Parivatsara year, and I assume that *iluvárda* is the Middle Indic word corresponding to Sanskrit **ṛtuvarta* "the revolution of the seasons," and that *balivárda* is the Middle Indic word corresponding to Sanskrit *parivarta* "the revolving year." *Ṛtuvarta* is not attested, but *ṛtuvṛtti* is attested in lexicons, and *ṛtūṇāṃ parivartaḥ* is attested in the Rāmāyaṇa (2.105.23).

A. *iluvárda* = *ṛtuvarta*.

1. Initial *ṛ*>*i*, as in (Ardha-Māgadhī) *iḍḍhi* = *ṛddhi*; *isi* = *ṛṣi*.

2. *t*>*ṭ*>*ḍ*>*ḷ*>*l* after *ṛ*, as in (Māgadhī) *kaḷa* or *kala* = *kṛta*; *maḷa* or *mala* = *mṛta* (*cf.* Pischel, Grammatik der Prakrit-Sprachen, § 244). According to Dr. Tedesco, the cerebralization after *ṛ* is assured, and there are examples of *l* from *ṭ*, *t* in the Śatapathabrāhmaṇa, e.g. *ābilá* = *āvṛtta* (*cf. JAOS* 67: 92b, 1947).

3. *rt*>*tt*>*dd*>*rd*. The sonorization of *t* normally occurs only when it is intervocalic. But, according to Dr. Tedesco's suggestion, it is probable that *-varta*>*-vatta*; that *-vatta*>*-vadda* with sonorization of the geminate (*cf. Language* 22: 192, § 17, 1946, and *JAOS* 65: 97, 1945); and that *-varda* is a sanskritization of *-vadda*.

B. *balivarda* = *parivarta*.

1. Initial *p*>*b*. This seems difficult, for there is no example of initial *p*>*b* in Middle Indic. But, under a special condition, before internal *dd*, the sonorization of an initial consonant seems to be quite possible and even probable, for (Br.) *garta* "a hole" is certainly identical with (RV) *karta* "a hole." The *g* of *garta* probably arose in **kadda* (= *karta*).

2. Medial *r*>*l*, as in (Māgadhī) *dalidda* = *daridra*; *muhala* = *mukhara*.

In Tait.-Br. 3.8.20.5, the identity of *balivarda* with *parivarta* in the meaning "year, the Parivatsara year" seems indubitable. But *balivarda* also occurs in the Śatapathabrāhmaṇa and in the Śāṅkhāyana Gṛhyasūtra; as its Pāli equivalent *balivadda* occurs in the Buddhist

3.8.21

ekaviṁśó 'gnír bhavati, ekaviṁśáḥ stómaḥ, ékaviṁśatir yûpāḥ.—yáthā vâ áśvā varṣabhâ vā vṛṣāṇaḥ saṁsphuréran, evám etát stómāḥ sáṁsphurante, yád ekaviṁśáḥ; té yát samṛcchéran, hanyétā 'sya yajñáḥ.—dvādaśá evâ 'gníḥ syād íty āhuḥ, dvādaśáḥ stómaḥ [1], ékādaśa yûpāḥ.—yád dvādaśó 'gnír bhávati, dvádaśa mâsāḥ saṃvatsaráḥ, saṃvatsaréṇai 'vâ 'smā ánnam ávarundhe.—yád dáśa yûpā bhávanti, dáśākṣarā virât, ánnaṃ virâṭ, virájai 'vâ 'nnâdyam ávarundhe; sá ekādaśáḥ, stána evâ 'syai sáḥ [2], duhá evái 'nāṃ téna.—tád āhuḥ, yád dvādaśó 'gníḥ syâd, dvādaśáḥ stóma ékadaśa yûpāḥ, yáthā sthûriṇā yāyât, tādṛk tát.—ekaviṁśá evâ 'gníḥ syād íty āhuḥ, ekaviṁśáḥ stómaḥ, ékaviṁśatir yûpāḥ; yáthā práṣṭibhir yâti, tādṛg evá tát [3].—yó vâ aśvamedhé tisráḥ kakúbho véda, kakúd dha rājñāṃ bhavati; ekaviṁśó 'gnír bhavati, ekaviṁśáḥ stómaḥ, ékaviṁśatir yûpāḥ; etâ vâ aśvamedhé tisráḥ kakúbhaḥ; yá evâṃ véda, kakúd dha rājñāṃ bhavati.—yó vâ aśvamedhé tríṇi śírṣāṇi véda, śíro ha rājñāṃ bhavati; ekaviṁśó 'gnír bhavati, ekaviṁśáḥ stómaḥ, ékaviṁśatir yûpāḥ; etâni vâ aśvamedhé tríṇi śírṣāṇi; yá evâṃ véda, śíro ha rājñāṃ bhavati [4].

[For the performance of the horse-sacrifice: (1) the fire-altar that is built on the mahāvedi, must be the twenty-one-fold one, that is an altar which (with its two wings and its tail, but without the additional parts by which these wings and this tail are slightly increased,) measures twenty-one man's lengths, i.e. twelve man's lengths from north to south, and nine man's lengths from east to west;[10] (2) on the second day of pressing, the Stoma, i.e. the form of the hymns that are to be sung, must be the twenty-one-fold one, that is the one that is composed on twenty-one stanzas; and (3) the number of the sacrificial stakes must be twenty-one. But according to some authorities, the fire-altar must be the twelve-fold one, that is an altar measuring twelve man's lengths; the Stoma on the second day of pressing must be the twelve-fold one, that is the one that is composed on twelve stanzas; and the number of the sacrificial stakes must be eleven.]

(For the horse-sacrifice) the fire-altar is the twenty-one-fold one, the Stoma (on the second day of the Soma-sacrifice) is the twenty-one-fold one, and there are twenty-one sacrificial stakes.

(But some authorities object, saying:) "Even as male horses or bulls would clash, so here these Stomas (these three means of praise: the twenty-one-fold Stoma, the twenty-one-fold fire-altar, and the set of twenty-one sacrificial stakes) clash because they (all) are twenty-one-fold (like males?). (But) if they were to come into collision, the sacrifice of him (i.e. of the Sacrificer) would be destroyed. (Therefore) the fire-altar should be the twelve-fold one," they say, "the Stoma should be the twelve-fold one, and there should be eleven sacrificial stakes. Inasmuch as the fire-altar is the twelve-fold one—the year being composed of twelve months—it is by means of the year indeed that one obtains food for him (for the Sacrificer). (And) inasmuch as there are ten sacrificial stakes—the Virāj (-metre) consisting of ten syllables—it is by means of the Virāj indeed that one obtains food (for the Sacrificer). The eleventh (stake) is the teat of it (i.e. of the Virāj). Thereby he (the Sacrificer) milks it (just as one would milk a cow)."

To this (our authorities reply,) they say: "If the fire-altar were the twelve-fold one, and the Stoma were the twelve-fold one, and if there were eleven sacrificial stakes, it would be as if one would drive a cart drawn by one beast. The fire-altar," they say, "should be the twenty-one-fold one; the Stoma should be the twenty-one-fold one; and there should be twenty-one sacrificial stakes. That is as when one drives with additional horses (side-horses)."

He who knows the three "summits" in the horse-sacrifice becomes the "summit" of kings. The fire-altar is the twenty-one-fold one, the Stoma is the twenty-one-fold one, and there is a set of twenty-one sacrificial stakes. These indeed are the three "summits" in the horse-sacrifice. He who thus knows becomes the "summit" of kings.

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literature. And in these texts, the word means "an ox" and especially "an ox yoked to the plough, a ploughing ox." Is *balivarda* "the ox" also the equivalent of *parivarta*? I think it is. In my opinion, we may assume that, in both cases, *balivarda* = *parivarta*, and that the same word *parivarta* meaning "revolving, turning round" was used at the same time for "the revolving year" and for "the ox that turns round, the ox that draws the plough and goes *βουατροφηδόν*."

P.S.—There is, in Pāli, one example of initial *b*<*p*, i.e. *bahūta* "abundant" (= Sk. *prabhūta*), and the corresponding adverb *bahūtaso* "in abundance" (= Sk. *prabhūtaśaḥ*). The *b* however may be due to contamination with (Sk. and Pāli) *bahu* "much, abundant." *Cf.* also the spelling *baddhacara* for *paddhacara*.

[10] *Cf.* Dumont, P.-E., L'Aśvamedha, Description du sacrifice solennel du cheval dans le culte védique, d'aprés les textes du Yajurveda blanc, 74, Paris, Geuthner, 1927.

He who knows the three "heads" in the horse-sacrifice becomes the "head" of kings. The fire-altar is the twenty-one-fold one, the Stoma is the twenty-one-fold one, and there is a set of twenty-one sacrificial stakes. These indeed are the three "heads" in the horse-sacrifice. He who thus knows becomes the "head" of kings.

3.8.22

devá vá aśvamedhé pávamāne suvargáṃ lokáṃ ná prájānan, tám áśvaḥ prájānāt; yád aśvamedhé 'śvena médhyenó 'dañco bahiṣpavamānáṁ sárpanti, suvargásya lokásya prájñātyai; ná vái manuṣyàḥ suvargáṃ lokám áñjasā veda, áśvo vái suvargáṃ lokám áñjasā veda.—yád udgātó 'dgáyet, yáthá 'kṣetrajño 'nyéna pathá pratipādáyet, tādṛk tát [1]; udgātáram aparúddhya, áśvam udgīthāya vṛṇīte; yáthā kṣetrajñó 'ñjasā náyati, evám evái 'nam áśvaḥ suvargáṃ lokám áñjasā nayati.—púccham anvárabhante, suvargásya lokásya sámaṣṭyai.—híṃ karoti, sâmai 'vá 'kaḥ; híṃ karoti, udgīthá evá 'sya sáḥ [2].—váḍavā úparundhanti, mithunatváya, prájātyai; átho yátho 'pagātára upagáyanti, tādṛg evá tát.—údagāsīd áśvo médhya íty āha; prājāpatyó vá áśvaḥ, prajápatir udgīthấḥ; udgīthám evá 'varundhe, átho ṛksāmáyor evá prátitiṣṭhati.—híraṇyeno 'pákaroti; jyótir vái híraṇyam; jyótir evá mukható dadhāti, yájamāne ca prajásu ca; átho híraṇyajyotir evá yájamānaḥ suvargáṃ lokám eti [3].

[On the second day of pressing of the horse-sacrifice, the Bahiṣpavamāna-Stotra, i.e. the first Stotra or musical performance of the morning service, must be executed outside the *sadas*, in a peculiar manner. The priests and the Sacrificer, noiselessly gliding and following the horse, reach the *āstāva*, i.e. the place where the Stotra is to be sung, and there the horse replaces the Udgātar or first chanter for the execution of the Udgītha, i.e. the principal part of the Stotra.]

(Formerly) the gods, at the horse-sacrifice, at the moment of the (Bahiṣ-)pavamāna(-Stotra's performance) did not know (the way to) the heavenly world; but the horse knew it. When, at the horse-sacrifice, they (the priests and the Sacrificer) glide northwards, along with the horse, for the Bahiṣpavamāna(-Stotra), it is in order to know (the way to) the heavenly world; for man does not straightway know (the way to) the heavenly world, but the horse does straightway know (the way to) the heavenly world.

If the Udgātar should sing the Udgītha, it would be just as if some one who does not know the country would lead by another way (than the right one). (But,) setting aside the Udgātar, he (the Sacrificer) chooses the horse for (the performance of) the Udgītha. (And) just as some one who knows the country leads straightway (to the desired place), thus the horse leads him (the Sacrificer) straightway to the heavenly world.

They (the priests and the Sacrificer) hold on to the horse's tail (i.e. the Adhvaryu holds on to the horse's tail, and each of the others—the Pratiprasthātar, the Prastotar, the Udgātar, the Pratihartar, the Brahmán, and the Sacrificer—holds on to the garment of the one who precedes him). (This is done) in order to reach the heavenly world.

He (the horse) makes the sound "hiṃ." He thus has sung the Sāman (the sacred song). He makes the sound "hiṃ." This is the Udgītha of it (i.e. the principal part of the Sāman).

They pen up mares. (This is done in order to produce the desire) for copulation, for procreation. And (when the mares, on hearing the whinnying of the stallion, answer him) it is as if the Upagātars (the chorists) would accompany the song of the Udgātar.

He (the Adhvaryu) says: "The sacrificial horse has sung the Udgītha." The horse is consecrated to Prajāpati forsooth. (And) the Udgītha is Prajāpati. It is the Udgītha indeed that he (the Sacrificer) thus obtains. And he establishes himself in the Ṛc and the Sāman (i.e. in the stanza and the song, which are the two elements of the Udgītha).

He (the Adhvaryu) introduces (the Bahiṣpavamāna-Stotra) by (giving to the Prastotar) gold (instead of grass, as in the other Soma-sacrifices). Gold is splendor forsooth. It is splendor indeed that he (the Adhvaryu) thus, in the beginning, puts into the Sacrificer and his subjects. And it is with the splendor of gold, indeed, that the Sacrificer will go to the heavenly world.

3.8.23

púruṣo vái yajñáḥ, yajñáḥ prajápatiḥ; yád áśve paśún niyuñjánti, yajñád evá tád yajñám práyuṅkte.—áśvaṃ tūparáṃ gomṛgám, tán agniṣṭhá álabhate; senāmukhám evá tát sáṁśyati; tásmād rājamukháṃ bhīṣmáṃ bhávukam.—āgneyáṃ kṛṣṇágrīvaṃ purástāl lalāṭe; pūrvāgním evá táṃ kurute [1]; tásmāt pūrvāgníṃ purástāt sthāpayanti.—pauṣṇám anvāñcam; ánnaṃ vái pūṣá; tásmāt pūrvāgnáv āhāryàm áharanti.—aindrāpauṣṇám upáriṣṭāt; aindró vái rājanyó 'nnaṃ

pūṣā́; annā́dyenai 'vái 'nam ubhayátaḥ pári-gṛhṇāti; tásmād rājanyò 'nnādó bhā́vukaḥ.—āgneyáu kṛṣṇágrīvau bāhuvóḥ; bāhuvór evá vīryàṃ dhatte [2]; tásmād rājanyò bāhubalí bhā́vukaḥ.—tvāṣṭráu lomaśasaktháu sakthyóḥ; sakthyór evá vīryàṃ dhatte; tásmād rājanyà ūrubalí bhā́vukaḥ.—śitipṛṣṭháu bārhaspatyáu pṛṣṭhé; brahmavarcasám evó 'páriṣṭād dhatte; átho kaváce evái 'té abhítaḥ páryūhate; tásmād rājanyàḥ sáṃnaddho vīryàṃ karoti.—dhātré pṛṣodarám adhástāt; pratiṣṭhā́m evái 'tā́ṃ kurute; átho iyáṃ vái dhātā́; asyā́m evá prátitiṣṭhati.—sauryáṃ balákṣaṃ púcche; utsedhā́m evá tā́ṃ kurute; tásmād utsedhā́ṃ bhayé prajā́ abhísáṁśrayanti [3].

[After the performance of the Bahiṣpavamāna-Stotra, the victims are brought to the sacrificial ground and, after the performance of a few other rites, they are bound to the sacrificial stakes. The horse, the hornless he-goat, and the gomṛga are bound to the central stake. Then the victims called *paryaṅgyas* are tied to the horse's body.]

The sacrifice is the man (who offers the sacrifice) forsooth; (and) the sacrifice is Prajāpati (the lord of creatures). When they (the Adhvaryu and his assistants) tie the victims (which represent the Sacrificer) to the horse (which represents Prajāpati), it is from the sacrifice (represented by the horse) that he (the Adhvaryu) puts in motion the sacrifice (represented by the other victims).

The horse, a hornless he-goat, a gomṛga: these (three) he (the Adhvaryu, with the help of his assistants,) binds to the central stake. He thereby sharpens (into a fearful wedge) the front (i.e. the front ranks) of the (Sacrificer's) army. Therefore the front (or the face) of the king is terrible.

A black-necked (he-goat) consecrated to Agni (he binds) in front (of the horse), to the (horse's) forehead. He (thus) makes it the front-fire (i.e. the Āhavanīya fire). Therefore they (the priests) establish the front-fire (i.e. the Āhavanīya fire) in front (i.e. in the East).

A he-goat consecrated to Pūṣan (he binds) behind (the black-necked he-goat consecrated to Agni). Pūṣan is food forsooth. Therefore (at the sacrifice) they (the priests) bring food to the front-fire (i.e. to the Āhavanīya fire).

A he-goat consecrated to Indra and Pūṣan (he binds) on the upper part (i.e. to the neck of the horse). The Rājanya (the Kṣatriya) is consecrated to Indra forsooth, and Pūṣan is food. (Inasmuch as the Adhvaryu, with the help of his assistants, binds to the horse this he-goat consecrated to Indra and Pūṣan) he provides him (the Sacrificer), on both sides, with food. And therefore the Rājanya (the Kṣatriya) is an eater of food.

Two black-necked (he-goats) consecrated to Agni (he binds) to the front legs (of the horse). He thus puts strength into the arms (of the Sacrifier.) And therefore the Rājanya is strong in his arms.

Two he-goats with shaggy hind legs and consecrated to Tvaṣṭar (he binds) to the hind legs (of the horse). He thus puts strength into the thighs (of the Sacrificer). And therefore the Rājanya is strong in his thighs.

Two white-backed (he-goats) consecrated to Bṛhaspati (he binds) to the back (of the horse). He thus, from above, puts spiritual lustre (into the Sacrificer). . . .[11] And he thus, on both sides, puts (on the Sacrificer) the two parts of his cuirass. And therefore the Rājanya (the Kṣatriya), clad in armor, performs heroic deeds.

A (he-goat) having a white-spotted belly and consecrated to Dhātar (he binds) beneath (the horse). He thus makes this one (i.e. this he-goat) a foothold. Now Dhātar is this (earth). It is on this (earth) indeed that (in consequence of the performance of this rite) he (the Sacrificer) establishes himself.

A white (he-goat) consecrated to Sūrya (he binds) to the tail (of the horse). He thus makes this one (i.e. this he-goat) an elevated place. And therefore people in danger betake themselves to an elevated place.

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[11] I am inclined to believe that there is a lacuna in our text and that, after "*śitipṛṣṭhau bārhaspatyau pṛṣṭhe, brahmavarcasam evo 'pariṣṭād dhatte,*" we must add the words: "*sauryayāmau śvetaṃ (ca) kṛṣṇaṃ ca pārśvayoḥ* (two he-goats consecrated to Sūrya and Yama, a white one and a black one, he binds to the flanks of the horse)." This hypothesis is based on the following considerations: (1) According to Āp. 20.13.12, there are 13 instead of 11 *paryaṅgyas;* (2) in the text of Āp. we have: "*śitipṛṣṭhau bārhaspatyau pṛṣṭhe, sauryayāmau śvetaṃ kṛṣṇaṃ ca pārśvayoḥ*"; (3) in Śat.-Br. 13.2.2.7, the explanation "*kavace eva te kurute, tasmād rājā saṃnaddho vīryaṃ karoti*" corresponding, in our text, to "*atho kavace evai 'te abhitaḥ paryūhate, tasmād rājanyaḥ saṃnaddho vīryaṃ karoti*" is preceded by the words: "*sauryayāmau śvetaṃ ca kṛṣṇaṃ ca pārśvayoḥ*"; (4) this explanation is undoubtedly more appropriate if it refers to the two animals that are bound to the flanks of the horse, than if it is applied to the two victims that are tied to his back.—On the other hand, it is true that according to Baudh. (15.26) there are only eleven *paryaṅgyas* and that the two victims consecrated to Sūrya and Yama are not mentioned.

3.9.1

prajápatir aśvamedhám asṛjata; sò 'smāt sṛṣtó 'pākrāmat, tám aṣṭādaśíbhir ánuprāyuṅkta, tám āpnot, tám āptvá 'ṣṭādaśíbhir ávārundha; yád aṣṭādaśína ālabhyánte, yajñám evá táir āptvá yájamānó 'varundhe.—saṃvatsarásya vá eṣá pratimá, yád aṣṭādaśínaḥ; dvádaśa másāḥ, páñca rtávaḥ [1], saṃvatsarò 'ṣṭādaśáḥ; yád aṣṭādaśína ālabhyánte, saṃvatsarám evá táir āptvá yájamānó 'varundhe.—agniṣṭhè 'nyán paśûn upākaróti, ítareṣu yûpeṣv aṣṭādaśíno 'jāmitvāya.—náva-navá "labhyante savīryatvāya.—yád āraṇyáiḥ saṁsthāpáyet, vyávasyetāṃ pitāputráu, vy ádhvānaḥ krāmeyuḥ, vídūraṃ grâmayor grāmāntáu syātām [2], ṛkṣíkāḥ puruṣavyāghrāḥ parimoṣíṇa āvyādhínīs táskarā áraṇyeṣv ájāyeran.—tád āhuḥ, ápaśavo vá eté, yád āraṇyáḥ; yád āraṇyáiḥ saṁsthāpáyet, kṣipré yájamānam áraṇyaṃ mṛtáṁ hareyuḥ, áraṇyāyatanā hy âraṇyáḥ paśáva íti; yát paśûn ná "lábheta, ánavaruddhā asya paśávaḥ syuḥ; yát páryagnikṛtān utsṛjét [3], yajñavaiśasáṃ kuryāt.—yát paśûn ālábhate, ténai 'vá paśûn ávarundhe; yát páryagnikṛtān utsṛjáty áyajñavaiśasāya, ávaruddhā asya paśávo bhávanti, ná yajñavaiśasáṃ bhavati; ná yájamānam áraṇyaṃ mṛtáṁ haranti.—grāmyáiḥ sáṁsthāpayati; eté vái paśávaḥ kṣémo nâma; sáṃ pitāputrâv ávasyataḥ, sám ádhvānaḥ krāmanti, samantikáṃ grâmayor grāmāntáu bhavataḥ, ná rkṣíkāḥ puruṣavyāghrâḥ parimoṣíṇa āvyādhínīs táskarā áraṇyeṣv ájāyante [4].

[After the horse, the hornless he-goat and the gomṛga have been bound to the central stake, and the *paryaṅgyas* have been tied to the horse's body, ten sets of eighteen victims each are bound to the twenty other stakes, i.e. nine victims to each of them. These ten sets of eighteen victims are described in TS. 5.6.1–20.]

Prajāpati produced the horse-sacrifice. Having been produced, that sacrifice departed from him. By means of the (ten) sets of eighteen (victims) he (i.e. Prajāpati) followed it up; he reached it, and having reached it, he took possession of it by means of these sets of eighteen. When the sets of eighteen (victims) are seized (and immolated), it is the sacrifice indeed that the Sacrificer thereby attains and takes possession of.

These sets of eighteen victims are an image of the year. The months are twelve, the seasons are five, and the year itself is the eighteenth. When the sets of eighteen (victims) are seized (and immolated), it is the year indeed that the Sacrificer thereby attains and takes possession of.

To the central stake he (the Adhvaryu, with the help of his assistants,) brings the other victims. To the other stakes he brings the sets of eighteen victims. (This is done) in order to avoid uniformity (in the performance of the sacrifice).

They (these victims) are seized (and bound to the stakes) in groups of nine (i.e. nine of these one hundred eighty victims are bound to each of the twenty stakes which have been erected on the right and the left side of the central stake). (This is done) for manly vigor (i.e. in order to give manly vigor to the Sacrificer).

[The one hundred eleven wild animals enumerated in TS. 5.5.11–21 are brought to the stakes. According to Baudh. 15.23, the eleven animals of the first set (TS. 5.5.11) are brought near the central stake, and the following ten sets of ten animals each are divided into groups of five and placed on each of the twenty spaces between the twenty-one stakes.]

If he (the Adhvaryu, acting for the Sacrificer,) were to perform (the sacrifice) with wild animals, father and son would part, the roads would run asunder, the village-boundaries of two villages would be far asunder, and carnivorous beasts, man-tigers, thieves, murderers, and robbers would be born in the forests.

Concerning this they say: "The wild animals are not (sacrificial) animals. If he (the Adhvaryu, acting for the Sacrificer,) were to perform (the sacrifice) with wild animals, they would soon carry away the Sacrificer dead to the forest, for the wild animals have the forest for their home." (But) if he were not to immolate animals, he would not obtain animals (i.e. cattle) for the Sacrificer; if he were to dismiss them after fire has been carried round them, he would destroy the sacrifice. (On the contrary) if he (the Adhvaryu, acting for the Sacrificer,) does immolate (sacrificial) animals, he thereby obtains animals (i.e. cattle) for the Sacrificer; and, if he dismisses (wild) animals, after fire has been carried round them in order that the sacrifice might not be destroyed, he obtains animals (i.e. cattle) for the Sacrificer, and they (the wild animals) will not carry away the Sacrificer dead to the forest.

He (the Adhvaryu, acting for the Sacrificer,) performs (the sacrifice) with tame animals. (For) these animals are "security" by name. (And, if the Adhvaryu, acting for the Sacrificer, immolates them,) father and son settle together, the roads run together, the village-boundaries of

two villages are contiguous, and no carnivorous beasts, man-tigers, thieves, murderers, robbers, are born in the forests.

3.9.2

prajâpatir akāmayato 'bháu lokâv ávarundhīyé 'ti; sá etân ubháyān paśûn apaśyat, grāmyâṁś cā "raṇyâṁś ca; tân álabhata; táir vái sá ubháu lokâv ávārundha; grāmyáir evá paśúbhir imáṃ lokám ávārundha, āraṇyáir amúm; yád grāmyân paśûn ālábhate, imám evá táir lokám ávarundhe; yád āraṇyân [1], amúṃ táiḥ.—ánavaruddho vá etásya saṃvatsará íty āhuḥ, yá itá-itaś cāturmāsyâni saṃvatsaráṃ prayuṅktá íti; etâvān vái saṃvatsaráḥ, yác cāturmāsyâni; yád eté cāturmasyâḥ paśáva ālabhyánte, pratyákṣam evá táiḥ saṃvatsaráṃ yájamānó 'varundhe.—ví vá eṣá prajáyā paśúbhir ṛdhyate, yáḥ saṃvatsaráṃ prayuṅkté; saṃvatsaráḥ suvargó lokáḥ [2]; suvargáṃ tú lokáṃ ná 'parādhnoti; prajâ vái paśáva ekādaśínī; yád etá ekādaśinâḥ paśáva ālabhyánte, sākṣâd evá prajâṃ paśûn yájamānó 'varundhe.—prajâpatir virâjam asṛjata; sá sṛṣṭá 'śvamedháṃ prâviśat; táṃ daśíbhir ánu prâyuṅkta; tám āpnot; tám āptvâ daśíbhir ávārundha; yád daśína ālabhyánte [3], virâjam evá táir āptvâ yájamānó 'varundhe.—ékādaśa daśáta álabhyante; ékādaśākṣarā triṣṭúp, tráiṣṭubhāḥ paśávaḥ, paśûn evâ 'varundhe.—vaiśvadevó vâ áśvaḥ; nānādevatyâḥ paśávo bhavanti, áśvasya sarvatvâya; nânārūpā bhavanti, tásmān nânārūpāḥ paśávaḥ, bahurūpâ bhavanti, tásmād bahurūpâḥ paśávaḥ, sámṛddhyai [4].

Prajāpati desired: "I would take possession of both worlds." He saw these two kinds of animals, the tame ones and the wild ones. He seized them (for the sacrifice). By means of them he took possession of both worlds. By means of the tame ones he took possession of this (terrestrial) world; by means of the wild ones of yonder (celestial) world. (Thus,) when he (the Adhvaryu, acting for the Sacrificer,) seizes the tame animals (for the sacrifice), he thereby takes possession of this world, and, when (he seizes) the wild ones, he thereby (takes possession) of yonder world.

[The assistants of the Adhvaryu also bring to the stakes and bind the cāturmāsya-victims, i.e. the victims that are to be immolated for the benefit of those deities to whom the chief oblations are made at the Seasonal sacrifices (*cf.* Āp. 20.14.7—20.15.3). These victims are not mentioned in the TS.]

"The year is not taken possession of" they say, "by him who puts the Seasonal sacrifices, (i.e.) the year, in motion from here and from there (i.e. at any other time or in any other way than the regular time and the regular way)." (But) surely the year is what the Seasonal sacrifices are. (Therefore) when those cāturmāsya-victims (i.e. the victims related with the Seasonal sacrifices) are seized (for the sacrifice), the Sacrificer by means of those victims manifestly takes possession of the year.

[Moreover, according to Āp. 20.15.4, the assistants of the Adhvaryu bring two sets of eleven victims to the stakes. These are the two sets of eleven victims described in TS. 5.5.22 and 5.5.24.]

Surely, he who puts the year in motion (only by means of the cāturmāsya-victims) is deprived of offspring and cattle. (But) the year is the heavenly world. (Therefore) he does not fail, nevertheless, to reach the heavenly world. (Now) the set of eleven victims is offspring and cattle. (Therefore,) when the animals of that set of eleven (or those two sets of eleven?) are seized (for the sacrifice), the Sacrificer manifestly takes possession of offspring and cattle.

[Moreover the assistants of the Adhvaryu bring eleven sets of ten animals to the stakes. According to Āp. 20.14.4 and the commentary of Sāyaṇa, these are the eleven sets of wild animals described in TS. 5.5.11–21. This text however enumerates one set of eleven and ten sets of ten, i.e. not one hundred ten but one hundred eleven animals.]

Prajāpati produced the Virāj(-metre) (which consists of ten syllables). Having been produced, it entered the horse-sacrifice. He (Prajāpati) followed it up with sets of ten (animals). He reached it, and, having reached it, he took possession of it by means of these sets of ten (animals). (Therefore) when the sets of ten (animals) are seized (for the sacrifice), it is the Virāj indeed that the Sacrificer thereby attains and takes possession of.

Eleven sets of ten (animals) each are seized (and brought to the stakes). (Now) the Triṣṭubh(-metre) consists of eleven syllables, and cattle is of Triṣṭubh nature. (Thus, when the eleven sets of ten animals each are seized,) it is cattle indeed that he (the Sacrificer) takes possession of.

Surely the (sacrificial) horse is consecrated to all the gods. (And therefore) the animals (that are brought to the stakes, at the horse-sacrifice) are consecrated to various deities, for the com-

pleteness of the horse. They are of various forms (or colors); and consequently the animals (in the world) are of various forms (or colors). They are of many forms (or colors); and consequently the animals (in the world) are of many forms (or colors). It is for the success (of the sacrifice) (that the animals that are brought to the stakes, are of various and many forms).

3.9.3

asmái vái lokā́ya grāmyā́ḥ paśáva ālabhyante, amúṣmā āraṇyā́ḥ; yád grāmyā́n paśū́n ālábhate, imám evá táir lokám ávarundhe; yád āraṇyā́n, amúṃ táiḥ; ubháyān paśū́n ā́labhate, grāmyā́m̐ś cā ''raṇyā́m̐ś ca, ubháyor lokáyor ávaruddhyai; ubháyān paśū́n ā́labhate [1], grāmyā́m̐ś cā ''raṇyā́m̐ś ca, ubháyasyā 'nnā́dyasyā́ 'varuddhyai; ubháyān paśū́n ā́labhate, grāmyā́m̐ś cā ''raṇyā́m̐ś ca, ubháyeṣāṃ paśūnā́m ávaruddhyai. —tráyas-trayo bhavanti, tráya imé lokā́ḥ, eṣāṃ lokā́nām ā́ptyai.—brahmavādíno vadanti, tásmāt satyā́t [2], asmíl̐ loké bahávaḥ kā́mā íti, yát samānī́bhyo devátābhyo 'nyè-'nye paśáva ālabhyánte; asmínn evá tál loké kā́mān dadhāti; tásmād asmíl̐ loké bahávaḥ kā́māḥ.—trayāṇā́ṃtrayāṇām̐ sahá vapā́ juhoti, tryā̀vṛto vái devā́ḥ, tryā̀vṛta imé lokā́ḥ, eṣā́ṃ lokā́nām ā́ptyai, eṣā́ṃ lokā́nāṃ kl̥̀ptyai.—páryagnikṛtān āraṇyā́n útsṛjanty áhim̐sāyai [3].

It is for (the conquest of) this (terrestrial) world indeed that the tame animals are seized. It is for (the conquest of) yonder (celestial world) that the wild ones are seized. (Thus) when he (the Adhvaryu, acting for the Sacrificer,) seizes the tame animals, he thereby takes possession of this world; and when (he seizes) the wild ones, he thereby takes possession of yonder world.

He (the Adhvaryu, acting for the Sacrificer,) seizes two kinds of animals, tame ones and wild ones, in order to take possession of both worlds (for the Sacrificer). He seizes two kinds of animals, tame ones and wild ones, in order to obtain food of two kinds. He seizes two kinds of animals, tame ones and wild ones, in order to obtain animals of two kinds (for the Sacrificer).

(In the ten groups of eighteen animals described in TS. 5.6.11–20) there are three (animals) for each (deity). These worlds (earth, atmosphere, and heaven) are three. It is in order to obtain these three worlds (that, in those groups, three animals are offered to each deity).

The expounders of the Veda declare: "The reason why there are many objects of desire in this world is that (at the horse-sacrifice) different animals are immolated to every single one deity. In that way one produces objects of desire in this world. And therefore there are many objects of desire in this world."

[After the immolation of the victims and the performance of many other rites, the omenta of the victims are offered.]

He (the Adhvaryu, with the help of his assistants,) offers the omenta of each group of three victims together. The gods consist of three groups. And these worlds consist of three parts (the terrestrial, the atmospheric, and the heavenly part). It is in order to obtain these (three) worlds, in order to prepare these (three) worlds (for the Sacrificer) (that the priests offer the omenta three by three).

[Before the killing of the horse and the other tame animals, fire is carried round all the tame and wild animals. It is the *paryagni*. After the performance of that rite, the wild animals are released.]

After fire has been carried round the wild animals, they (the Adhvaryu and his assistants) release them. (This is done) for the sake of ahiṃsā (i.e. in order to avoid doing harm to life).

3.9.4

yuñjánti bradhnám íty āha; asáu vā́ ādityó bradhnáḥ, ādityám evā́ 'smai yunakti; aruṣám íty āha; agnír vā́ aruṣáḥ, agním evā́ 'smai yunakti; cárantam íty āha; vāyúr vái cáran, vāyúm evā́ 'smai yunakti; pári tasthúṣa íty āha [1]; imé vái lokā́ḥ pári tasthúṣaḥ, imā́n evā́ 'smai lokā́n yunakti.—rócante rocanā́ diví 'ty āha; nákṣatrāṇi vái rocanā́ diví; nákṣatrāṇy evā́ 'smai rocayati.—yuñjánty ásya kā́myé 'ty āha; kā́mān evā́ 'smai yunakti.—hárī vípakṣasé 'ty āha; imé vái hárī vípakṣasā, imé evā́ 'smai yunakti [2].—śóṇā dhṛṣṇū́ nṛvā́hasé 'ty āha; ahorātré vái nṛvā́hasā, ahorātré evā́ 'smai yunakti.—etā́ evā́ 'smai devátā yunakti, suvargásya lokásya sámaṣṭyai.—ketúṃ kṛṇvánn aketáva íti dhvajáṃ prátimuñcati, yáśa evái 'nam̐ rā́jñāṃ gamayati. —jīmū́tasye 'va bhavati prátīkam íty āha; yathā-yajúr evái 'tát.—yé te pánthānaḥ savitaḥ pūrvyā́sa íty adhvaryúr yájamānaṃ vācayaty abhíjityai [3].—párā vā́ etásya yajñá eti, yásya paśúr upā́kṛto 'nyátra védyā éti; etám̐ stotar eténa pathā́ púnar áśvam ā́vartayāsi na íty āha; vāyúr vái stótā, vāyúm evā́ 'sya parástād dadhāty ā́vṛttyai.—yáthā vái havíṣo gṛhītásya skándati, eváṃ vā́ etád áśvasya skandati, yád asyo 'pā́kṛtasya lómāni śī́yante; yád vā́leṣu kācā́n

āváyanti, lómāny evá 'sya tát sámbharanti [4].—bhûr bhúvaḥ súvar íti prājāpatyábhir ávayanti; prājāpatyó vá áśvaḥ, sváyai 'vái 'naṃ devátayā sámardhayanti.—bhûr íti máhiṣī, bhúva íti vāvātā, súvar íti parivṛktí, eṣáṃ lokánām abhíjityai.—hiraṇyáyāḥ kācá bhavanti; jyótir vái híraṇyam, rāṣṭrám aśvamedháḥ [5], jyótiś cai 'vá 'smai rāṣṭráṃ ca samícī dadhāti.—sahásraṃ bhavanti, sahásrasaṃmitaḥ suvargó lokáḥ, suvargásya lokásyā 'bhíjityai.—ápa vá etásmāt téja indriyáṃ paśávaḥ śrîḥ krāmanti, yò 'śvamedhéna yájate; vásavas tvā 'ñjantu gāyatréṇa chándasé 'ti máhiṣy abhyànakti; téjo vá ájyam, téjo gāyatrí, téjasai 'vá 'smai téjó 'varundhe [6]; rudrás tvā 'ñjantu tráiṣṭubhena chándasé 'ti vāvātā; téjo vá ájyam, indriyáṃ triṣṭúp, téjasai 'vá 'smā indriyám ávarundhe; ādityás tvā 'ñjantu jágatena chándasé 'ti parivṛktí; téjo vá ájyam, paśávo jágatī, téjasai 'vá 'smai paśûn ávarundhe.—pátnayo 'bhyàñjanti; śriyá vá etád rūpám [7], yát pátnayaḥ, śríyam evá 'smin tád dadhati; ná 'smāt téja indriyáṃ paśávaḥ śrír ápakrāmanti.—lâjí3ñ chácí3n yáśo mamáṁ3 íty átiriktam ánnam áśvāyo 'páharanti; prajám evá 'nnādíṃ kurvate.—etád devā ánnam attai 'tád ánnam addhi prajāpata íty āha; prajáyām evá 'nnádyaṃ dadhate.—yádi ná 'vajíghret, agníḥ paśúr āsīd íty ávaghrāpayet; áva hai 'vá jighrati.—ákrān vājí krámair, átyakramīd vājí, dyáus te pṛṣṭháṃ pṛthiví sadhástham íty áśvam ánumantrayate, eṣáṃ lokánām abhíjityai.—sámiddho añján kṛ́daraṃ matīnám íty áśvasyā "príyo bhavanti, sarūpatvâya [8].

[Before the *paryagni*, i.e. before fire has been carried round the horse and the other animals, the horse is yoked, with two side horses, to a chariot; and the Adhvaryu, with the Sacrificer, drives the chariot to a pond east of the sacrificial ground.]

[While the assistants of the Adhvaryu yoke the sacrificial horse to the chariot, the Adhvaryu recites TS. 7.4.20.f.]

He (the Adhvaryu) says: "They yoke the tawny one." The tawny one, surely, is yonder sun. It is yonder sun, indeed, that he yokes for him (for the Sacrificer). He says: "the ruddy one." The ruddy one, surely, is Agni (the Fire). It is Agni, indeed, that he yokes for him (for the Sacrificer). He says: "the one who goes." The one who goes, surely, is Vāyu (the Wind). It is Vāyu, indeed, that he yokes for him (for the Sacrificer). He says: "to those that stand around." Those that stand around (*paritasthuṣaḥ* instead of *paritasthivāṁsaḥ*), surely, are these (three) worlds (earth, atmosphere and heaven). It is these (three) worlds, indeed, that he yokes for him (for the Sacrificer). He says: "The lights shine in the sky." The lights in the sky, surely, are the stars. (Therefore, by so saying,) he surely causes the stars to shine for him (for the Sacrificer).

[While the Adhvaryu and his assistants yoke the two side horses, the Adhvaryu recites TS. 7.4.20.g.]

He says: "They yoke his two desirable ones." (By so saying) he yokes the objects of desire for him (for the Sacrificer). He says: "the steeds on either side of the chariot." The steeds on either side of the chariot, surely, are these two (i.e. earth and heaven). It is these two, indeed, that he (by so saying) yokes for him (for the Sacrificer). He says: "the two dark ones, the two strong ones, bearing heroes." The two that bear heroes, surely, are day and night. It is day and night, indeed, that he (by so saying) yokes for him (for the Sacrificer).

These are the deities that he thus yokes for him. (This is done) in order to obtain the heavenly world (for the Sacrificer).

[The Adhvaryu then fixes the flag of the chariot, and recites TS. 7.4.20.h.]

Saying: "Making a banner for that which has no banner," he (i.e. the Adhvaryu) fixes the flag. He thus causes him (i.e. the Sacrificer) to attain glory among kings.

[While the Sacrificer puts on his cuirass, the Adhvaryu recites TS. 4.6.6.a.]

He says: "His face is like that of a thundercloud," etc. This (i.e. the meaning of this) is according to the text (of the TS.).

[When the Adhvaryu and the Sacrificer have reached the pond, the Adhvaryu bids the Sacrificer to recite TS. 7.5.24.a.]

He makes the Sacrificer say: "Thine ancient paths, O Savitar," etc., for victory (i.e. in order to make him victorious).

[After the sacrificial horse has tasted or smelled the water of the pond, the Adhvaryu makes him turn back and recites TS. 7.4.20.c.]

Surely, the sacrifice goes away from him whose sacrificial animal, when brought up (for the Sacrifice), goes elsewhere than the *vedi* (i.e. the altar-ground). He (the Adhvaryu) says: "By that path, O singer of praise, bring back to us that horse." It is Vāyu (the Wind) indeed who is the singer of praise. (Consequently, by saying that formula,) it is Vāyu that he places behind him (i.e. behind the horse) in order to make him come back.

[The three first wives of the Sacrificer, the Mahiṣī (the consecrated queen), the Vāvātā (the king's favorite), and the Parivṛktī (the neglected one), weave pearls into the mane and the tail of the sacrificial horse, and they anoint him. According to the commentary of Sāyaṇa and, probably, according to Āp. 20.15.7–10, these rites take place before the yoking of the horse. But, according to our text, it seems that they must take place after the yoking of the horse. *Cf.* Baudh. 15.24–25; Śat.-Br. 13.2.6.4–8; and Kātyāyana-Śrautasūtra 20.5.15–17.]

Just as some part of the offering that has been drawn (and not yet offered) gets spilled, so some part of the horse gets spilled inasmuch as, after he has been brought up (to the sacrificial ground), his hair falls (before he is offered). When they (i.e. the three first wives of the Sacrificer) weave pearls into the hair (of his mane and tail), they thereby gather up his hair (in order that it may not fall).

They weave (these pearls) into the hair with the sacred formulas that belong to Prajāpati: "Bhūḥ (Earth)! Bhuvaḥ (Atmosphere)! Suvaḥ (Heaven)!"—Now the horse belongs to Prajāpati, forsooth. (Consequently, by uttering these formulas) they cause him (i.e. the horse) to be united with his own deity. The Mahiṣī says: "Bhūḥ!" The Vāvātā says: "Bhuvaḥ!" The Parivṛktī says: "Suvaḥ!" It is in order to conquer these (three) worlds (for the Sacrificer) (that they utter these three formulas).

The pearls are made of gold. Gold is light forsooth; and the horse-sacrifice is royal authority. (Inasmuch as the Adhvaryu causes the wives of the king to use golden pearls for the performance of this rite at the horse-sacrifice,) he bestows upon him (i.e. upon the Sacrificer) light and royal authority together. There are one thousand (pearls) (for each of the three wives of the Sacrificer) (*cf.* Āp. 20.15.8). The heavenly world is equal to one thousand. It is for the conquest of the heavenly world (that the prescribed number of the pearls is one thousand).

[After that, the three first wives of the Sacrificer anoint the horse with melted butter (*cf.* Āp. 20.15.12–13).]

Surely, fiery energy, manly vigor, cattle and prosperity depart from him who offers the horse-sacrifice. With the formula "May the Vasus anoint thee with the Gāyatrī metre!" (TS. 7.4.20.b) the Mahiṣī anoints (the forepart of the horse). Melted butter is fiery energy forsooth, and the Gāyatrī is fiery energy. (Consequently) it is by means of fiery energy that she (the Mahiṣī) obtains fiery energy for him (for the Sacrificer).—With the formula "May the Rudras anoint thee with the Triṣṭubh metre!" (*ibid.*) the Vāvātā anoints (the middle part of the horse). Melted butter is fiery energy forsooth, and the Triṣṭubh is manly vigor. (Consequently) it is by means of fiery energy that she (the Vāvātā) obtains manly vigor for him (for the Sacrificer).—With the formula "May the Ādityas anoint thee with the Jagatī metre!" (*ibid.*) the Parivṛktī anoints (the hindpart of the horse). Melted butter is fiery energy forsooth, and the Jagatī is cattle. (Consequently) it is by means of fiery energy that she (the Parivṛktī) obtains cattle for him (for the Sacrificer). It is the wives (of the Sacrificer) that anoint (the horse). What wives are, that is a form (a symbol) of prosperity. (Consequently) it is prosperity that they bestow on him (the Sacrificer). And neither fiery energy, nor manly vigor, nor cattle, nor prosperity depart from him.

[The three wives then cast down the remains of the food offerings to the horse (*cf.* Āp. 20.16.19).]

With the formula "O thou that hast barley, O thou that hast grain, O my glory!" (TS. 7.4.20.d), they offer the remaining food to the horse. They thereby make food-eaters of the (king's) subjects. He (the Adhvaryu) says: "Eat, O ye gods, this food; eat this food, O Prajāpati!" (TS. 7.4.20.e). They (the three wives) thus supply the (king's) subjects with food.

If he (the horse) does not smell (the food), he (the Adhvaryu), with the formulas "Agni was the victim," etc. (TS. 5.7.26), makes him smell. And he (the horse) smells (the food).

[According to Āp. 20.17.2 and Baudh. 15.26–27, the Adhvaryu pronounces these formulas when, after having sprinkled the horse, he makes him smell the sprinkling water. *Cf.* Śat.-Br. 13.2.7.12–15.]

He (the Adhvaryu) pronounces (the following formulas) over the horse: "With strides the courser has come," etc. (TS. 5.7.24); "The courser has come," etc. (TS. 7.5.19); and "Thy back is the sky; thy place the earth," etc. (TS. 7.5.25). It is in order to conquer (for the Sacrificer) these three worlds (that he thus recites).

[According to Āp. these formulas are recited by the Adhvaryu (1) when, along with the Sacrificer, he drives the chariot to the pond; (2) when he is about to bind the horse to the stake; and (3) when the horse, the hornless he-goat and

the gomṛga are thrown on the fire (*cf.* Āp. 20.16.15; 20.17.1; 20.21.6).]

The Āprī-stanzas for the horse (i.e. the appeasing verses that are recited as offering-formulas after the victim has been bound to the stake, but before fire has been carried around it) are the following: "Enkindled, adorning the store-room of prayers," etc. (TS. 5.1.11). It is for conformity (i.e. it is in order to have Āprī-stanzas which are in conformity with the character of the victim, and therefore convenient to the horse) (that these stanzas are chosen).

3.9.5

téjasā vā́ ẹ́sá brahmavarcaséna vyṛ́dhyate, yò 'śvamedhéna yájate; hótā ca brahmā́ ca brahmódyaṃ vadataḥ; téjasā cai 'vái 'naṃ brahmavarcaséna ca sámardhayataḥ.—dakṣiṇató brahmā́ bhavati; dakṣiṇatá-āyatano vái brahmā́, bārhaspatyó vái brahmā́, brahmavarcasám evā́ 'sya dakṣiṇató dadhāti; tásmād dákṣiṇó 'rdho brahmavarcasítaraḥ.—uttarató hótā bhavati [1]; uttaratá-āyatano vái hótā; āgneyó vái hótā, téjo vā́ agníḥ, téja evā́ 'syo 'ttarató dadhāti; tásmād úttaró 'rdhas tejasvítaraḥ.—yū́pam abhíto vadataḥ; yajamānadevatyò vái yū́paḥ, yájamānam evá téjasā ca brahmavarcaséna ca samardhayataḥ.—kíṁ svid āsīt pūrvácittir íty āha; dyáur vái vṛ́ṣṭiḥ pūrvácittiḥ [2]; dívam evá vṛ́ṣṭim ávarundhe.—kíṁ svid āsīd bṛhád váya íty āha; áśvo vái bṛhád váyaḥ; áśvam evā́ 'varundhe.—kíṁ svid āsīt piśaṅgilé 'ty āha; rā́trir vái piśaṅgilā́; rā́trim evā́ 'varundhe.—kíṁ svid āsīt pilippilé 'ty āha; śrír vái pilippilā́; annādyam evā́ 'varundhe [3].—káḥ svid ekākí caratí 'ty āha; asáu vā́ ādityá ekākí carati; téja evā́ 'varundhe.—ká u svij jāyate púnar íty āha; candrámā vái jāyate púnaḥ; áyur evā́ 'varundhe.—kíṁ svid dhimásya bheṣajám íty āha; agnír vái himásya bheṣajám; brahmavarcasám evā́ 'varundhe.—kíṁ svid āvápanaṃ mahád íty āha [4]; ayáṃ vái loká āvápanaṃ mahát; asmínn evá loké prátitiṣṭhati.—pṛcchā́mi tvā páram ántaṃ pṛthivyā́ íty āha; védir vái páró 'ntaḥ pṛthivyā́ḥ; védim evā́ 'varundhe.—pṛcchā́mi tvā bhúvanasya nā́bhim íty āha; yajñó vái bhúvanasya nā́bhiḥ; yajñám evā́ 'varundhe.—pṛcchā́mi tvā vṛ́ṣṇo áśvasya réta íty āha; sómo vái vṛ́ṣṇo áśvasya rétaḥ; somapīthám evā́ 'varundhe.—pṛcchā́mi vācáḥ paramā́ṃ vyòmé 'ty āha; bráhma vái vācáḥ paramā́ṃ vyòmā; brahmavarcasám evā́ 'varundhe [5].

[After the horse has been killed, the Hotar and the Brahmán-priest engage in a Brahmodya (i.e. a dialogue on theological matter). According to Āp. 20.19.6, that Brahmodya takes place after the oblation of the second Mahiman draught; but, according to Baudh. 15.28, it takes place immediately after the immolation of the horse.]

Surely, he who offers the horse-sacrifice becomes deprived of fiery energy and spiritual lustre. The Hotar and the Brahmán engage in a Brahmodya. It is fiery energy and spiritual lustre indeed they thus bestow on him (i.e. on the Sacrificer).

The Brahmán is on the right side (of the central stake). Surely, the Brahmán has his resting place on the right side (of the sacrificial ground), and the Brahmán is relating to Bṛhaspati (the lord of prayer). (Consequently) he (the Brahmán) bestows spiritual lustre on the right side of him (the Sacrificer). And therefore the right half (of a man's body) is more endowed with spiritual lustre (than the left half).

The Hotar is on the left side (of the central stake). Surely, the Hotar has his resting place on the left side (of the sacrificial ground); and the Hotar is relating to Agni (the Fire god); and Agni is fiery energy. (Consequently) he (the Hotar) bestows fiery energy on the left side of him (the Sacrificer). And therefore the left half (of a man's body) is more endowed with fiery energy (than the right half).

They speak, (sitting) on both sides of the (central) stake. The stake, surely, has the Sacrificer as its deity (i.e. represents the Sacrificer). (Consequently) it is on the Sacrificer they thus bestow fiery energy and spiritual lustre.

He (the Hotar) says: "What was the first conception?" (TS. 7.4.18.a).—The first conception, certainly, was the sky, rain. It is the sky, indeed, rain, that he (the Sacrificer) thus obtains.

He (the Hotar) says: "What was the great *vayas* (the great bird or the great vital energy)?"—The great *vayas*, certainly, was the horse. It is the horse, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "What was the tawny one?"—The tawny one, certainly, was the night. It is the night, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "What was the *pilippilā* (the smooth one? the oily one? the fat one?)?"—The *pilippilā*, certainly, is prosperity. It is food, indeed, that he (the Sacrificer) thus obtains.

He (the Hotar) says: "Who moves alone?" (*ibid.* c).—It is yonder sun, indeed, that moves

alone. (Consequently) it is fiery energy he (the Sacrificer) thus obtains.

He (the Hotar) says: "And who is born again?"—It is the moon, indeed, that is born again. (Consequently) it is vital power he (the Sacrificer) thus obtains.

He (the Hotar) says: "What is the remedy for the cold?"—The remedy for the cold, certainly, is Agni (Fire, the Fire god). (Consequently) it is spiritual lustre he (the Sacrificer) thus obtains.

He (the Hotar) says: "What is the great sowing place?"—The great sowing place, certainly, is this world (the earth). (Consequently) he (the Sacrificer) thus establishes himself firmly in this world.

He (the Hotar) says: "I ask thee what is the furthest end of the earth?" (*ibid.* e).—The furthest end of the earth, certainly, is the *vedi* (the altar-ground). (Consequently) it is the *vedi*, indeed, that he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "I ask thee what is the navel of the world?"—The navel of the world, certainly, is the sacrifice. (Consequently) it is the sacrifice, indeed, he (the Sacrificer) thus takes possession of.

He (the Hotar) says: "I ask thee what is the seed of the male horse?"—The seed of the male horse (the sacrificial horse), certainly, is the Soma. (Consequently) it is Soma-drinking he (the Sacrificer) thus obtains.

He (the Hotar) says: "I ask thee what is the highest heaven of Speech?"—The highest heaven of Speech, certainly, is the Bráhman (the sacred word, the prayer, the divine spirit). (Consequently) it is spiritual lustre he (the Sacrificer) thus obtains.

3.9.6

ápa vá etásmāt prāṇáḥ krāmanti, yò 'śvamedhéna yájate; prāṇáya svâhā, vyānáya svâhé 'ti saṃjñapyámāna âhutīr juhoti; prāṇán evá 'smin dadhāti, nâ 'smāt prāṇá ápakrāmanti.—ávanti sthá 'vantīs tvā 'vantu, priyáṃ tvā priyāṇām, várṣiṣṭham âpyānām, nidhīnāṃ tvā nidhipátiṁ havāmahe vaso mamé 'ty āha; ápai 'vâ 'smai tád dhnuvate [1]; átho dhuvánty evái 'nam, átho ny èvâ 'smai hnuvate.—tríḥ páriyanti; tráya imé lokâḥ, ebhyá evái 'naṃ lokébhyo dhuvate.—tríḥ púnaḥ páriyanti; ṣáṭ sáṃpadyante; ṣád vâ ṛtávaḥ, ṛtúbhir evái 'naṃ dhuvate.—ápa vâ etébhyaḥ prāṇáḥ krāmanti [2], yé yajñé dhúvanaṃ tanváte; navakṭvaḥ páriyanti; náva vái púruṣe prāṇâḥ, prāṇán evâ "tmán dadhate; nái 'bhyaḥ prāṇâ ápakrāmanti.—ámbe ámbāly ámbika íti pátnīm udânayati; áhvatai 'vái 'nām.—súbhage kámpīlavāsini 'ty āha; tápa evái 'nām úpanayati.—suvargé loké sáṃ prórṇvāthām íty āha [3]; suvargám evái 'nāṃ lokáṃ gamayati.—á 'hám ajāni garbhadhám, á tvám ajāsi garbhadhám íty āha; prajâ vái paśávo gárbhaḥ, prajâm evá paśûn ātmán dhatte.—devâ vâ aśvamedhé pávamāne suvargáṃ lokáṃ ná prâjānan; tám áśvaḥ prâjānāt; yát sūcíbhir asipathân kalpáyanti, suvargásya lokásya prájñātyai.—gāyatrí triṣṭúb jágatí 'ty āha [4]; yathā-yajúr evái 'tát.—trayyáḥ sūcyò bhavanti, ayasmáyyo rajatâ hāriṇyaḥ; asyá vái lokásya rūpám ayasmáyyaḥ, antárikṣasya rajatâḥ, divó hāriṇyaḥ; díśo vâ ayasmáyyaḥ, avāntaradiśâ rajatâḥ, ūrdhvâ hāriṇyaḥ; díśa evâ 'smai kalpayati.—kás tvā chyati, kás tvā víśāstí 'ty āhâ 'hiṁsāyai [5].

[While the Śamitars kill the sacrificial horse, the Adhvaryu offers fourteen libations of clarified butter and recites the fourteen formulas of TS. 7.4.21 (*cf.* Āp. 20.17.10).]

Surely, the vital breaths depart from him who offers the horse-sacrifice. With the formulas: "To the out-breath, svāhā!—To the middle breath, svāhā!" etc. (TS. 7.4.21), he (the Adhvaryu) offers libations while he (the horse) is being killed. He (the Adhvaryu) thus puts the vital breaths into him (the Sacrificer). (Consequently) the vital breaths do not (prematurely) depart from him.

[After the killing of the horse, the wives of the Sacrificer walk round the horse and fan him. *Cf.* Āp. 20.17.13 and Baudh. 15.29.]

She (the Mahiṣī, i.e. the consecrated queen, addressing first the other wives of the king, and then the horse,) says: "Ye are helpers. Let the helpers help thee. Thee who art dear among the dear ones, thee who art the best among friendships, thee, the treasure-lord of treasures, we invoke, O thou my radiant one!" (TS. 7.4.12.b).—They (the wives of the Sacrificer) thus excuse themselves to him (i.e. to the horse) for that (killing). And they also fan him. And they also make amends to him.

Three times they go round (sunwise). Three in number are these worlds (earth, atmosphere, and heaven). (Consequently) it is by means of these worlds that they fan him.

Three times again they go round (in the opposite way). That amounts to six. Six in number are the seasons. (Consequently) it is by means of the seasons that they fan him.

But, surely, the vital breaths depart from those who perform the fanning at the sacrifice. Nine times they go round. Nine in number are the vital breaths in man. (Consequently) it is the vital breaths they thus put into their own bodies; and the vital breaths do not depart from them.

Reciting the formula: "O mother, little mother, dear little mother" (TS. 7.4.19.a), he (i.e. the Pratiprasthātar) leads the wife (i.e. the Mahiṣī, the consecrated queen,) up to the horse. (In fact) he thus has called her.

[According to Āp. 20.17.12, with this formula, the Pratiprasthātar leads the Mahiṣī and the other wives of the Sacrificer up to the horse; and this action takes place before the fanning of the horse.]

[The Mahiṣī lies down beside the horse.]

He (the Adhvaryu, addressing the Mahiṣī,) says: "O fair one, clad in *kāmpīla* garment" (TS. 7.4.19.c). He thereby brings her ardor (in heat).

He (the Adhvaryu) says: "Do ye both envelop yourselves in the heavenly world" (*ibid.*). He thus makes her (the Mahiṣī) go to the heavenly world.

[The Mahiṣī then puts the *śepha* (*τὸ πέος*) of the horse on her lap. *Cf.* Āp. 20.18.4 and Baudh. 15.29.]

She (the Mahiṣī) says: "I will urge that which produces the embryo; urge thou that which produces the embryo" (TS. 7.4.19.d). The embryo, surely, means offspring and cattle. It is offspring and cattle she (in consequence of the uttering of that formula) bestows on herself (for the benefit of the Sacrificer).

[After the Mahiṣī has purified herself (*cf.* Baudh. 15.30 and Āp. 20.18.7), she, and the Vāvātā, and the Parivṛktī mark out the lines for the dissection of the horse's body.]

(Formerly) the gods, at the horse-sacrifice, at the moment of the (Bahiṣ-)pavamāna(-Stotra's performance), did not know (the way to) the heavenly world; but the horse knew it. When they (the first three wives of the Sacrificer), by means of needles, prepare the knife-paths, it is in order to know (the way to) the heavenly world.

She (the Mahiṣī) recites: "May the Gāyatrī, the Triṣṭubh, the Jagatī," etc. ("pierce thee with needles") (TS. 5.2.11.a–b).—This (i.e. the meaning of this) is according to the text (of the TS.).

The needles are of three kinds: made of bronze, of silver, and of gold. Those made of bronze are an image of this world (the earth); those made of silver an image of the atmosphere; those made of gold an image of the sky. (And furthermore) those made of bronze represent the (four) quarters; those made of silver the intermediate regions of the compass; those made of gold the regions above (i.e. the zenith). (Consequently) one (i.e. the wives or the Adhvaryu) makes (all) the regions of the compass favorable to him (to the Sacrificer).

[The Adhvaryu or the Śamitar (?) then cuts the horse's hide in order to take, for the oblation of the omenta, the fat that serves as a substitute for the omentum of the horse. *Cf.* Āp. 20.18.9.]

(While the horse's hide is being cut by the Adhvaryu, or the Śamitar, or the Sacrificer—*cf.* Baudh. 15.30–,) he (the Adhvaryu) says: "Who cuts thee? Who does divide thee?" (*which also means:* "Prajāpati cuts thee. Prajāpati divides thee,") etc. (TS. 5.2.12.a–f). It is for *ahiṃsā* (in order to avoid doing harm) (that he thus recites).

3.9.7

ápa vá etásmāc chrí rāṣṭráṃ krāmati, yò 'śvamedhéna yájate; ūrdhvắm enām úcchrayatād íty āha; śrír vái rāṣṭráṃ aśvamedháḥ, śríyam evá 'smai rāṣṭrám ūrdhvám úcchrayati.—veṇubhārắṃ girắv ivé 'ty āha; rāṣṭráṃ vái bhāráḥ, rāṣṭrám evá 'smai páryūhati.—áthā 'syā mádhyam edhatām íty āha; śrír vái rāṣṭrásya mádhyam [1], śríyam evá 'varundhe.—śíté vâte punánn ivé 'ty āha; kṣémo vái rāṣṭrásya śító vátaḥ, kṣémam evá 'varundhe.—yád dhariṇí yávam áttí 'ty āha; víḍ vái hariṇí, rāṣṭráṃ yávaḥ; víśaṃ cai 'vá 'smai rāṣṭráṃ ca samícī dadhāti.—ná puṣṭáṃ paśú manyata íty āha; tásmād rájā paśűn ná puṣyati [2].—śūdrá yád áryajārā, ná póṣāya dhanāyatí 'ty āha; tásmād vaiśīputráṃ ná 'bhíṣiñcante.—iyáṃ yakā́ śakuntiké 'ty āha; víḍ vái śakuntikā́, rāṣṭrám aśvamedháḥ; víśaṃ cai 'vá 'smai rāṣṭráṃ ca samícī dadhāti.—āhálam íti sárpatí 'ty āha; tásmād rāṣṭrâya víśaḥ sarpanti.—áhataṃ gabhé pása íty āha; víḍ vái gábhaḥ [3], rāṣṭráṃ pásaḥ; rāṣṭrám evá viśy áhanti; tásmād rāṣṭráṃ víśaṃ ghātukam.—mātā́ ca te pitā́ ca ta íty āha; iyáṃ vái mātā́, asáu pitā́; ābhyắm evái 'naṃ páridadāti.—ágraṃ vṛkṣásya rohata íty āha; śrír vái vṛkṣásyā́ 'gram, śríyam evá 'varundhe [4].—prásulāmí 'ti te pitā́ gabhé muṣṭím ataṁsayad íty āha; víḍ vái gábhaḥ, rāṣṭráṃ muṣṭíḥ; rāṣṭrám evá viśy áhanti; tásmād rāṣṭráṃ víśaṃ ghātukam.—ápa vá etébhyaḥ prāṇáḥ krāmanti, yé yajñé 'pūtaṃ vádanti; dadhikrā́vṇo akārişam íti surabhimátīm

ʧcaṃ vadanti; prāṇá vái surabháyaḥ; prāṇán evá "tmán dadhate; nái 'bhyaḥ prāṇá ápakrāmanti. —ápo hí ṣṭhá mayobhúva íty adbhír mārjayante; ápo vái sárvā devátāḥ, devátābhir evá "tmánaṃ pavayante [5].

[Before the performance of the rite of purification that has been mentioned in the preceding chapter, while the Mahiṣī is lying down beside the horse, the other wives of the Sacrificer, and possibly also the Adhvaryu and the Sacrificer, recite the enigmatic and obscene stanzas that form a part of that strange spell for fertility. *Cf.* Āp. 20.18.5–6 and Baudh. 15.29–30.]

Surely glory, (i.e.) royal power, departs from him who offers the horse-sacrifice. One (one of the wives or the Adhvaryu?) says (addressing the horse?): "Raise her up—" (TS. 7.4.19.i). (Now) the horse-sacrifice certainly is (a symbol of) glory, (i.e.) royal power. (Consequently) it is glory, royal power, that one raises up for him (the Sacrificer) (by uttering these words).

One says: "(Raise her up)—just as (one carries) a burden of bamboo up a mountain—" (*ibid.*). (Now) the burden (here mentioned) certainly is royal power. (Consequently) it is royal power that one accumulates for him (the Sacrificer) (by uttering these words).

One says (continuing): "—and may the central part of her prosper—" (*ibid.*). (Now) the central part of royal power, certainly, is glory. (Consequently) it is glory that he (the Sacrificer) obtains (when one utters these words).

One says (continuing): "—just as somebody winnowing in a cool breeze" (*ibid.*). (Now) the cool breeze of royal power, certainly, is security. (Consequently) it is security that he (the Sacrificer) acquires (when one utters these words).

One says (addressing the Mahiṣī): "When the deer eats the corn—" (TS. 7.4.19.l). The deer certainly is the people, and the corn is royal power. (Consequently) one provides him (the Sacrificer) with people and royal power united (in friendship) (when one utters these words).

One says: "—one thinks not of fat cattle" (*ibid.*). Therefore (in consequence of the uttering of these words) the king does not feed cattle.

One says: "When a Śūdra woman is the mistress of an Arya, she does not seek wealth for prosperity" (*ibid.*). Therefore (in consequence of the uttering of these words) they (the priests) do not bestow royal consecration on the son of a Vaiśya woman.

One says (addressing the Mahiṣī): "That little bird—" (TS. 7.4.19.n). The little bird certainly is the people; and the horse-sacrifice is royal power. (Consequently) one provides him (the Sacrificer) with people and royal power united (in friendship) (when one utters these words).

One says (continuing): "—which gently moves with the sound *āhalam*—" (*ibid.*). Therefore (in consequence of the uttering of these words) the people gently move to benefit royal power.

One says: "—the *pásas* (*τὸ πέος*) has been thrusted into the slit" (*ibid.*). The slit certainly is the people, and the *pásas* is royal power. (Consequently, the meaning of these words is that) royal power presses hard on the people. And therefore (in consequence of the uttering of these words) royal power (in this world) presses hard on the people.

One says (addressing the Mahiṣī): "Thy father and thy mother—" (TS. 7.4.19.p). The mother certainly is this (earth), and the father is yonder (sky). (Consequently) it is to these two (earth and sky) that one commits him (the Sacrificer) (when one utters these words).

One says (continuing): "—mount to the top of the tree" (*ibid.*). The top of the tree certainly is glory. (Consequently) it is glory that he (the Sacrificer) obtains (when one utters these words).

One says: "Saying: 'I thrust it,' thy father has passed his fist (penis caput) in the slit" (*ibid.*). The slit certainly is the people, and the fist is royal power. (Consequently, the meaning of these words is that) royal power presses hard on the people. And therefore (in consequence of the uttering of these words) royal power (in this world) presses hard on the people.

[After these formulas have been recited, the Mahiṣī rises, and all the wives of the Sacrificer, or all the men and women who have participated in the recitation of the impure verses, utter a purifying stanza. *Cf.* Āp. 20.18.7 and Baudh. 15.30.]

Surely the vital breaths depart from those who say impure words at the sacrifice. They (the wives of the Sacrificer and possibly also the Adhvaryu and the Sacrificer) recite the verse containing the word *surabhi* (fragrant): "I have sung the praises of Dadhikrāvan," etc. (TS. 7.4.19.q). Fragrant indeed are the vital breaths. (Consequently) it is the vital breaths they establish in themselves (by uttering that verse); and the vital breaths do not depart from them.

[The Mahiṣī and the other wives then purify themselves with water. *Cf.* Āp. and Baudh. *ibid.*]

Reciting: "Ye waters are refreshing," etc. (TS. 7.4.19.r–t), they purify themselves with water. Water indeed are all the deities (since water is the origin of the universe and of all the deities. *Cf.* Taittirīya-Āraṇyaka 10.22.1). (Consequently) it is by means of (all) the deities that they purify themselves (when they purify themselves with water).

3.9.8

prajápatiḥ prajáḥ sṛṣṭvá preṇá 'nuprávišat; tábhyaḥ púnaḥ sámbhavitum ná 'śaknot; sò 'bravīt, ṛdhnávad ít sáḥ, yó me 'táḥ púnaḥ saṃbhárad íti; tám devá aśvamedhénai 'vá sámabharan, táto vái tá ārdhnuvan. yò 'śvamedhéna yájate, prajápatim evá sámbharaty ṛdhnóti.—púruṣam álabhate [1]; vairājó vái púruṣaḥ, virájam evá "labhate, átho ánnaṃ vái virāṭ, ánnam evá 'varundhe.—áśvam álabhate; prājāpatyó vá áśvaḥ, prajápatim evá "labhate, átho śrír vá ékaśapham, śríyam evá 'varundhe.—gám álabhate [2]; yajñó vái gáuḥ, yajñám evá "labhate, átho ánnaṃ vái gáuḥ, ánnam evá 'varundhe.—ajāví álabhate bhūmné; átho púṣṭir vái bhūmá, púṣṭim evá 'varundhe.—páryagnikṛtaṃ púruṣaṃ cā "raṇyáṁś có 'tsṛjanty áhiṁsāyai.—ubháu vá etáu paśú álabhyete, yáś cā 'vamó yáś ca paramáḥ; tè 'syo 'bháye yajñé baddhấḥ, abhíṣṭā abhíprītāḥ, abhíjitā abhíhutā bhavanti.—nái 'naṃ daṃkṣṇávaḥ paśávo yajñé baddhấḥ, abhíṣṭā abhíprītāḥ, abhíjitā abhíhutā hiṁsanti, yò 'śvamedhéna yájate, yá u cai 'nam eváṃ véda [3].

[Praise of the horse-sacrifice; its origin.]

After he had created the creatures, Prajāpati, through love, entered into them; but he could not disengage himself from them and reassemble his parts together. He said: "He shall prosper who shall disengage me from these, and restore me to unity." The gods, by means of the horse-sacrifice, restored him to unity. Then they prospered. Whosoever offers the horse-sacrifice, he restores Prajāpati to unity and (consequently) prospers.

[At the horse-sacrifice there are different kinds of victims.]

(At the horse-sacrifice) he (the Adhvaryu) seizes a man (and binds him to the sacrificial stake). Man is related to the Virāj(-metre). (Consequently) it is the Virāj(-metre) he (the Sacrificer) thus obtains. And the Virāj(-metre) certainly is food. (Consequently) it is food he thus obtains.

[No other text mentions a man as a victim at the horse-sacrifice.]

(At the horse-sacrifice) he (the Adhvaryu) seizes a horse (and binds him to the sacrificial stake). The horse is consecrated to Prajāpati. (Consequently) he (the Sacrificer) thus gains (the favor of) Prajāpati. And the race of whole-hoofed animals (like the horse) certainly is prosperity. (Consequently) it is prosperity he (the Sacrificer) thus obtains.

(At the horse-sacrifice) he (the Adhvaryu) seizes (and binds) the cow (i.e. cows). The cow is the sacrifice. (Consequently) it is the sacrifice he (the Sacrificer) thus obtains. And the cow certainly is food. (Consequently) it is food he thus obtains.

(At the horse-sacrifice) he (the Adhvaryu) seizes goats and sheep in great abundance (and binds them to the sacrificial stakes). Abundance certainly is wealth. (Consequently) it is wealth he (the Sacrificer) thus obtains.

After fire has been carried round the man and the wild animals (i.e. after the performance of the *paryagni*), they (the Adhvaryu and his assistants) release them (i.e. the man and the wild animals). It is for *ahiṁsā* (i.e. in order to avoid doing harm) (that they release them).

(At the horse-sacrifice) these two victims: the lowest (a wild animal) and the highest (a man) are seized (and bound). (Consequently) at the sacrificial ceremony of him (i.e. of the king who offers the sacrifice), the animals of both kinds (the lowest and the highest, the wild and the tame), when they have been bound (to the sacrificial stakes), are (all) desired and beloved (by the gods), conquered (by the gods), and offered (to the gods).

When they have been bound (to the sacrificial stakes) at the sacrifice, (and, consequently,) desired and beloved (by the gods), conquered (by the gods), and offered (to the gods), (even) the mordacious animals do not harm him who offers the horse-sacrifice and who thus knows it.

3.9.9

prathaména vá eṣá stómena rāddhvá, catuṣṭoména kṛténā 'yānām, úttaré 'han, ekaviṁśé pratiṣṭhấyāṃ prátitiṣṭhati.—ekaviṁśát pratiṣṭhấyā ṛtún anvárohati; ṛtávo vái pṛṣṭhấni, ṛtávaḥ saṃvatsaráḥ, ṛtúṣv evá saṃvatsaré pratiṣṭhấya, devátā abhyárohati; śákvarayaḥ pṛṣṭhấṃ bhavanty, anyád-anyac chándaḥ, anyè-'nye vá eté paśáva álabhyante [1], uté 'va grāmyấḥ, uté 'vā "raṇyấḥ, áhar evá rūpéṇa sámardhayati, átho áhna evái 'ṣá balír hriyate.—tád āhuḥ, ápaśavo vá eté, yád ajāváyaś cā "raṇyấś ca; eté

vái sárve paśávaḥ, yád gavyá íti; gavyán paśún uttamé 'hann álabhate [2]; ténai 'vó 'bháyān paśún ávarundhe.—prājāpatyá bhavanti, ánabhijitasyā 'bhíjityai.—saurír náva śvetá vaśá anūbandhyá bhavanti; antatá evá brahmavarcasám ávarundhe.—sómāya svarájñe 'novāháv anaḍváhāv íti dvaṃdvínaḥ paśún álabhate, ahorātráṇām abhíjityai.—paśúbhir vá eṣá vyṛdhyate, yò 'śvamedhéna yájate; chagaláṃ kalmáṣaṃ kikidīvíṃ vidīgáyam íti tvāṣṭrán paśún álabhate, paśúbhir evá "tmánaṁ sámardhayati.—ṛtúbhir vá eṣá vyṛdhyate, yò 'śvamedhéna yájate; piśáṅgās tráyo vāsantá íty ṛtupaśún álabhate, ṛtúbhir evá "tmánaṁ sámardhayati.—á vá eṣá paśúbhyo vṛścyate, yò 'śvamedhéna yájate; páryagnikṛtā útsṛjanty ánāvraskāya [3].

[The horse-sacrifice is a Trirātra, i.e. a three days' Soma-sacrifice. It is composed of three Sutyas (three days of pressing): (1) an Agniṣṭoma, i.e. a Soma-sacrifice including twelve Stotras (chants) and twelve Śastras (recitations); (2) an Ukthya, i.e. a Soma-sacrifice including fifteen Stotras and fifteen Śastras; and (3) an Atirātra, i.e. a Soma-sacrifice which includes both a day and a night performance.

The Stoma (i.e. the hymn-form used in the chanting of the Stotras) of the first day of pressing is the Catuṣṭoma, according to which the different Stotras successively increase by four verses: the Bahiṣpavamāna-Stotra being composed on four verses, the Ājya-Stotras on eight, the Madhyaṃdina-pavamāna-Stotra on twelve, the Pṛṣṭha-Stotras on sixteen, the Ārbhava-pavamāna-Stotra on twenty, and the Agniṣṭoma-Stotra on twenty-four verses. But the Stoma of the second day of pressing is the Ekaviṃśa-Stoma, and, accordingly, all the Stotras of that day, which is called an Ekaviṃśa Ukthya, are composed on twenty-one verses. The third day of pressing is an Atirātra sarvastoma, i.e. an Atirātra in which all the principal Stomas are used.]

Having been successful (on the first day of pressing) with the first Stoma, the Catuṣṭoma, (which is like) the Kṛta (the best throw) among the throws at the dice game, he (the Sacrificer), on the next day, establishes himself on the Ekaviṁśa(-Stoma) as a firm foundation. From the Ekaviṁśa(-Stoma) as a firm foundation, he ascends to the seasons; (for) the Pṛṣṭhas (i.e. the Pṛṣṭha-Stotras of the second day of pressing) are the (six) seasons (since the first Pṛṣṭha-Stotra is composed on the Śakvarī-verses, i.e. on the Mahānāmni-verses, which represent the six seasons); and the seasons are the year. (Consequently) it is after establishing himself in the seasons, in the year, that he (the Sacrificer) ascends to the deities. The Śakvarī-verses are the Pṛṣṭha (the first Pṛṣṭha-Stotra of the second day of pressing); (and) there is a different metre for each verse, (because) different kinds of animals, both domestic and wild, are seized (and bound to the stakes) (on that day). (Consequently, inasmuch as there is a different metre for each of the Śakvarī-verses used for the Pṛṣṭha-Stotra of that day,) he (the Sacrificer) gives the day its own (real) form. And it is to the day, indeed, that this gift (the Śakvarī-verses?) is presented.

[On the third day of pressing (i.e. the Atirātra), the victims which are immolated at the animal sacrifice, must be bovine victims. *Cf.* Āp. 20.22.4.]

Concerning this they say: "Those (animals), i.e. goats and sheep and wild animals, are not (the) animals (i.e. do not represent all kinds of animals); but these (animals) i.e. bovine animals are indeed all animals (i.e. really represent all kinds of animals)." On the last day, one immolates bovine victims. Thereby (inasmuch as bovine animals represent all kinds of animals) he (the Sacrificer) takes possession of both kinds of animals (domestic and wild ones). They (i.e. these bovine animals) are consecrated to Prajāpati, for the conquest of that which has not yet been conquered (by the Sacrificer).

[On the third day of pressing, after the Avabhṛta (i.e. the purificatory bath), nine *anūbandhyas* (i.e. additional victims) are immolated. *Cf.* Āp. 20.22.10.]

The *anūbandhyas* (the victims to be offered afterwards) are nine white barren cows consecrated to Sūrya (TS. 5.6.22). (Thereby) he (the Sacrificer), at the end (of the sacrifice), obtains spiritual lustre.

[At the same time, the victims called *dvandvins* are also immolated.]

He (the Adhvaryu, with the help of his assistants,) seizes (and immolates) the animals that are joined in couples, i.e. "for Soma, the self-ruler, two oxen which drag the cart," etc. (TS. 5.6.21). (This is done) in order to conquer (for the Sacrificer) the days and the nights.

[Then, three animals consecrated to Tvaṣṭar are bound to the patnīvat-stake. *Cf.* Āp. 20.22. 13–14.]

Verily he who offers the horse-sacrifice is deprived of his cattle. He (the Adhvaryu, with

the help of his assistants,) seizes (and binds to the stake) the three animals consecrated to Tvaṣṭar, i.e. "a he-goat with black spots, a blue jay, and a *kikidīvi* (a white heron?)" (TS. 5.6.22). (Thereby) he (the Sacrificer) provides himself with cattle.

[During the year following the performance of the three days of pressing of the horse-sacrifice, the Sacrificer must offer animal sacrifices to the Seasons. *Cf.* Āp. 20.23.10–12 and Śat.-Br. 13. 5.4.28.]

Verily, he who offers the horse-sacrifice is deprived of the seasons. He (the Adhvaryu, with the help of his assistants,) seizes (and binds) the victims for the Seasons, i.e. "three reddish-brown (he-goats) for Spring," etc. (TS. 5.6.23). (Thereby) he (the Sacrificer) provides himself with the seasons.

Verily, he who offers the horse-sacrifice is deprived of his cattle. They (the Adhvaryu and his assistants) release (the animals) after fire has been carried around (them) (i.e. after the performance of the *paryagni*). (This is done) in order that he (the Sacrificer) may not be deprived (of his cattle).

[The animals alluded to in this passage are certainly not the animals offered to the Seasons, since these must be actually immolated (*cf.* Āp. 20.23.10–12 and Baudh. 15.38). They probably are the wild animals which, on the second day of pressing, are placed in the spaces between the stakes. But they may be the three animals offered to Tvaṣṭar, since, according to Baudh. 15.37, these three animals must be released. In that case, we have to suppose that this passage is not in its right place, and that it originally followed immediately after the passage concerning the animals offered to the Tvaṣṭar.]

3.9.10

prajâpatir akāmayata mahán annādáḥ syām íti; sá etâv aśvamedhé mahimánāv apaśyat; tâv agṛhṇīta; táto vái sá mahán annādò 'bhavat; yáḥ kāmáyeta mahán annādáḥ syām íti, sá etâv aśvamedhé mahimánau gṛhṇīta, mahán evá 'nnādó bhavati.—yajamānadevatyâ vái vapá; râjā mahimâ; yád vapâṃ mahimnó 'bhayátaḥ pariyájati, yájamānam evá rājyéno 'bhayátaḥ párigṛhṇāti.—purástātsvāhākārā vâ anyé devâḥ, upáriṣṭātsvāhākārā anyé; té vâ eté 'śva evá médhya ubháye 'varudhyante; yád vapâm mahimnó 'bhayátaḥ pariyájati, tân evó 'bháyān prīṇāti [1].

[On the second day of pressing, in the morning, after the Soma-draught called Āgrāyaṇagraha has been drawn, the Adhvaryu draws the two Soma-draughts that are called Mahiman-draughts (i.e. draughts of greatness). He draws the first one by a silver cup, and the second one by a golden cup. Of these two Mahiman-draughts he offers the first one just before the oblation of the omenta of the principal victims (i.e. the horse, the hornless he-goat, and the gomṛga), and he offers the second one immediately after the oblation of the omenta. *Cf.* Āp. 20.13.2–3; 20.19.2–6.]

Prajāpati desired: "May I become a great eater of food." He saw those two Mahiman-draughts at the horse-sacrifice. He drew them. Then he, indeed, became a great eater of food. Whosoever should desire to become a great eater of food, should draw those two Mahiman-draughts. And he, indeed, will become a great eater of food.

The omentum certainly has the Sacrificer for its deity (i.e. represents the Sacrificer). And the Mahiman-draught (the draught of greatness) is the king (i.e. represents royal power). (Consequently) when he (the Adhvaryu) makes offering by means of the Mahiman-draught on both sides of the omentum (i.e. before and after the oblation of the omentum), he thus encompasses the Sacrificer, on both sides, with royal power.

[Just before offering the first Mahiman-draught, the Adhvaryu offers the first ordinary Parivapya-libation with the formula "Svāhā to the gods!" (TS. 3.1.4.o, first half); and just before offering the second Mahiman-draught, he offers the second ordinary Parivapya-libation with the formula: "To the gods, svāhā!" (TS. 3.1.4.o, second half). *Cf.* Āp. 7.20.9; 7.21.2.b. *Cf.* Tait.-Br. 3.1.5.2.]

Some gods have the svāhā-call in front, and some have the svāhā-call behind (i.e. some gods are invited by a formula beginning with svāhā, and some by a formula ending with svāhā). These two kinds of gods certainly are obtained (i.e. the favor of these two kinds of gods is obtained) in the sacrificial horse (i.e. at the horse-sacrifice). When he (the Adhvaryu) makes offering by means of the Mahiman-draught on both sides of the omentum (i.e. before and after the oblation of the omentum), he thus gratifies those two kinds of gods.

3.9.11

vaiśvadevó vá áśvaḥ; tám yát prājāpatyáṃ kuryât, yá devátā ápibhāgāḥ, tâ bhāgadhéyena

vyàrdhayet, devátābhyaḥ samádaṃ dadhyāt; stegán dáṁṣṭrābhyāṃ, maṇḍúkāñ jámbhyebhir íti, ájyam avadánaṃ kṛtvá pratisaṃkhyáyam áhutīr juhoti; yá evá devátā ápibhāgāḥ, tá bhāgadhéyena sámardhayati; ná devátābhyaḥ samádaṃ dadhāti [1].—cáturdaśai 'tán anuvākáñ juhoty ánantarityai.—prayāsáya svāhé 'ti pañcadaśám; páñcadaśa vá ardhamāsásya rátrayaḥ, ardhamāsaśáḥ saṃvatsará āpyate.—devāsuráḥ sáṃyattā āsan; tè 'bruvann agnáyaḥ sviṣṭakṛ́taḥ, áśvasya médhyasya vayám uddhárám úddharāmahai, áthai 'tán abhíbhavāmé 'ti; té lóhitam údaharanta; táto devá ábhavan [2], párā 'surāḥ; yát sviṣṭakṛ́dbhyo lóhitaṃ juhóti, bhrátṛvyābhibhūtyai; bhávaty ātmánā, párā 'sya bhrátṛvyo bhavati.—gomṛgakaṇṭhéna prathamám áhutiṃ juhoti; paśávo vái gomṛgáḥ, rudrò 'gníḥ sviṣṭakṛ́t; rudrā́d evá paśū́n antárdadhāti; átho yátrai 'ṣā́ "hutir hūyáte, ná tátra rudráḥ paśū́n abhímanyate [3].—aśvaśaphéna dvitíyām áhutiṃ juhoti; paśávo vá ékaśapham, rudrò 'gníḥ sviṣṭakṛ́t; rudrā́d evá paśū́n antárdadhāti; átho yátrai 'ṣā́ "hutir hūyáte, ná tátra rudráḥ paśū́n abhímanyate.—ayasmáyena kamaṇḍálunā tṛtíyām áhutiṃ juhoty; āyāsyò vái prajáḥ, rudrò 'gníḥ sviṣṭakṛ́t; rudrā́d evá prajā́ antárdadhāti; átho yátrai 'ṣā́ "hutir hūyáte, ná tátra rudráḥ prajā́ abhímanyate [4].

[After the principal oblation, i.e. after the bodies of the horse, the hornless he-goat and the gomṛga have been thrown into the fire, the Adhvaryu offers the Śarīrahomas, i.e. the libations of clarified butter by which he symbolically offers the different parts of the horse's body to various deities, each part being represented by a libation of clarified butter. *Cf.* Āp. 20.21.9–10.]

Verily the horse belongs to all the gods. If he (the Adhvaryu, acting for the Sacrificer,) should make him belong to Prajāpati (exclusively), he would deprive those deities who are entitled to a share, of their portion; and he would cause strife among the deities. With (the formulas) "(I gratify) the flies with the two canine teeth; the frogs with the molar teeth," etc. (TS. 5.7.11–24), he (the Adhvaryu) offers libations (to all the deities), taking up portions of clarified butter, and mentioning (the deities) one by one. He thus supplies those deities who are entitled to a share, with their portion; and he does not cause strife among the deities.

He offers (these libations) (with the formulas of) those fourteen *anuvākas* (just mentioned) (TS. 5.7.11–24), in order to avoid any exclusion.

(He further offers them with the formulas of) a fifteenth (*anuvāka*) beginning with: "To effort, svāhā!" etc. (TS. 1.4.35). Fifteen, indeed, are the nights of a half month. (Consequently, when the Adhvaryu offers libations with the formulas of this fifteenth *anuvāka*,) it is by the half months indeed that the year is obtained (for the Sacrificer).

[After the Śarīrahomas have been performed, the thirty-six libations called Aśvastomīyas and the libations called Dvipadās take place. Then the Adhvaryu, acting for the Sacrificer, offers, beside the ordinary Sviṣṭakṛt oblation of the animal sacrifice, the three libations of blood that constitute the special Sviṣṭakṛt oblation of the horse-sacrifice. These blood-libations are offered to the Agnis Sviṣṭakṛts, i.e. the sacred fires, the makers of good offering. *Cf.* Āp. 20.21.15 and 20.22.1.]

The gods and the Asuras were contending together. Then (among the gods) the Agnis Sviṣṭakṛts (the makers of good offering) said: "Let us take for ourselves a special share of the sacrificial horse. Then we will overcome them (i.e. the Asuras)." They took the blood for themselves. Then the gods prospered, and the Asuras were defeated. When he (the Sacrificer, by the interposition of the Adhvaryu,) offers the blood (of the horse) to the (Agnis) Sviṣṭakṛts, it is in order to overcome his own rival. (Consequently) he prospers himself, and his rival is defeated.

He (the Adhvaryu, acting for the Sacrificer,) offers the first libation (of blood) by means of the gullet of the gomṛga (that has been immolated). The gomṛga certainly is cattle, and the Agni Sviṣṭakṛt is Rudra. (Consequently, when the Adhvaryu offers this libation,) he thus shields the cattle from Rudra. And, in the country where this libation is offered, Rudra does not attempt to injure the cattle.

He offers the second libation (of blood) by means of a hoof of the horse. The race of whole-hoofed animals certainly is cattle, and the Agni Sviṣṭakṛt is Rudra. (Consequently, when the Adhvaryu offers this libation,) he thus shields the cattle from Rudra. And, in the country where this libation is offered, Rudra does not attempt to injure the cattle.

He offers the third libation (of blood) by means of a bronze cup. The people (the subjects of the king) certainly are of bronze (i.e. they are, in comparison with the king, like bronze compared with gold), and the Agni Sviṣṭakṛt is

Rudra. (Consequently, when the Adhvaryu offers this libation,) he this shields the people (the subjects of the king) from Rudra. And, in the country where this libation is offered, Rudra does not attempt to injure the people.

3.9.12

áśvasya vā álabdhasya médha údakrāmat; tád aśvastomíyam abhavat; yád aśvastomíyaṃ juhóti, sá médham evái 'nam álabhate.—ájyena juhoti; médho vā ájyam; médho 'śvastomíyam; médhenai 'vā 'smin médhaṃ dadhāti.—ṣáṭtriṁśataṃ juhoti; ṣáṭtriṁśadakṣarā bṛhatí [1], bárhatāḥ paśávaḥ, sá paśūnáṃ mātrā; paśún evá mātrayā sámardhayati.—tā́ yád bhū́yasīr vā kánīyasīr vā juhuyā́t, paśún mātrayā́ vyàrdhayet; ṣáṭtriṁśataṃ juhoti; ṣáṭtriṁśadakṣarā bṛhatí, bárhatāḥ paśávaḥ, sá paśūnáṃ mātrā; paśún evá mātrayā sámardhayati [2].—aśvastomíyaṁ hutvā́ dvipádā juhoti; dvipā́d vái púruṣo dvípratiṣṭhaḥ; tád enaṃ pratiṣṭháyā sámardhayati.—tád āhuḥ, aśvastomíyaṃ pū́rvaṁ hotavyáṁ3 dvipádā3 íti; áśvo vā́ aśvastomíyam, púruṣo dvipádāḥ; aśvastomíyaṁ hutvā́, dvipádā juhoti; tásmād dvipā́c cátuṣpādam atti, átho dvipády evá cátuṣpadaḥ prátiṣṭhāpayati.—dvipádā hutvā́, nā́ 'nyā́m úttarām áhutiṃ juhuyāt; yád anyā́m úttarām áhutiṃ juhuyā́t, prá pratiṣṭhā́yāś cyaveta; dvipádā antató juhoti prátiṣṭhityai [3].

[On the second day of pressing, after the bodies of the horse, the hornless he-goat and the gomṛga have been thrown into the fire, but before the three libations of blood have been performed, the Adhvaryu offers, with clarified butter, the thirty-six Aśvastomīya libations. These libations are called Aśvastomīya because they are accompanied by the recitation of the thirty-five stanzas of the hymn that is called the Aśvastoma, i.e. "The Praise of the Horse": TS. 4.6.7–9. *Cf.* Āp. 20.21.10–13.]

When (formerly) the horse was immolated (by the gods) his *medha* (i.e. his life-sap or sacrificial essence) went out; it became the Aśvastomīya (i.e. the set of Aśvastomīya libations). Inasmuch as he (the Adhvaryu) offers the Aśvastomīya (i.e. the set of Aśvastomīya libations), he thereby immolates him (i.e. the horse) as a victim fit for the sacrifice (i.e. endowed with life-sap or sacrificial essence).

He offers (these libations) with clarified butter. Clarified butter is *medha* (i.e. life-sap or sacrificial essence); and the Aśvastomīya is *medha*. (Consequently) it is by means of *medha* that he puts *medha* into him (i.e. into the horse or the Sacrificer).

He offers thirty-six (Aśvastomīya libations). The Bṛhatī (-stanza) consists of thirty-six syllables; and cattle are related with the Bṛhatī (or of Bārhata nature). That is the measure of cattle. (Consequently, inasmuch as he offers thirty-six libations,) he supplies them with their measure. If he should offer either more or less, he would deprive cattle of their (right) measure. He offers thirty-six (Aśvastomīya libations). The Bṛhatī (-stanza) consists of thirty-six syllables; and cattle are related with the Bṛhatī. That is the measure of cattle. (Consequently) he (thus) supplies them with their measure.

Having offered the Aśvastomīya (i.e. the set of Aśvastomīya libations), he offers the Dvipadās (i.e. the libations that are accompanied with the recitation of verses consisting of two *pādas*; *cf.* Āp. 20.21.14–15). Man is two-footed; he has two (feet) as his support. (Consequently, inasmuch as he offers the Dvipadās,) he (the Adhvaryu) supplies him (the Sacrificer) with a support.

Concerning this they say: "Is the Aśvastomīya to be offered first, or the Dvipadās?" The Aśvastomīya, surely, is the horse (who is four-footed), and the Dvipadās are man (who is two-footed). He (the Adhvaryu) offers the Dvipadās after he has offered the Aśvastomīya. Therefore (in consequence of the fact that the Adhvaryu offers the Dvipadās after the Aśvastomīya), the two-footed (man) eats the four-footed (animals). And (on the other hand) he (the Adhvaryu) thus establishes (the dependence of) the four-footed (animals) on the two-footed (man) (who feeds and protects them).

Having offered the Dvipadās, he should offer no other as a final libation. If he (the Adhvaryu, acting for the Sacrificer,) should offer another as a final libation, he (the Sacrificer) would lose his support. He (the Adhvaryu) offers the Dvipadās last, for support (i.e. in order to obtain a firm support for the Sacrificer).

3.9.13

prajā́patir aśvamedhám asṛjata; sò 'smāt sṛṣṭó 'pākrāmat; táṃ yajñakratúbhir ánvaicchat, táṃ yajñakratúbhir nā́ 'nvavindat; tám iṣṭibhir ánvaicchat, tám iṣṭibhir ánvavindat; tád iṣṭīnām iṣṭitvám; yát saṃvatsarám iṣṭibhir yájate, áśvam evá tád ánvicchati.—sāvitríyo bhavanti [1]; iyáṃ vái savitā́; yó vā́ asyā́ṃ náśyati, yó niláyate, asyā́ṃ vā́vā́ táṃ vindanti; nā́ vā́ imā́ṃ káścané 'ty āhuḥ, tiryáṅ nó 'rdhvó 'tyetum arhatí 'ti;

yát sāvitríyo bhávanti, savitṛprasūta evái 'nam icchati.—īśvaró vá áśvaḥ prámuktaḥ párāṃ parāvátaṃ gántoḥ; yát sāyáṃ dhṛ́tīr juhóti, áśvasya yátyai dhṛ́tyai [2].—yát prātár íṣṭibhir yájate, áśvam evá tád anvicchati; yát sāyáṃ dhṛ́tīr juhóti, áśvasyai 'vá yátyai dhṛ́tyai; tásmāt sāyáṃ prajāḥ kṣemyà bhavanti.—yát prātár íṣṭibhir yájate, áśvam evá tád ánvicchati; tásmād dívā naṣṭaiṣá eti; yát prātár íṣṭibhir yájate, sāyáṃ dhṛ́tīr juhóti, ahorātrábhyām evái 'nam ánvicchati; átho ahorātrábhyām evá 'smai yogakṣemáṃ kalpayati [3].

[On the day on which the horse is set free, and every day, during the following year, the Adhvaryu, acting for the Sacrificer, offers three *iṣṭis* to Savitar: one in the morning, one at midday, and a third one in the evening. *Cf.* Āp. 20.6.1; 20.6.6; 20.7.2; Baudh. 15.6; 15.9; 15.10.]

Prajāpati produced the horse-sacrifice. This (horse-sacrifice), having been produced, departed from him. By means of sacrificial rites he searched for it, (but) by means of sacrificial rites he did not find it. By means of *iṣṭis* (offerings) he searched for it (*anvaicchat*, imperfect of *anviṣ*), (and) by means of *iṣṭis* he found it. That is the reason why the *iṣṭis* are (called) *iṣṭis*. And when he (the Adhvaryu, acting for the Sacrificer,) offers the *iṣṭis*, (every day,) for a year, (during the absence of the sacrificial horse,) he thereby searches for the horse (and finally finds him).

They (these *iṣṭis*) belong to Savitar. Savitar is this (earth). (And) if anyone disappears (runs away) on this (earth), if anyone hides himself (on this earth), it is on this (earth), indeed, that they find him. For no one, they say, whether walking horizontally (like an animal) or erect (like a man) is able to go beyond this (earth). Inasmuch as these *iṣṭis* belong to Savitar, it is on the impulse of Savitar, indeed, that he (the Adhvaryu, acting for the Sacrificer,) searches for him (the horse) (and finally finds him).

[In the evening of the day on which the horse is set free, and every evening, during the following year, the Adhvaryu, acting for the Sacrificer, offers the Dhṛti oblations (the oblations for the keeping back of the horse). *Cf.* Āp. 20.5.19; 20.6.14; 20.7.2.]

The horse, when let loose, might indeed go to the remotest distance. When, in the morning, he (the Adhvaryu, acting for the Sacrificer,) offers the Dhṛti oblations, it is in order to stop the horse, to keep him back.

When, in the morning, he (the Adhvaryu, acting for the Sacrificer,) offers the *iṣṭis*, he thereby searches for the horse. And when, in the evening, he offers the Dhṛti oblations, it is in order to stop the horse, to keep him back. Therefore it is in the evening that the creatures are resting.

When, in the morning, he (the Adhvaryu, acting for the Sacrificer,) offers the *iṣṭis*, he thereby searches for the horse. And therefore (in this world) it is in daytime that one goes to seek for what is lost.

Inasmuch as he (the Adhvaryu, acting for the Sacrificer,) offers the *iṣṭis* in the morning and the Dhṛti oblations in the evening, it is by means of day and night that he searches for him (for the horse). And consequently it is by means of day and night that he (the Adhvaryu) brings about for him (for the Sacrificer) acquisition and security (secure possession).

3.9.14

ápa vá etásmāc chrí rāṣṭráṃ krāmati, yò 'śvamedhéna yájate; brāhmaṇáu vīṇāgāthínau gāyataḥ; śriyá vá etád rūpám, yád vīṇā; śríyam evá 'smin tád dhattaḥ; yadá khálu vái púruṣaḥ śríyam aśnuté, vīṇā 'smai vādyate.—tád āhuḥ, yád ubháu brāhmaṇáu gāyetām [1], prabhrāṁśukā 'smāc chríḥ syāt, ná vái brāhmaṇé śrí ramata íti; brāhmaṇò 'nyó gāyet, rājanyò 'nyáḥ; bráhma vái brāhmaṇáḥ, kṣatráṁ rajanyàḥ; táthā hā 'sya bráhmaṇā ca kṣatréṇa co 'bhayátaḥ śríḥ pārigṛhītā bhavati.—tád āhuḥ, yád ubháu dívā gāyetām, ápā 'smād rāṣṭráṃ krāmet [2], ná vái brāhmaṇé rāṣṭráṁ ramata íti; yadá khálu vái rājā kāmáyate, átha brāhmaṇáṃ jināti; dívā brāhmaṇó gāyet, náktaṁ rājanyàḥ; bráhmaṇo vái rūpám áhaḥ, kṣatrásya rátriḥ; táthā hā 'sya bráhmaṇā ca kṣatréṇa co 'bhayáto rāṣṭráṃ pārigṛhītaṃ bhavati.—íty adadā íty ayajathā íty apaca íti brāhmaṇó gāyet; iṣṭāpūrtáṃ vái brāhmaṇásya [3]; iṣṭāpūrténai 'vái 'naṁ sá sámardhayati.—íty ajinā íty ayudhyathā íty amúṁ saṅgrāmám ahann íti rājanyàḥ; yuddháṃ vái rājanyàsya; yuddhénai 'vái 'naṁ sá sámardhayati.—ákḷptā vá etásya rtáva íty āhuḥ, yò 'śvamedhéna yájata íti; tisrò 'nyó gāyati, tisrò 'nyáḥ; śáṭt sámpadyante, śáḍ vá ṛtávaḥ; ṛtūn evá 'smai kalpayataḥ.—tábhyāṁ saṁsthāyām anoyukté ca śaté ca dadāti; śatāyuḥ púruṣaḥ śaténdriyaḥ; āyuṣy evé 'ndriyé prátitiṣṭhati [4].

[On the day on which the horse is set free, and every day, during the following year, two

lute-players, either two Brāhmaṇas or a Brāhmaṇa and a Rājanya (i.e. a Kṣatriya) sing the praise of the Sacrificer. The Brāhmaṇa sings in the morning, after the first *iṣṭi* to Savitar, and the Rājanya sings in the evening, during the performance of the Dhṛti oblations. *Cf.* Āp. 20.6.1–5; 20.6.14; 20.7.1–2. *Cf.* Baudh. 15.6–9.]

Surely glory, (i.e.) royal power, departs from him who offers the horse-sacrifice. Two Brāhmaṇa lute-players sing (the praise of the Sacrificer). What the lute is, is a symbol of glory. (Consequently) it is glory they thus bestow on him (the Sacrificer). As a matter of fact, when a man attains to glory, the lute is played for him.

Concerning this they say: "If two Brāhmaṇas should sing (i.e. if the two singers were Brāhmaṇas), glory would fall away from him (the Sacrificer), (for) verily, glory has no fondness for the Brāhmaṇa." A Brāhmaṇa should sing, (and) a Rājanya (should sing). Surely, the Brāhmaṇa is (a symbol of) the priesthood, and the Rājanya is (a symbol of) Kṣatriya-authority. Thus (inasmuch as a Brāhmaṇa and a Rājanya sing the praise of the Sacrificer), the glory of him (the Sacrificer's glory) is surrounded (and protected) on both sides, by the priesthood and the Kṣatriya-authority.

Concerning this they say: "If both should sing by day, royal power would depart from him (the Sacrificer), (for) verily, royal power has no fondness for the Brāhmaṇa." As a matter of fact, when the king desires, he oppresses the Brāhmaṇa (he deprives him of his property). The Brāhmaṇa should sing by day, and the Rājanya by night; for the day is a symbol of the priesthood, and the night is a symbol of the Kṣatriya-authority. Thus (inasmuch as the Brāhmaṇa sings by day and the Rājanya by night) the royal power of him (the Sacrificer's royal power) is surrounded (and protected) on both sides, by the priesthood and the Kṣatriya-authority.

The Brāhmaṇa should sing (about such topics as): "Thou hast given such presents; thou hast offered such sacrifices; thou hast cooked such meals (for the Brāhmaṇas)." Sacrificing and giving surely belong by right to the Brāhmaṇa. (Consequently, when the Brāhmaṇa sings in such a way,) he thus causes him (the Sacrificer) to prosper by sacrificing and giving.

The Rājanya (should sing about such topics as): "Thou hast overpowered (thine enemies) in such a way; thou hast fought such a battle; thou hast won such a war." Fighting surely belongs to the Rājanya. (Consequently, when the Rājanya sings in such a way,) he thus causes him (the Sacrificer) to prosper by fighting.

They say that the seasons are not favorable to him who offers the horse-sacrifice. Three (stanzas) the one sings, and three (stanzas) the other. They amount to six. And six, indeed, are the seasons. (Consequently, inasmuch as the two lute-players sing six stanzas,) they thus make the seasons favorable to him (the Sacrificer).

At the conclusion (of this rite) (i.e. after the two lute-players have sung the praise of the Sacrificer every day during the whole year), he (the Sacrificer) gives them both two (cows) yoked (each) to a chariot, and two hundred (cows) (i.e. a hundred to each of the two lute-players). Man has a hundred vital powers and a hundred energies. (Consequently, by giving a hundred cows to each of the two lute-players,) it is in vital power, indeed, and energy, that he (the Sacrificer) thus firmly establishes himself.

3.9.15

sárveṣu vā́ eṣú lokéṣu mṛtyávo 'nvâyattāḥ; tébhyo yád âhutīr ná juhuyā́t, loké-loka enaṃ mṛtyúr vindet; mṛtyáve svâhā, mṛtyáve svâhé 'ty abhipūrvám âhutīr juhoti; lokā́l-lokād evá mṛtyúm ávayajate; nái 'naṃ loké-loke mṛtyúr vindati.—yád amúṣmai svâhā 'múṣmai svâhé 'ti júhvat saṃcákṣīta, bahúṃ mṛtyúm amítraṃ kurvīta; mṛtyáve svâhé 'ty ékasmā evái 'kāṃ juhuyāt; éko vā́ amúṣmiṁ loké mṛtyúḥ [1], aśanayā-mṛtyúr evá; tám evā́ 'múṣmiṁ loké 'vayajate.—bhrūṇahatyā́yai svâhé 'ty avabhṛtā́ âhutiṃ juhoti; bhrūṇahatyā́m evā́ 'vayajate.—tád āhuḥ, yád bhrūṇahatyā́ 'pātryā́ 'tha kásmād yajñé 'pi kriyata íti.—ámṛtyur vā́ anyó bhrūṇahatyā́yā íty āhuḥ; bhrūṇahatyā́ vā́vá mṛtyúr íti; yád bhrūṇahatyā́yai svâhé 'ty avabhṛthā́ âhutiṃ juhóti [2], mṛtyúm evā́ "hutyā́ tarpayitvā́, paripā́naṃ kṛtvā́, bhrūṇaghné bheṣajā́ṃ karoti.—etā́ṁ ha vái muṇḍibhā́ audanyavā́ḥ (?) (*corr.* audanyavó) bhrūṇahatyā́yai prā́yaścittiṃ vidā́ṃ cakāra; yó hā́ 'syā́ 'pi prajā́yāṃ brāhmaṇā́ṁ hánti, sárvasmai tásmai bheṣajā́ṃ karoti.—jumbakā́ya svâhé 'ty avabhṛtā́ uttamā́m âhutiṃ juhoti; váruṇo vái jumbakā́ḥ, antatā́ evá váruṇam ávayajate.—khalatér viklidhásya śuklásya piṅgākṣásya mūrdhán juhoti; etā́d vái váruṇasya rūpā́m; rūpéṇai 'vá váruṇam ávayajate [3].

[At the end of the Soma-sacrifice of the third day of pressing, the purificatory bath (*avabhṛtha*)

takes place, and on this occasion, the Adhvaryu offers three oblations of clarified butter: the first to Mṛtyu (Death), the second to Bhrūṇahatyā (the Killing of an embryo), and the third to Jumbaka (Varuṇa). *Cf.* Āp. 20.22.6.]

Verily, there are deaths connected with all these worlds. If he (the Adhvaryu, acting for the Sacrificer,) should not offer oblations to them, Death would seize him (the Sacrificer) in every world. (Therefore, according to some authorities,) he (the Adhvaryu, acting for the Sacrificer,) offers oblations, in succession, saying: "To Death, svāhā! To Death, svāhā!" (and so on). He thus wards off Death from every world by means of oblations. (And consequently) Death does not seize him (the Sacrificer) in every world.—(But) if, in offering, he (the Adhvaryu) should name (the different deaths) by saying: "To such (a death), svāhā! To such (a death), svāhā!" he (the Sacrificer) would make Death, his enemy, manifold. (Therefore) he (the Adhvaryu) should (rather) offer only one oblation to one (death), saying: "To Death, svāhā!" There is, indeed, only one death in yonder world: the death (that is) Hunger. (And) it is that death in yonder world that he wards off by means of an oblation.

At the purificatory bath, he (the Adhvaryu) offers an oblation, saying: "To the Killing of an embryo, svāhā!" He thus wards off the Killing of an embryo (and the evil caused by that sin) (from the Sacrificer).

Concerning this they (i.e. some authorities) say: "Since the Killing of an embryo is not worthy of receiving (any homage or gift), why does one offer (an oblation to it) at the (horse-) sacrifice?" (In reply) they (i.e. our authorities) say: "Any other killing than the killing of an embryo is not Death. (But) the killing of an embryo certainly is Death. (Consequently) when he (the Adhvaryu), at the purificatory bath, offers an oblation, saying: "To the Killing of an embryo, svāhā!" it is Death indeed he satisfies with that oblation, and he thus makes a protection, and prepares a remedy, for the killer of an embryo. It was Muṇḍibha Audanyava who discovered that atonement for the killing of an embryo. And if anyone, in the family (or among the descendents) of him (who offers the horse-sacrifice), kills a Brāhmaṇa, he (the Adhvaryu) (by offering that oblation at the horse-sacrifice) prepares a remedy for that one.

At the purificatory bath, he (the Adhvaryu) offers a last oblation, saying: "To Jumbaka, svāhā!" Jumbaka certainly is Varuṇa. At the end (of the sacrifice), he thus wards off Varuṇa (from the Sacrificer) by means of an oblation. He offers it on the head of a bald-headed, decrepit (man), pale (or affected with white leprosy?), and having reddish brown eyes. This indeed is the form of Varuṇa. (Consequently) it is by the form (of Varuṇa) that he wards off (the noose of) Varuṇa (from the Sacrificer), when he thus offers that oblation.

3.9.16

vāruṇó vá áśvaḥ; táṃ devátayā vyàrdhayati, yát prājāpatyáṃ karóti; námo rājñe, námo váruṇāyé 'ty āha; vāruṇó vá áśvaḥ, svávai 'vái 'naṃ devátayā sámardhayati.—námó 'śvāya, námaḥ prajāpataya íty āha; prājāpatyó vá áśvaḥ; svávai 'vái 'naṃ devátayā sámardhayati.—námó 'dhipataya íty āha [1]; dhármo vá ádhipatiḥ, dhármam evá 'varundhe.—ádhipatir asy ádhipatiṃ mā kurv ádhipatir ahám prajā-nāṃ bhūyāsam íty āha; ádhipatim evái 'naṁ samānānāṃ karoti.—máṃ dhehi, máyi dhehí 'ty āha; āśíṣam evái 'tám áśāste.—upákṛtāya svāhé 'ty upákṛte juhoti, álabdhāya svāhé 'ti níyukte juhoti, hutáya svāhé 'ti huté juhoti, eṣāṃ lokānām abhíjityai [2].—prá vá eṣá ebhyó loké-bhyaś cyavate, yò 'śvamedhéna yájate; āgneyám, aindrāgnám, āśvinám, tán paśūn álabhate prá-tiṣṭhityai.—yád āgneyó bhávati, agníḥ sárvā devátāḥ, devátā evá 'varundhe.—bráhma vá agníḥ, kṣatrám índraḥ; yád aindrāgnó bhávati [3], brahmakṣatré evá 'varundhe.—yád āśvinó bhávati, āśíṣām ávaruddhyai.—tráyo bhavanti; tráya imé lokáḥ, eṣv èvá lokéṣu prátitiṣṭhati.—agnáye 'ṁhomúce 'ṣṭákapāla íti dáśahaviṣam íṣṭiṃ nírvapati; dáśākṣarā virāṭ, ánnaṃ virāṭ, virājai 'vá 'nnádyam ávarundhe.—agnér manve prathamásya prácetasa íti yājyānuvākyā bha-vanti sarvatvāya [4].

[On the second day of pressing, after the performance of the Bahiṣpavamāna-Stotra, the Adhvaryu brings the sacrificial horse, along with the hornless he-goat and the gomṛga, to the central stake, and recites: "Homage to the king! Homage to Varuṇa!" etc. (TS. 7.4.16) (*cf.* Āp. 20.13.11).]

Surely the horse is consecrated to Varuṇa. When he (the Adhvaryu) makes him (the horse) a victim consecrated to Prajāpati, he (thereby) deprives him (the horse) of his deity. He (the Adhvaryu) says: "Homage to the king! Homage to Varuṇa!" Surely the horse is consecrated to Varuṇa. (Consequently) he (the Adhvaryu)

(by uttering these words) provides him (the horse) with his own deity (causes him to be united with his own deity).

He says: "Homage to the horse! Homage to Prajāpati!" Surely the horse is (also) consecrated to Prajāpati (since he was born of Prajāpati). (Consequently) he (the Adhvaryu) (by uttering these words) provides him (the horse) with his own deity (causes him to be united with his own deity).

(Addressing the horse, who represents Prajāpati,) he says: "Homage to the overlord." Surely, the overlord is Dharma (religious law). (Consequently) it is Dharma that he (the Adhvaryu) takes possession of (for the Sacrificer) (by uttering these words).

(Addressing the horse, who represents Prajāpati,) he says (speaking on behalf of the Sacrificer): "Thou art an overlord. May I be overlord of the creatures." He (the Adhvaryu, by uttering these words,) makes him (the Sacrificer) an overlord of his equals.

He says (speaking on behalf of the Sacrificer): "Establish me (as an overlord?). Establish (overlordship?) in me." This he recites as a prayer.

[The Adhvaryu offers an oblation of clarified butter, when the horse has been driven near the stake; he offers a second oblation, when the horse has been bound to the stake; and he offers a third one, when the horse has been sacrificed (i.e. after his body has been thrown into the fire). *Cf.* Āp. 20.15.6.]

When he (the horse) has been driven near (the stake), he (the Adhvaryu) makes an oblation, saying: "To him that has been driven near, svāhā!" (TS. 7.4.16). When he (the horse) has been bound (to the stake), he makes an oblation, saying: "To him that has been seized, svāhā!" (*ibid.*). When he (the horse) has been sacrificed, he makes an oblation, saying: "To him that has been sacrificed, svāhā!" (*ibid.*). It is in order to conquer these (three) worlds (i.e. earth, atmosphere, and heaven, for the Sacrificer, that the Adhvaryu offers these three oblations).

[On the third day of pressing, after the purificatory bath (*avabhṛtha*), the immolation of the *anūbandhya* victims, and the sacrifice to Tvaṣṭar, the Adhvaryu, with the help of his assistants, binds three victims to the great stake (viśālayūpa): a he-goat for Agni, a he-goat for Indra and Agni, and a he-goat for the Aśvins (*cf.* Āp. 20.22.14; 20.23.1–7; Baudh. 15.37).]

Surely he who offers the horse-sacrifice is deprived of these (three) worlds (i.e. earth, atmosphere, and heaven). He (the Adhvaryu, acting for the Sacrificer,) seizes (and offers) these (three) animals: a he-goat consecrated to Agni, a he-goat consecrated to Indra and Agni, and a he-goat consecrated to the Aśvins. (This is done) in order to establish firmly (the Sacrificer) (in these three worlds). Inasmuch as there is a (first) victim consecrated to Agni,—Agni being (all) the deities,—it is all the deities, indeed, that he (the Sacrificer) takes possession of (when the Adhvaryu seizes that victim). Surely, Agni is priesthood, and Indra is Kṣatriya-authority. (Consequently) inasmuch as there is a (second) victim consecrated to Indra and Agni, it is priesthood and Kṣatriya-authority that he (the Sacrificer) takes possession of (when the Adhvaryu seizes that victim). If there is a (third) victim consecrated to the Aśvins, it is in order to obtain (the fulfillment of) the prayers (of the Sacrificer). They (the victims) are three in number. And these worlds (i.e. earth, atmosphere, and heaven) are three. (Consequently, inasmuch as the Adhvaryu offers these three victims,) he (the Sacrificer) establishes himself firmly in these (three) worlds.

[After the oblation of the cakes that are offered on the occasion of this sacrifice of three victims, the Adhvaryu prepares and offers the *mṛgāra-iṣṭi*, which is composed of ten oblations. *Cf.* Āp. 20.23.2.]

According to the prescription: "A cake on eight potsherds for Agni Aṁhomuc (i.e. Agni who delivers from distress)," etc. (TS. 7.5.22), he (the Adhvaryu) prepares (and offers) the *iṣṭi* that is composed of ten oblations. The Virāj (-metre) is composed of ten syllables, and the Virāj is food. (Consequently, inasmuch as the Adhvaryu offers this *iṣṭi* composed of ten oblations,) he (the Sacrificer) obtains food by means of the Virāj.

For the sake of completeness (i.e. for the sake of the Sacrificer's obtaining everything), the invitatory and offering formulas (for the performance of this *iṣṭi*) are (the stanzas that begin with the words): "On Agni first, the wise one, I meditate," etc. (TS. 4.7.15.a–u).

3.9.17

yády áśvam upatápad vindét, āgneyám aṣṭākapālaṃ nírvapet, saumyáṃ carúm, sāvitrám aṣṭākapālam.—yád āgneyó bhávati, agníḥ sárvā devátāḥ, devátābhir evái 'naṃ bhiṣajyati.—yát

saumyó bhávati, sómo vá óṣadhīnāṁ rájā, yábhya evái naṃ vindáti [1], tábhir evái 'naṃ bhiṣajyati.—yát sāvitró bhávati, savitṛ́prasūta evái 'naṃ bhiṣajyati.—etábhir evái 'naṃ devátābhir bhiṣajyati, agadó hai 'vá bhavati.—pauṣṇáṃ carúṃ nírvapet, yádi śloṇáḥ syát; pūṣā́ vái śláuṇyasya bhiṣák; sá evái 'naṃ bhiṣajyati, áśloṇo hai 'vá bhavati [2].—raudráṃ carúṃ nírvapet, yádi mahatí devátā 'bhimányeta; etaddevatyò vá áśvaḥ; svávai 'vái 'naṃ devátayā bhiṣajyati, agadó hai 'vá bhavati.—vaiśvānaráṃ dvādaśakapālaṃ nírvapen mṛgākharé yádi nā "gácchet; iyáṃ vá agnír vaiśvānaráḥ, iyám evái 'nam arcíbhyāṃ parirodhám ánayati, á hai 'vá sútyam áhar gacchati.—yády adhīyā́t [3], agnáye 'ṁhomúce 'ṣṭā́kapālaḥ, sauryáṃ páyaḥ, vāyavyà ā́jyabhāgaḥ.—yájamāṇo vá áśvaḥ; áṁhasā vá eṣá gṛhītáḥ, yásyā́ 'śvo médhāya prókṣito 'dhyéti; yád aṁhomúce nirvápati, áṁhasa evá téna mucyate.—yájamāno vá áśvaḥ; rétasā vá eṣá vyṛ́dhyate [4], yásyā́ 'śvo médhāya prókṣito 'dhyéti; sauryáṁ rétaḥ; yát sauryáṃ páyo bhávati, rétasai 'vái 'naṁ sá sámardhayati.—yájamāno vá áśvaḥ; gárbhair vá eṣá vyṛ́dhyate, yásyā́ 'śvo médhāya prókṣito 'dhyéti; vāyavyà gárbhāḥ; yád vāyavyà ā́jyabhāgo bhávati, gárbhair evái 'naṁ sá sámardhayati.—átho yásyai 'sā́ 'śvamedhé prāyaścittiḥ kriyáte, iṣṭvā́ vásīyān bhavati [5].

[Expiatory rites to be performed if disease or mishap befall the sacrificial horse. *Cf.* Baudh. 15.8 and Śat.-Br. 13.3.8.]

If disease were to befall the horse, he (the Adhvaryu, acting for the Sacrificer,) should prepare (and offer) a cake on eight potsherds for Agni, a *caru* (i.e. a pap) for Soma, and a cake on eight potsherds for Savitar.

Inasmuch as the first cake is for Agni,—and Agni is all deities—, it is by means of (all) deities indeed that he (the Adhvaryu) cures him (the horse). Inasmuch as the *caru* is for Soma,—and Soma is the king of plants—, it is by means of the plants wherefrom disease befalls him (the horse), that he (the Adhvaryu) cures him (the horse). Inasmuch as the second cake is for Savitar, it is on the impulse of Savitar that he (the Adhvaryu) cures him (the horse). It is by means of these (three) deities indeed that he cures him. (And consequently) he (the horse) becomes free from disease.

He (the Adhvaryu) should prepare (and offer) a *caru* (i.e. a pap) for Pūṣan, if he (the horse) were to become lame. The healer of lameness surely is Pūṣan. He (Pūṣan) surely will cure him. And he (the horse) will become free from lameness.

He (the Adhvaryu) should prepare (and offer) a *caru* (i.e. a pap) for Rudra, if the great deity (i.e. Rudra) were to injure him (the horse). The horse surely has that (deity) as his deity. (Consequently, inasmuch as the Adhvaryu offers a *caru* to Rudra,) he (the Adhvaryu) cures him (the horse) by means of his own deity. And he (the horse) becomes free from disease.

He (the Adhvaryu) should prepare (and offer), in the lair of a wild animal, a cake on twelve potsherds for (Agni) Vaiśvānara, if he (the horse) were not to come back (before the first day of pressing). Agni Vaiśvānara surely is this (earth). (Consequently, when the Adhvaryu offers that cake to Agni Vaiśvānara,) this (earth), enclosing him (the horse) with two flames, leads him back. (And) he comes back on the day of pressing.

If he (the horse) should leap upon (a mare),[12]

[12] A note on *adhy-eti* (Tait.-Br. 3.9.17.3–5).

According to the P.W. and the dictionary of Monier Williams, *adhy-eti* means: to turn the mind towards, to observe, to understand, to remember, to care for, to long for; to know, to know by heart; to go over, to study, to learn. Furthermore, Sāyaṇa, in his commentary on Tait.-Br. 3.9.17.3–5, explains the word *adhy-eti* by *vaḍavāṃ gardabhīṃ vā smaret* "he thinks of a mare or a she-ass," and he adds: *tac ca smaraṇaṃ tṛṇakhādyādiprāptāv audāsīnyādinā 'numātavyam* "and this thought is to be inferred from his indifference, etc., when he gets grass, food, etc."

Nevertheless I am convinced that in this passage *adhy-eti* does not mean "he thinks of, he longs for," but "he leaps upon, he covers, he copulates with (a mare)." This conviction is based on the following considerations:

(1) In the parallel passage of the Śat.-Br. (13.3.8.1), we read: *yady aśvo vaḍavāṃ skandet*, and here *skandet* certainly means "leaps upon, covers." Eggeling has translated: "If the sacrificial horse were to couple with a mare." *Cf. adhi-skandati* "to cover in copulation."

(2) *adhy-eti* may be considered as a synonym of *adhigacchati*, and, in the Suśruta, *adhigacchati* means "inire feminam." *Cf. adhigamana* "marriage, copulation."

(3) *adhy-eti* occurs in an interesting passage of the Śat.-Br. (4.6.7.11–12): *tad vā etad vṛṣā sāma yoṣām ṛcaṃ sadasy adhyeti tasmān mithunād indro jāto . . . athai 'tad vṛṣā somaḥ yoṣā apo havirdhāne 'dhyeti tasmān mithunāc candramā jāto. . . .* Eggeling has translated: "Now there, in the Sadas, that male, the Sāman, longs after the female, the Ṛc. From that generation Indra was produced. . . . And there, in the Havirdhāna, that male, the Soma, longs after the female, the Water. From that generation the moon was produced." But it is evident that if we translate *adhy-eti* by "leaps upon, covers, copulates with," we will obtain a much better and more plausible meaning, for the mere longing of the male after the female is not a *mithuna* (a copulation), and it would be rather absurd to imagine that the mere longing of the male Sāman after the female Ṛc was sufficient to produce the birth of Indra, or that the mere longing of the male Soma after the female Water was sufficient to produce the birth of the moon.

a cake prepared on eight potsherds for Agni Aṁhomuc (i.e. for Agni who delivers from distress), an oblation of milk for Sūrya, and a portion of clarified butter for Vāyu (should be offered by the Adhvaryu).

The horse certainly is the Sacrificer. And certainly he is seized by distress whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) inasmuch as he (the Adhvaryu, acting for the Sacrificer,) offers (that cake) to Agni) Aṁhomuc, he (the Sacrificer) is delivered from distress.

The horse certainly is the Sacrificer. And certainly he is deprived of his seminal fluid whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) seminal fluid is of Sūrya's nature. (Consequently) inasmuch as the milk-oblation is for Sūrya, he (the Adhvaryu) provides him (the Sacrificer) with seminal fluid.

The horse certainly is the Sacrificer. And certainly he is deprived of embryos whose horse, after he has been sprinkled for the sacrifice, leaps upon (a mare). (But) embryos are of Vāyu's nature. (Consequently) inasmuch as the portion of clarified butter is for Vāyu, he (the Adhvaryu) provides him (the Sacrificer) with embryos.

And he for whom, at the horse-sacrifice, these expiatory rites are performed, becomes very rich, after he has offered the sacrifice.

Concerning this they say: "After the conclusion (of the horse-sacrifice), he (the Sacrificer or the Adhvaryu, acting for the Sacrificer,) should prepare twelve porridges of boiled rice for the priests, or he should offer twelve *iṣṭis*." (On the other hand:) "If he should offer *iṣṭis*, the sacrifice (certainly) would bend towards (i.e. favor) him, but he would become worse off; for, surely, the Metres (i.e. the offering formulas) of him who has offered the sacrifice have come to their end (i.e. have been used completely). Who could make use of them again so soon? Surely, after the conclusion of the sacrifice, the whole sacred speech comes to its end. And having come to its end (i.e. having been used completely), it is exhausted in strength; for it is as if it were wounded and sore. (Therefore) one should not make use of it again." That is what they say.

After the conclusion (of the sacrifice), he (the Sacrificer or the Adhvaryu, acting for the Sacrificer,) should prepare twelve porridges of boiled rice for the priests. The porridge of boiled rice surely is Prajāpati, and Prajāpati is the sacrifice. (Inasmuch as the Sacrificer prepares these porridges for the priests) the sacrifice bends towards him, (and) he does not become worse off.

They are twelve in number. (Now) the year is composed of twelve months. (Consequently, by preparing these twelve porridges and presenting them to the priests,) he (the Sacrificer) establishes himself in the year.

3.9.18

tád āhuḥ, dvádaśa brahmaudanánt sáṁsthite nírvapet, dvādaśábhir vé 'ṣṭibhir yajeté 'ti.—yád íṣṭibhir yájeta, upanámuka enaṃ yajñáḥ syāt, pápīyāṁs tú syāt; āptáni vá etásya chándāṁsi, yá ījānáḥ; táni ká etávadāśu púnaḥ práyuñjīté 'ti; sárvā vái sáṁsthite yajñé vág āpyate [1]; sá "ptá bhavati yātáyāmnī, krūríkṛte 'va hí bhávaty áruṣkṛtā; sá ná púnaḥ prayújyé 'ty āhuḥ.—dvádaśai 'vá brahmaudanán sáṁsthite nírvapet; prajápatir vá odanáḥ; yajñáḥ prajápatiḥ; upanámuka enaṃ yajñó bhavati, ná pápīyān bhavati.—dvádaśa bhavanti; dvádaśa másāḥ saṃvatsaráḥ; saṃvatsará evá prátitiṣṭhati [2].

[After the conclusion of the horse-sacrifice, during the twelve days that follow the three days of pressing, the Sacrificer, every day, offers a *brahmaudana* (i.e. a porridge of boiled rice) to the officiating priests. *Cf.* Āp. 20.23.8–9; Baudh. 15.38; Śat.-Br. 13.3.6.6–7.]

3.9.19

eṣá vái vibhúr náma yajñáḥ; sárvaṁ ha vái tátra vibhú bhavati, yátrai 'téna yajñéna yájante.—eṣá vái prabhúr náma yajñáḥ; sárvaṁ ha vái tátra prabhú bhavati, yátrai 'téna yajñéna yájante.—eṣá vá ūrjasvān náma yajñáḥ; sárvaṁ ha vái tátró "rjasvad bhavati, yátrai 'téna yajñéna yájante.—eṣá vái páyasvān náma yajñáḥ [1]; sárvaṁ ha vái tátra páyasvad bhavati, yátrai 'téna yajñéna yájante.—eṣá vái vídhṛto náma yajñáḥ; sárvaṁ ha vái tátra vídhṛtaṃ bhavati, yátrai 'téna yajñéna yájante.—eṣá vái vyávṛtto náma yajñáḥ; sárvaṁ ha vái tátra vyávṛttaṃ bhavati, yátrai 'téna yajñéna yájante.—eṣá vái prátiṣṭhito náma yajñáḥ; sárvaṁ ha vái tátra prátiṣṭhitaṃ bhavati [2], yátrai 'téna yajñéna yájante.—eṣá vái tejasví náma yajñáḥ; sárvaṁ ha vái tátra tejasví bhavati, yátrai 'téna yajñéna yájante.—eṣá vái brahmavarcasí náma yajñáḥ; á ha vái tátra brāhmaṇó brahmavarcasí jāyate, yátrai 'téna yajñéna yájante.—eṣá vá ativyādhí

náma yajñáḥ; á ha vái tátra rājanyò 'tivyādhí jāyate, yátrai 'téna yajñéna yájante.—eṣá vái dīrghó náma yajñáḥ; dīrghāyuṣo ha vái tátra manuṣyā́ bhavanti, yátrai 'téna yajñéna yájante. —eṣá vái kḷptó náma yajñáḥ; kálpate ha vái tátra prajā́bhyo yogakṣemáḥ, yátrai 'téna yajñéna yájante [3].

[Eulogy of the horse-sacrifice.]

This, forsooth, is the sacrifice called the Powerful one; verily, wherever they offer this sacrifice, everything indeed becomes powerful.

This, forsooth, is the sacrifice called the Mighty one; verily, wherever they offer this sacrifice, everything indeed becomes mighty.

This, forsooth, is the sacrifice called the Food-abounding one; verily, wherever they offer this sacrifice, everything indeed becomes abounding in food.

This, forsooth, is the sacrifice called the Sap-abounding one; verily, wherever they offer this sacrifice, everything indeed becomes abounding in sap.

This, forsooth, is the sacrifice called the Separated one; verily, wherever they offer this sacrifice, everything indeed becomes (well) separated.

This, forsooth, is the sacrifice called the Distinct one; verily, wherever they offer this sacrifice, everything indeed becomes distinct.

This, forsooth, is the sacrifice called the Firmly-established one; verily, wherever they offer this sacrifice, everything indeed becomes firmly established.

This, forsooth, is the sacrifice called the Energetic one; verily, wherever they offer this sacrifice, everything indeed becomes full of fiery energy (full of vital power).

This, forsooth, is the sacrifice called Abounding in holiness; verily, wherever they offer this sacrifice, the Brāhmaṇa is born as one rich in holiness.

This, forsooth, is the sacrifice called the Trans-piercing one; verily, wherever they offer this sacrifice, the Rājanya (the Kṣatriya) is born as a strong archer (as one who pierces through his enemy).

This, forsooth, is the sacrifice called the Long one; verily, wherever they offer this sacrifice, the men live long.

This, forsooth, is the sacrifice called the Well-prepared one (*kḷpta*); verily, wherever they offer this sacrifice, acquisition and security are assured to (are well prepared for) the people.

3.9.20

tārpyéṇā 'śvaṁ sáṃjñapayanti; yajñó vái tārpyám, yajñénai 'vái 'naṁ sámardhayanti.—yāména sā́mnā prastotā́ 'nūpatiṣṭhate, yamalokám evái 'naṃ gamayati.—tārpyé ca kṛttyadhīvāsé cā́ 'śvaṁ sáṃjñapayanti; etád vái paśū́nāṁ rūpám, rūpéṇai 'vá paśū́n ávarundhe.—hiraṇyakaśipú bhavati, tejasó 'varuddhyai [1]. —rukmó bhavati, suvargásya lokásyā́ 'nukhyā́tyai.—áśvo bhavati, prajā́pater ā́ptyai.—asyá vái lokásya rūpám tārpyám, antárikṣasya kṛttyadhīvāsáḥ, divó hiraṇyakaśipú, ādityásya rukmáḥ, prajā́pater áśvaḥ; imám evá lokáṃ tārpyéṇā "pnoti, antárikṣaṃ kṛttyadhīvāséna, dívaṁ hiraṇyakaśipúnā, ādityáṁ rukméṇa, áśvenai 'vá médhyena prajā́pateḥ sā́yujyaṁ salokátām āpnoti.—etā́sām evá devátānāṁ sā́yujyam, sārṣṭítāṁ samānalokátām āpnoti, yò 'śvamedhéna yájate, yá u cai 'nam eváṃ véda [2].

[On the second day of pressing, the immolation of the horse, the hornless he-goat, the gomṛga, and many other victims takes place. Before the immolation of the horse, the assistants of the Adhvaryu spread out, on the stalk of a ratan, a large cloth called *tārpya*, a blanket made of a skin, a cushion wrought of gold, and a golden plate. The slaughterers then smother the horse lying on these objects by means of the *tārpya*; and the Prastotar worships the horse by singing the Yama-Sāman. *Cf.* Āp. 20.17.8–11; Baudh. 15.28 in fine.]

They (the Śamitars, the slaughterers) kill the horse (*literally*: cause the horse to acquiesce) by means of the tārpya-cloth. The tārpya-cloth surely is the sacrifice. (Consequently) they thus abundantly provide him with (the essence of) the sacrifice.

The Prastotar (during or immediately after the killing of the horse) worships (the horse) by singing the Sāman that belongs to Yama (i.e. the grāmageyagaya 2.2.6 or 2.2.7: Sāmaveda 1.71, or the grāmageyagāna 8.2.14: *ibid.* 1.320). He thus makes him go to the world of Yama.

They (the Śamitars) kill the horse on a tārpya-cloth and on a blanket made of a skin. This is a symbol of cattle. He (the Sacrificer) thus obtains cattle by means of their symbol.

There is a cushion wrought of gold, in order to obtain vital power (for the Sacrificer). There is a golden plate, in order to reveal the heavenly world (to the Sacrificer). There is a horse (the victim is a horse), in order to obtain (the favor of) Prajāpati (for the Sacrificer).

The tārpya-cloth surely is an image of this world (i.e. the earth); the blanket made of a skin, (an image) of the atmosphere; the cushion wrought of gold, (an image) of the sky; the golden plate, (an image) of the sun; the horse, (an image) of Prajāpati. (Consequently) by means of the tārpya-cloth, he (the Sacrificer) obtains this world (i.e. the earth); by means of the blanket made of a skin, the atmosphere; by means of the cushion wrought of gold, the sky; by means of the golden plate, the sun; and by means of the sacrificial horse, he obtains intimate union with Prajāpati, and residence in the same world with him.

Surely he who offers the horse-sacrifice and who thus knows it obtains intimate union with (all) those deities (the Earth, the Atmosphere, the Sky, the Sun, and Prajāpati), equality in power with them, and residence in the same world with them.

3.9.21

ādityấś cấ 'ṅgirasaś ca suvargé lokè 'spardhanta; té 'ṅgirasa ādityébhyaḥ, amúm (?) (*corr.* ādityébhyo 'múm) ādityám áśvaṁ śvetáṃ bhūtáṃ dakṣiṇấm anayan; tè 'bruvan, yáṃ nó 'neṣṭa, sá váryo bhūd íti; tásmād áśvaṁ sávaryé 'ty áhvayanti, tásmād yajñé váro dīyate.—yát prajấpatir álabdhó 'śvó 'bhavat, tásmād áśvo nấma [1].—yác chváyad árur āsīt, tásmād árvā nấma.—yát sadyó vấjānt samájayat, tásmād vājí nấma.—yád ásurāṇāṃ lokấn ádatta, tásmād ādityó nấma.—agnír vấ aśvamedhásya yónir āyátanam; sū́ryo 'gnér yónir āyátanam; yád aśvamedhè 'gnáu cítya uttaravedím upavápati, yónimantam evái 'nam āyátanavantaṃ karoti [2].—yónimān āyátanavān bhavati, sá (?) (*corr.* yá) evấṃ véda.—prāṇāpānáu vấ etáu devấnām, yád arkāśvamedháu; prāṇāpānấv evấ 'varundhe.—ójo bálaṃ vấ etáu devấnām, yád arkāśvamedháu; ójo bálam evấ 'varundhe.—agnír vấ aśvamedhásya yónir āyátanam; sū́ryo 'gnér yónir āyátanam; yád aśvamedhè 'gnáu cítya uttaravedíṃ cinóti, tấv arkāśvamedháu; arkāśvamedhấv evấ 'varundhe; átho arkāśvamedháyor evấ prátitiṣṭhati [3].

[The divine origin of the horse's names.]

The Ādityas and the Aṅgirases were contending together for the heavenly world. (After the Ādityas, by means of their sacrifice, had obtained the heavenly world,) the Aṅgirases brought to the Ādityas, as a sacrificial fee, yonder sun, that had become a white horse. They (the Ādityas) said (to the Aṅgirases): "The one you have brought us as a sacrificial fee, he has become excellent (*sa varyo 'bhūt*)." Therefore people call the horse *savarya* (the one who is endowed with excellent qualities). (And) therefore, at the sacrifice, a *vara* (a boon, the most excellent thing,) is given (as a sacrificial fee).

Inasmuch as Prajāpati, having been seized (for the sacrifice) became the aśva (i.e. the horse, or the one who obtains?),—that is the origin of the name *aśva* (horse). Inasmuch as he (Prajāpati or the horse) swelled (*śvayat*) and was *arus* (sore),—that is the origin of the name *arvan* (courser, horse).[13]

Inasmuch as he (Prajāpati or the horse) immediately conquered booty (*vājān*),—that is the origin of the name *vājin* (the spirited one, the one who conquers booty, the horse).

Inasmuch as he (Prajāpati) seized (*ādatta*) the worlds of the Asuras,—that is the origin of the name *Āditya* (the sun, the divine courser, with whom the sacrificial horse is identified).

[The horse-sacrifice and the building of the fire-altar.]

[For the performance of the horse sacrifice, a great fire-altar is to be built on the eastern part of the mahāvedi during the twelve Upasad-days that precede the three days of the Soma-pressing. In the middle of this great fire-altar, an *uttaravedi* (a high altar) is prepared.]

The womb (the resting place), the support, of the horse-sacrifice is Agni (the Fire) forsooth; and Sūrya (the Sun) is the womb (the resting place), the support, of Agni. When, at the horse-sacrifice, on the great fire-altar, he (the Adhvaryu, with the help of his assistants,) bestrews the *uttaravedi* (the high altar) with earth, he thereby provides that (sacrifice) with its womb (its resting place), its support. (And) whosoever thus knows, is provided with a womb (a resting place), a support.

The Arka (the sacrificial fire that flames on the great fire-altar) and the Aśvamedha (the horse-sacrifice, that is identified with the sun)

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[13] Instead of "*yát prajấpatir álabdhó 'śvo 'bhavat, tásmād áśvo nấma.—yác chváyad árur āsīt, tásmād árvā nāma*," we probably must read: "*yát prajấpatir álabdho 'śvo 'bhavat; tásmād áśvo nấma, yác chváyad* (or rather *yád áśvayad*); *yád árur āsīt, tásmād árvā nāma.*" And in that case, we should translate: "When Prajāpati was seized (for the sacrifice), he became an *aśva* (a horse). The origin of the name *aśva* (horse) (the reason why the horse is called *aśva*) is that he (Prajāpati or the horse) swelled (*śvayat* or *áśvayat*). Inasmuch as he was *árus* (sore),—that is the origin of the name *arvan* (courser, horse)." *Cf.* Śat.-Br. 13.3.1.1.

are the out-breathing and the in-breathing of the gods. (Consequently) he (the Sacrificer who thus knows, and performs the rites for the building of the fire-altar and the rites of the horse-sacrifice,) gains for himself the out-breath and the in-breath.

The Arka and the Aśvamedha are the vigor and the strength of the gods. (Consequently) he (the Sacrificer who thus knows, and performs the rites for the building of the fire-altar and the rites of the horse-sacrifice) obtains vigor and strength.

The womb (the resting place), the support, of the horse-sacrifice is Agni (the Fire) forsooth; and Sūrya (the Sun) is the womb (the resting place), the support, of Agni. When, at the horse-sacrifice, on the great fire-altar, he (the Adhvaryu, with the help of his assistants,) builds up the *uttaravedi* (the high altar),—(inasmuch as) these two (the great fire-altar and the *uttaravedi*) are the Arka and the Aśvamedha,—he (the Sacrificer) thereby takes possession of the Arka and the Aśvamedha, and he establishes himself in the Arka and the Aśvamedha.

3.9.22

prajápatiṃ vái devấḥ pitáram, paśúṃ bhūtáṃ médhāyấ 'labhanta; tám ālábhyó 'pāvasan; prātár yáṣṭāsmaha íti; ékaṃ vấ etád devấnām áhaḥ, yát saṃvatsaráḥ; tásmād áśvaḥ purástāt saṃvatsará álabhyate.—yát prajápatir álabdhó 'śvó 'bhavat, tásmād áśvaḥ; yát sadyó médhó 'bhavat [1], tásmād aśvamedháḥ.—védukó 'śvam āśúṃ bhavati, yá eváṃ véda.—yád vái tát prajấpatir álabdhó 'śvó 'bhavat, tásmād áśvaḥ prajápateḥ paśūnām ánurūpatamaḥ.—á 'sya putráḥ prátirūpo jāyate, yá eváṃ véda.—sárvāṇi bhūtáni saṃbhṛtyấ 'labhate, sám enaṃ devấs téjase brahmavarcasấya bharanti, yò 'śvamedhéna yájate [2], yá u cai 'nam eváṃ véda.—etád vái tád devấ etấṃ devátāṃ paśúṃ bhūtáṃ médhāyấ 'labhanta, yajñám evá; yajñéna yajñám ayajanta devấḥ; kāmaprấṃ yajñám akurvata; tè 'mṛtatvám akāmayanta, tè 'mṛtatvám agacchan.—yò 'śvamedhéna yájate, devấnām evấ 'yanenai 'ti [3]; prājāpatyénai 'vá yajñéna yajate kāmapréṇa, ápunarmāram evá gacchati.—etásya vái rūpéṇa purástāt prājāpatyám ṛṣabháṃ tūparáṃ bahurūpám álabhate, sárvebhyaḥ kấmebhyaḥ, sárvasyấ 'ptyai, sárvasya jítyai.—sárvam evá ténā 'pnoti, sárvaṃ jayati, yò 'śvamedhéna yájate, yá u cai 'nam eváṃ véda [4].

[Eulogy of the horse-sacrifice; its origin.]

(Formerly) the gods seized, for the sacrifice, their father Prajāpati, who became an animal (fit for the sacrifice). Having seized him, they fasted. They said: "To-morrow we shall sacrifice." (Now) a year (to us) is one day to the gods. Consequently, the horse (at the horse-sacrifice) is seized (for the sacrifice) a year before (the immolation of the horse).

Since Prajāpati, having been seized (for the sacrifice), became an *aśva* (i.e. a horse, or one who obtains?), therefore it is an *aśva* (a horse) (that is sacrificed); since he immediately became a *medha* (an animal fit for the sacrifice) therefore (that sacrifice is called) the Aśvamedha. He will obtain a speedy horse, he who thus knows.

Since Prajāpati, having been seized (for the sacrifice), became a horse, therefore of (all) the victims that are offered to Prajāpati, the horse is the one that most resembles him. To him who thus knows, a son who resembles him will be born.

(Inasmuch as the sacrificial horse represents all beings,) he who offers the horse sacrifice and thus knows it, immolates all beings, after having made them ready for the sacrifice, and (consequently) the gods make him ready for (the acquisition of) vital power and spiritual lustre.

(Formerly) the gods, for the sacrifice (i.e. for the horse-sacrifice), seized (as a victim) that deity (i.e. Prajāpati) that became an animal fit for the sacrifice. It was the sacrifice (itself). (Consequently) it was the sacrifice (itself) that the gods offered (as a victim) to the sacrifice. They (thus) caused the sacrifice to be the fulfillment of desire. They (then) desired immortality, and they reached immortality. He who offers the horse-sacrifice, goes the way of the gods. The sacrifice he offers is the sacrifice that belongs to Prajāpati (the sacrifice that is of Prajāpati's nature), the sacrifice that is the fulfillment of desire. (And, consequently,) he reaches the place where there is no repeated dying.

At the beginning (of the horse-sacrifice) (i.e. probably after the offering of the *sāṃgrahaṇī-iṣṭi*), he (the Adhvaryu, acting for the Sacrificer, with the help of his assistants,) seizes (and immolates) a many-colored, hornless bull, with the aspect of that (Prajāpati) (i.e. that is an image of Prajāpati). (This is done) for (the fulfillment of) all desires, in order to obtain everything, in order to conquer everything. Everything, indeed, he thereby obtains, everything he conquers, he who offers the horse-sacrifice and thus knows it.

3.9.23

yó vâ áśvasya médhyasya lómanī véda, áśvasyai 'vá médhyasya lómaḷ-lomañ juhoti; ahorātré vá áśvasya médhyasya lómanī; yát sāyáṃ prātár juhóti, âśvasyai 'vá médhyasya lómaḷ-lomañ juhoti, etád-anukṛti ha sma vái purâ, áśvasya (?) (*corr.*: purâ 'śvasya) médhyasya lómaḷ-lomañ juhvati.—yó vâ áśvasya médhyasya padé véda, áśvasyai 'vâ médhyasya padé-pade juhoti; darśa-pūrṇamāsáu vâ áśvasya médhyasya padé [1]; yád darśapūrṇamāsáu yájate, áśvasyai 'vâ médhyasya padé-pade juhoti; etád-anukṛti ha sma vái purâ, áśvasya (?) (*corr.*: purâ 'śvasya) médhyasya padé-pade juhvati.—yó vâ áśvasya médhyasya vivártanaṃ véda, áśvasyai 'vá médhyasya vivártane-vivartane juhoti, asáu vâ ādityó 'śvaḥ; sá āhavanîyam ágacchati; tád vívartate; yád agnihotráṃ juhóti, áśvasyai 'vá médhyasya vivártane-vivartane juhoti; etád-anukṛti ha sma vái purâ, áśvasya (?) (*corr.*: purâ 'śvasya) médhyasya vivártane-vivartane juhvati [2].

[Religious benefits imparted to the Sacrificer at the Agnihotra and at the Full and New-moon-sacrifice, if he knows the mystic meaning of the two kinds of hair, the two (double) footprints, and the turning about, of the sacrificial horse.]

Surely, he who knows (the mystic meaning of) the two kinds of hair of the sacrificial horse (i.e. the light and the dark hair, or the hair of the right side and the hair of the left side), makes an oblation in every single hair of the sacrificial horse. (Now) the two kinds of hair of the sacrificial horse surely are day and night. (Consequently) when he (who thus knows) sacrifices in the evening and in the morning (i.e. offers the Agnihotra), he makes an oblation in every single hair of the sacrificial horse. (For) it is conformably to that (identity of the horse's hair with day and night), that formerly (at the primordial horse-sacrifice) they (the gods) made oblation in every single hair of the sacrificial horse.

Surely, he who knows (the mystic meaning of) the two (double) footprints of the sacrificial horse, makes an oblation in every footprint of the sacrificial horse. (Now) the two (double) footprints of the sacrificial horse surely are the full and new moon. (Consequently) when he (who thus knows) offers the Full and New-moon-sacrifice, he makes an oblation in every footprint of the sacrificial horse. (For) it is conformably to that (identity of the horse's footprints with the full and new moon), that formerly (at the primordial horse-sacrifice) they (the gods) made an oblation in every footprint of the sacrificial horse.

Surely, he who knows (the mystic meaning of) the turn-about of the sacrificial horse, makes an oblation in every turn-about of the sacrificial horse. (Now) the horse in yonder sun. (And) this (the sun) enters into the Āhavanīya fire (every evening, at the Agnihotra); then it turns about. (Consequently) when he (who thus knows) offers the Agnihotra, he makes an oblation in every turn-about of the sacrificial horse. (For) it is conformably to that (identity of the horse with the sun) that formerly (at the primordial horse-sacrifice) they (the gods) made an oblation in every turn-about of the sacrificial horse.

PARALLEL PASSAGES OF THE TAITTIRĪYA-BRĀHMAṆA AND THE ŚATAPATHA-BRĀHMAṆA

Tait.-Br.		*Cf.* Śat.-Br.
3.8.1.1	dvādaśāratnī raśanā bhavati	13.1.2.1
3.8.2.1	tā digbhyaḥ samābhṛtā bhavanti	1.1.4
2.1	tāsu brahmaudanaṃ pacati	1.1.1
2.3	darbhamayī raśanā bhavati	1.1.2
2.4	aśvasya vā ālabdhasya mahimo 'dakrāmat	1.1.4
2.4	aśvasya vā ālabdhasya reta udakrāmat	1.1.4
2.4	odane dadāti, reto vā odanaḥ	1.1.4
3.8.3.1	yo vai brahmaṇe devebhyaḥ prajāpataye	1.2.4
3.2	vyṛddhaṃ vā etad yajñasya, yad	1.2.1
3.3	tad āhuḥ, dvādaśāratnī raśanā	1.2.2
3.4	pūrva āyuṣi vidatheṣu kavye 'ty āha	1.2.1
3.4–6	abhidā asī 'ty āha	1.2.3
3.8.4.2	pāpmā vā etam īpsatī 'ty āhuḥ	1.2.9

Tait.-Br.		*Cf.* Śat.-Br.
3.8.6.1	yathā vai haviṣo gṛhītasya skandati	1.3.1
6.2	yat parimitā anubrūyāt	1.3.2
6.3	uvāca ha prajāpatiḥ, stokyāsu vā aham	1.3.2
6.3–5	agnaye svāhe 'ty āha; agnaya evai 'naṃ	1.3.3
6.5	pra vā eṣo 'smāl lokāc cyavate, yaḥ	1.3.4
3.8.7.1–2	prajāpataye tvā juṣṭaṃ proksāmī 'ti	1.2.5–8
7.3	brahmavādino vadanti, yat prājāpatyo 'śvaḥ	1.2.9
3.8.8.1	yathā vai haviṣo gṛhītasya skandati	1.3.5
8.2	tad āhuḥ, anáhutayo vā aśvacaritāni	1.3.6
8.2–3	bahirdhā vā enam etad āyatanād	1.3.7
8.3–4	tad āhuḥ, yajñamukhe-yajñamukhe	1.3.8
3.8.9.1–2	vibhūr mātrā prabhūḥ pitre 'ty āha	1.6.1
9.3	ādityānāṃ patvā 'nvihī 'ty āha	1.6.2
9.3	devā āśāpālā etaṃ devebhyo 'śvaṃ	1.6.2
9.3–4	īśvaro vā aśvaḥ pramuktaḥ parām	1.6.2
9.4	rāṣṭraṃ vā aśvamedhaḥ; rāṣṭre khalu vā	1.6.3
3.8.10.1	prajāpatir akāmayatā 'śvamedhena yajeye 'ti	1.7.1
10.2	sapta juhoti, sapta hi tā devatā	1.7.1
10.2	trīṇi vaiśvadevāni juhoti, catvāry	1.7.4
10.3	ekaviṁśatiṃ vaiśvadevāni juhoti	1.7.3
10.4	triṁśatam audgrahaṇāni juhoti	1.7.4
10.4	tredhā vibhajya devatāṃ juhoti	1.7.2
10.4–5	apa vā etasmāt prāṇāḥ krāmanti, yo	1.7.2
10.5	pūrṇāhutim uttamāṃ juhoti	1.7.5
3.8.11.1	prajāpatir aśvamedham asṛjata, taṁ sṛṣṭaṃ	1.8.1
11.1	svāhā "dhim, ādhītāya svāhā	1.8.3
11.1	kāya svāhā, kasmai svāhā, katamasmai	1.8.2
11.2	adityai svāhā 'dityai mahyai svāhā	1.8.4
11.2	sarasvatyai svāhā, sarasvatyai bṛhatyai	1.8.5
11.2	pūṣṇe svāhā, pūṣṇe prapathyāya	1.8.6
11.2	tvaṣṭre svāhā, tvaṣṭre turīpāya	1.8.7
11.2	viṣṇave svāhā, viṣṇave nikhuryapāya	1.8.8
11.2	pūrṇāhutim uttamāṃ juhoti	1.8.8
3.8.13.1	ā brahman brāhmaṇo brahmavarcasī	1.9.1
13.1	ā 'smin rāṣṭre rājanya iṣavyaḥ	1.9.2
13.1	dogdhrī dhenur ity āha	1.9.3
13.1–2	voḍhā 'naḍvān ity āha	1.9.4
13.2	āśuḥ saptir ity āha; aśva eva	1.9.5
13.2	puraṃdhir yoṣe 'ty āha	1.9.6
13.2–3	jiṣṇū ratheṣṭhā ity āha	1.9.7
13.3	sabheyo yuve 'ty āha; yo vai	1.9.8
13.3	ā 'sya yajamānasya vīro jāyatām	1.9.9
13.3	nikāme-nikāme naḥ parjanyo	1.9.10
13.3	phalinyo na oṣadhayaḥ	1.9.10
13.3	yogakṣemo naḥ kalpatām ity āha	1.9.10
3.8.14.1–2	prajāpatir devebhyo yajñān vyādiśat	13.2.1.1
14.2–6	ājyena juhoti; agner vā etad rūpam	2.1.2–5
14.5	dhānābhir juhoti, nakṣatrāṇāṃ vā etad	2.1.5
3.8.16.1	ekasmai svāhā, dvābhyāṁ svāhe 'ty abhipūrvam	2.1.5
16.1–2	ekottaraṃ juhoti; ekavad eva suvargaṃ	2.1.5
16.4	uṣase svāhā, vyuṣṭyai svāhe 'ty āha; rātrir	2.1.6
16.4	tā yad ubhayīr divā vā naktaṃ vā juhuyāt	2.1.7
3.8.19.1	rājjudāla ekaviṁśatyaratnir aśvamedhasya	13.4.4.5

Tait.-Br.		*Cf.* Śat.-Br.
3.8.19.1–2	nā 'nyeṣāṃ paśūnāṃ tedanyā avadyanti	13.5.3.8
19.2	plakṣaśākhāyām anyeṣāṃ paśūnām	5.3.8
3.8.20.1–2	rājjudālam agniṣṭhaṃ minoti	13.4.4.5–11
20.3–4	dakṣinato 'nyeṣām paśūnām avadyanti	13.5.3.8 13.3.1.2
20.4	cite 'gnāv adhi vaitase kaṭe 'śvaṃ cinoti	13.2.2.19 13.3.1.3
3.8.21.1	ekaviṁśo 'gnir bhavati, ekaviṁśaḥ stomaḥ	3.3.7
21.1–3	dvādaśa evā 'gniḥ syād ity āhuḥ	3.3.8
21.3	tad āhuḥ, yad dvādaśo 'gniḥ syād	3.3.9
21.4	yo vā aśvamedhe tisraḥ kakubho veda	3.3.10
3.8.22.1	devā vā aśvamedhe pavamāne suvargaṃ	13.2.3.1
22.1–2	yad udgāto 'dgāyet, yathā 'kṣetrajño	2.3.2
22.2	puccham anvārabhante, suvargasya	2.3.1
22.2	hiṃ karoti, sāmai 'vā 'kaḥ	2.3.2
22.3	vāḍavā uparundhanti, mithunatvāya	13.2.3.2
3.8.23.1	puruṣo vai yajñaḥ	13.2.2.1 10.2.2.6
23.1	aśvaṃ tūparaṃ gomṛgam, tān agniṣṭha	13.2.2.2
23.1–2	āgneyaṃ kṛṣṇagrīvaṃ purastāl lalāṭe	2.2.3
23.3	tvāṣṭrau lomaśasakthau sakthyoḥ	2.2.8
23.3	atho kavace evai 'te abhitaḥ paryūhate	2.2.7
23.3	sauryaṃ balakṣaṃ pucche	2.2.9
3.9.1.1	prajāpatir aśvamedham asṛjata; so 'smāt	2.5.1
1.2–3	yad āraṇyaiḥ saṁsthāpayet, vyavasyetām	13.2.4.2 13.2.4.4
1.3–4	tad āhuḥ, apaśavo vā ete, yad āraṇyāḥ, yad	2.4.3
1.4	grāmyaiḥ saṁsthāpayati; ete vai kṣemo nāma	2.4.4
3.9.2.1–2	prajāpatir akāmayato 'bhau lokāv avarundhīye	2.4.1
2.2	anavaruddho vā etasya saṃvatsara ity āhuḥ	2.5.2
2.2–3	vi vā eṣa prajayā paśubhir ṛdhyate, yaḥ	2.5.2
2.3–4	prajāpatir virājam asṛjata; sā sṛṣṭā	2.5.3
2.4	ekādaśa daśata ālabhyante; ekādaśākṣarā	2.5.4
2.4	vaiśvadevo vā aśvaḥ; nānādevatyāḥ paśavo	2.5.4
3.9.4.1	yuñjanti bradhnam ity āha; asau vā ādityo	2.6.1
4.4	parā vā etasya yajña eti, yasya paśur	2.6.2
4.4–5	yathā vai haviṣo gṛhītasya skandati, evaṃ	2.6.8
4.6	apa vā etasmāt teja indriyaṃ paśavaḥ śrīḥ	2.6.3
4.6	vasavas tvā 'ñjantu gāyatreṇa	2.6.4
4.7	rudrās tvā 'ñjantu traiṣṭubhena	2.6.5
4.7	ādityās tvā 'ñjantu jāgatena	2.6.6
4.7–8	patnayo 'bhyañjanti; śriyā vā etad rūpam	2.6.7
4.8	lājī3ñ chācī3n yaśo mamāṁ3 ity atiriktam	2.6.8
4.8	yadi nā 'vajighret, agniḥ paśur āsīd ity	2.7.12–15
4.8	samiddho añjan kṛdaraṃ matīnām	2.2.14
3.9.5.1–2	tejasā vā eṣa brahmavarcasena vyṛdhyate	2.6.9
5.2–3	kiṁ svid āsīt pūrvacittir ity āha	13.2.6.14 13.5.2.17
5.3	kiṁ svid āsīd bṛhad vaya ity āha	13.2.6.15
5.3	kiṁ svid āsīt piśaṅgile 'ty āha	13.2.6.17 13.5.2.18
5.3	kiṁ svid āsīt pilippile 'ty āha	13.2.6.16

Tait.-Br.		*Cf.* Śat.-Br.
3.9.5.4	kaḥ svid ekākī caratī 'ty āha	13.2.6.10 13.5.2.12
5.4	ka u svij jāyate punar ity āha	13.2.6.11
5.4	kiṁ svid dhimasya bheṣajam ity āha	2.6.12
5.4–5	kiṁ svid āvapanam mahad ity āha	2.6.13
5.5	pṛcchāmi tvā param antaṃ pṛthivyā ity āha	13.5.2.21
5.5	pṛcchāmi tvā bhuvanasya nābhim ity āha	5.2.20
3.9.6.1	apa vā etasmāt prāṇāḥ krāmanti	13.2.8.2
6.1–2	avantī sthā 'vantīs tvā 'vantu, priyaṃ	2.8.4
6.2	triḥ pariyanti; traya ime lokāḥ	2.8.4
6.2–3	apa vā etebhyaḥ prāṇāḥ krāmanti	2.8.5
6.3	ambe ambāly ambika iti patnīm udānayati	2.8.3
6.3–4	suvarge loke saṃ prorṇvāthām ity āha	2.8.5
6.4	ā 'ham ajāni garbhadham, ā tvam	2.8.5
6.4	devā vā aśvamedhe pavamāne suvargaṃ	13.2.3.1 13.2.10.1
6.5	trayyaḥ sūcyo bhavanti, ayasmayyo	13.2.10.3
3.9.7.1	apa vā etasmāc chrī rāṣṭraṃ krāmati, yo	13.2.9.1
7.1	ūrdhvām enām ucchrayatād ity āha	2.9.2
7.1	veṇubhāraṃ girāv ive 'ty āha; rāṣṭraṃ vai	2.9.3
7.1–2	athā 'syā madhyam edhatām ity āha	2.9.4
7.2	śīte vāte punann ive 'ty āha	2.9.5
7.2–3	yad dhariṇī yavam attī 'ty āha	2.9.8
7.3–4	iyaṃ yakā śakuntike 'ty āha	2.9.6
7.4–5	mātā ca pitā ca ta ity āha	2.9.7
7.5	apa vā etebhyaḥ prāṇāḥ krāmanti, ye yajñe	2.9.9
3.9.9.1	prathamena vā eṣa stomena rāddhvā	13.3.2.1
9.1	śakvarayaḥ pṛṣṭhaṃ bhavanty anyad-anyac	3.2.2
9.1–2	tad āhuḥ, apaśavo vā ete, yad ajāvayaś	3.2.3
3.9.10.1	prajāpatir akāmayata mahān annādaḥ	13.2.11.1
10.1	yajamānadevatyā vai vapā; rājā mahimā	2.11.2
10.1	purastātsvāhākārā vā anye devāḥ	2.11.2
3.9.11.1	vaiśvadevo vā aśvaḥ; taṃ yat prājāpatyaṃ	13.3.4.1
11.2–3	devāsurāḥ saṃyattā āsan; te 'bruvan	3.4.1–2
11.3	gomṛgakaṇṭhena prathamām āhutiṃ juhoti	3.4.3
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11.4	ayasmayena kamaṇḍalunā tṛtīyām āhutiṃ	3.4.5
3.9.12.1	aśvasya vā ālabdhasya medha udakrāmat	13.3.6.1
12.1	ājyena juhoti; medho vā ājyam; medho	3.6.2
12.1–2	ṣaṭtriṁśataṃ juhoti; ṣaṭtriṁśadakṣarā	3.6.5
12.3	aśvastomīyaṁ hutvā dvipada juhoti; dvipād	3.6.3
12.3	tad āhuḥ, aśvastomīyaṃ pūrvaṁ hotavyāṁ3	3.6.4
12.3	dvipadā hutvā, nā 'nyām uttarām āhutim	3.6.5
3.9.13.1	prajāpatir aśvamedham asṛjata; so 'smāt	13.1.4.1
13.1–2	sāvitriyo bhavanti; iyaṃ vai savitā; yo	1.4.2
13.2	īśvaro vā aśvaḥ pramuktaḥ parāṃ parāvataṃ	1.4.3
13.3	yat prātar iṣṭibhir yajate, aśvam eva tad	1.4.3
3.9.14.1	apa vā etasmāc chrī rāṣṭraṃ krāmati, yo	13.1.5.1
14.1–2	tad āhuḥ, yad ubhau brāhmaṇau gāyetām	1.5.2–5
14.2–3	ity adadā ity ayajathā ity apaca iti	1.5.6
14.3	ity ajinā ity ayudhyathā ity amuṁ	1.5.6
14.3	tisro 'nyo gāyati, tisro 'nyaḥ	1.5.6
14.3	tābhyāṁ saṁsthāyām anoyukte ca śate	1.5.6

Tait.-Br.		*Cf.* Śat.-Br.
3.9.15.1	sarveṣu vā eṣu lokeṣu mṛtyavo 'nvāyattāḥ	13.3.5.1
15.1–2	yad amuṣmai svāhā 'muṣmai svāhe 'ti juhvat	3.5.2
15.2–3	bhrūṇahatyāyai svāhe 'ty avabhṛta āhutiṃ	3.5.3
15.3	etāṁ ha vai muṇḍibha audanyavo bhrūṇahatyāyai	3.5.4
15.3	jumbakāya svāhe 'ty avabhṛta uttamām	13.3.6.5
3.9.17.1–5	yady aśvam upatapad vindet, āgneyam	13.3.8.1–6
3.9.18.1–2	tad āhuḥ, dvādaśa brahmaudanānt saṁsthite	13.3.6.6–7
3.9.19.1–3	eṣa vai vibhūr nāma yajñaḥ; sarvaṁ ha vai	13.3.7.1–12
19.1	eṣa vai vibhūr nāma	3.7.2
19.1	eṣa vai prabhūr nāma	3.7.1
19.1	eṣa vā ūrjasvān nāma	3.7.6
19.1–2	eṣa vai payasvān nāma	3.7.7
19.2	eṣa vai vidhṛto nāma	3.7.4
19.2	eṣa vai vyāvṛtto nāma	3.7.5
19.2–3	eṣa vai pratiṣṭhito nāma	3.7.12
19.3	eṣa vai brahmavarcasī nāma	3.7.8
19.3	esa vā ativyādhī nāma	3.7.9
19.3	eṣa vai dīrgho nāma	3.7.10
19.3	esa vai kḷpto nāma	3.7.11
3.9.21.1–2	yat prajāpatir ālabdho 'śvo 'bhavat, tasmād	13.3.1.1

THE SPECIAL KINDS OF AGNICAYANA (OR SPECIAL METHODS OF BUILDING THE FIRE-ALTAR) ACCORDING TO THE KAṬHAS IN THE TAITTIRĪYA-BRĀHMAṆA

The Tenth, Eleventh, and Twelfth Prapāṭhakas of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa with Translation

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PREFACE

IN DECEMBER 1948 I published, in the *Proceedings* of the American Philosophical Society, the translation of the two Prapāṭhakas of the Third Kāṇḍa of the Taittirīya-Brāhmaṇa that deal with the horse-sacrifice. The three following Prapāṭhakas, the translation of which I am now publishing, are dedicated to the special kinds of Agnicayana or building of the fire-altar. The normal form of the Agnicayana is well known. Weber, Eggeling, and Keith have given us good descriptions of it.[1] But our knowledge of the special kinds of Agnicayana, i.e., the special methods of building the fire-altar according to the school of the Kaṭhas, is very limited. Our only sources of information are Āpastamba-Śrautasūtra 19.11–15, Baudhāyana-Śrautasūtra 19.1–10, Taittirīya-Brāhmaṇa 3.10–12, and Taittirīya-Āraṇyaka 1; and of these texts only the text of Āpastamba has been translated.[2] The teaching of the special kinds of Agnicayana presupposes the knowledge of the normal form of the building of the fire-altar, but this normal form is not dealt with in the Taittirīya-Brāhmaṇa because it has been abundantly dealt with in the Taittirīya-Saṃhitā.

The building of the fire-altar is one of the most elaborate ceremonies of the Vedic ritual. It is performed along with a Soma-sacrifice, but is obligatory only in certain cases. It begins with the immolation of five victims whose heads are to be put into the first layer of the altar. The clay to be used for the making of the fire-pan and the bricks of the altar is solemnly collected. The fire-pan is made either by the first wife of the Sacrificer or by the Adhvaryu. A few days after the animal sacrifice, the initiation of the Sacrificer takes place. From that time the fire-pan is kept filled with fire, and for a year the Sacrificer carries it about, performs several rites, and adores the fire in the pan. At the end of the year the actual building of the altar begins. The altar is made of five layers of bricks. It has the form of a bird, with wings and tail. In the first layer the golden figure of a man is placed. After the altar has been built, libations are offered to the Rudras and, after an oblation of milk, that must be the milk of a black cow with a white calf, the fire is solemnly placed on the altar. Then a great number of libations are offered to Agni and other deities, and finally the Vājaprasavīyas, whose remnants mixed with milk are used to anoint the Sacrificer, who touches the fire-altar. After the anointing and a few other oblations, the Soma-sacrifice takes place. When the ceremony of the Agnicayana has been completely achieved, the Sacrificer either performs the sacrifice called Sautrāmaṇī or offers an oblation of *āmīkṣā* (i.e., a mixture of boiled and coagulated milk) to Mitra and Varuṇa. Such is, in summary, the normal form of the Agnicayana.

But there are five special kinds of Agnicayana or special methods of building the fire-altar according to the school of the Kaṭhas: the Sāvitra-cayana or building of the fire-altar in the form of the sun; the Nāciketa-cayana or building of the fire-altar as it was built by the sage Naciketas; the Cāturhotra-cayana or building of the fire-altar with the formulas that symbolize the four Hotars; the Vaiśvasṛja-cayana or building of the fire-altar as it was originally built by

[1] *Cf.* Weber, *Ind. Stud.* **13**: 325 ff.; Eggeling, SBE. **43**: 375 ff.; Keith, The Religion and Philosophy of the Veda and Upanishads, 354 ff.; Dumont, L'Aśvamedha, 55 ff. These descriptions are based not on the Taittirīya texts, but on the texts of the White Yajurveda.

[2] Das Śrautasūtra des Āpastamba, aus dem Sanskrit übersetzt von W. Caland. Verhandelingen der koninglijke Akademie van Wetenschappen te Amsterdam, Afdeeling Letterkunde, *Nieuwe Reeks, Deel* **26**(4): 183–196, 1928.

the creators of the universe; and the Aruṇaketu-cayana or building of the fire-altar as it was built by the sage Aruṇaketu. The first four of these special kinds of Agnicayana are the subject of the three last Prapāṭhakas of the Taittirīya-Brāhmaṇa.

The text of these Prapāṭhakas is rather difficult, and many passages would be unintelligible without the help of the Sūtras and Sāyaṇa's commentary. But it contains very interesting material, especially among the *mantras* and among the mystic speculations, some of which have a quite upanishadic character.

My translation is as literal as possible but, in order to make it more intelligible, I have put in parentheses not only the words that must be considered as understood in the text, but also short explanations; and I have put in brackets a few introductory notes and a few remarks that may help the reader to grasp the significance of the rites and to follow the phases of each of the four ceremonies.

For the convenience of the reader, the translation is accompanied by an accented transliteration of the text. It is the text of the Ānandāśrama Series, and the numbers enclosed in brackets in the transliterated text, [1], [2], [3], etc., correspond to the numbers which are inserted in the text of the Indian edition; they indicate the subdivisions of each chapter (anuvāka). Only in a few instances have I corrected an evident misprint or ventured a conjecture.

ABBREVIATIONS

Āp.	= Āpastamba-Śrautasūtra.
Baudh.	= Baudhāyana-Śrautasūtra.
RV.	= Ṛgveda-Saṃhitā.
Tait.-Br.	= Taittirīya-Brāhmaṇa.
TS.	= Taittirīya-Saṃhitā.
TĀ.	= Taittirīya-Āraṇyaka.
Ind. St.	= *Indische Studien*, herausgegeben von A. Weber.
SBE.	= *Sacred Books of the East*, Oxford.

INTRODUCTION

The *prakṛti* (i.e., the normal form) of the Agnicayana or building of the fire-altar is extensively dealt with in the Taittirīya-Saṃhitā, which contains not only the *mantras* (verses and formulas) to be used at that great religious performance, but also the *brāhmaṇas* (i.e., ritual and theological explanations) referring to that ceremony. Consequently the Taittirīya-Brāhmaṇa only deals with some special kinds of Agnicayana.

According to an old Indian tradition, the five special methods of building the fire-altar which are dealt with in Taittirīya-Brāhmaṇa 3.10–12 and in Taittirīya-Āraṇyaka 1 are based on texts of the school of the Kaṭhas, and this tradition, as Caland has pointed out in his introduction to Āpastamba-Śrautasūtra 19.11–15, seems to be confirmed by the fact that in the Kapiṣṭhala-Saṃhitā, which in the main agrees with the Kāṭhaka edited by Schroeder, there is a long fragment that is almost identical with Tait.-Br. 3.12.4 and 3.12.3. We may consequently assume that these special methods of building the fire-altar were originally taught by the Kaṭhas.

These special kinds of Agnicayana are: 1. the Sāvitra-cayana (Tait.-Br. 3.10); 2. the Nāciketa-cayana (Tait.-Br. 3.11); 3. the Cāturhotra-cayana (Tait.-Br. 3.12.1–5); 4. the Vaiśvasṛja-cayana (Tait.-Br. 3.12.6–9); and 5. the Āruṇaketu-cayana (TĀ. 1).

THE SĀVITRA-CAYANA

[According to Āpastamba (Āp. 19.11), he who wants to attain to the heavenly world should perform the Sāvitra-cayana (i.e., the building of the fire-altar in the form of the sun). This building of the fire-altar takes place in connection with an animal sacrifice.

In addition to the objects required for the normal building of the fire-altar, the Sacrificer should provide himself 1. with 185 golden bricks (i.e., small pieces of gold) as large as the last phalanx of the finger, or with an equal number of pebbles anointed with clarified butter; 2. with four naturally perforated bricks; and 3. with an unlimited number of space-filler bricks.

The Adhvaryu then, acting for the Sacrificer, performs the rites of the animal sacrifice that begin with the recitation of the formula of the six Hotars (*cf.* Āp. 7.1.1). According to the sacred tradition, he performs the sacrifice "on the third part of the *vedi*."[3] (This seems to mean that the sacrifice should be performed on a *vedi* which is one third the size of the *vedi* of the Soma-sacrifice (*cf.* Baudh. 19.1).)[4] Having

[3] The *vedi* or sacrificial bed is a spot of ground excavated two or three inches deep and covered with straw. The form of the *vedi* is a trapezium, the eastern and western sides of which are parallel. In the case of the *vedi* of the Soma-sacrifice, the eastern side is 72 feet long, the western side is 90 feet long, and the distance between the middle point of the eastern side and the middle point of the western side is 108 feet.

[4] Consequently, in this case, the eastern side of the *vedi* would be 24 feet long, the western side would be 30 feet

performed the rites of the animal sacrifice as far as the second drawing of the enclosing line of the *vedi* (*cf.* Āp. 7.3.10), he thrusts down a peg into the ground, in the middle of that part of the *vedi* that is destined for the high altar (*uttara-vedi*);[5] and around that peg, he draws a line of the measure of a chariot wheel, for the building of the fire-altar in the form of the sun.

He then takes a green bunch of Darbha-grass furnished with roots, buries it in the middle of the area where the Āhavanīya-fire place is to be built, draws five sruva-spoonfuls of clarified butter from the juhū-ladle, and makes five libations with that clarified butter on the bunch of Darbha-grass, reciting the verses the first of which begins with "The year, in unison with the dark fortnights," etc. (TS. 5.6.4).

The Adhvaryu then prepares the *vedi* by digging the ground with the wooden sword, sprinkling the *vedi*, and performing the other rites which relate to it and which end with the pouring of clarified butter.

Then, inside the (above-mentioned) line (of the measure of a chariot wheel), he draws nine circular lines, strews the whole with sand, covers it with Darbha-grass, fills the external line with sour milk that has been mixed with honey, fills it also with pebbles, and leaves the whole in that state, for the night.

On the next day, the Adhvaryu, acting for the Sacrificer, offers the morning Agnihotra. He then touches the high altar (*uttaravedi*) with the formula "May Prajāpati seat thee. With that deity, in the manner of the Aṅgirases, do thou sit firm" (TS. 5.5.2.4); and, after having taken the fire into himself with the two verses "In me I take first Agni," etc., "The immortal fire," etc. (TS. 5.7.9.a, b), he touches the high altar again with the verse that is called Self-Building: "Thy kindling sticks, O Agni," etc. (TS. 5.7.8.a).

Then he spreads sand over the place destined for the building of the fire-altar, with the formula "Thou art the ash of Agni," etc. (TS. 4.2.4.b), and he spreads salty earth over it, with the formula "Thou art accord," etc. (TS. 4.2.4.c). Whilst he spreads that sand and that salty earth, he thinks in his heart: "That which is black in the moon, may that be here."

Then, after having mixed together the salty earth and the sand, with the formula "Be united," etc. (TS. 4.2.4.d), he surrounds the place destined for the building of the fire-altar with an unlimited number of pebbles, with the formula "Building up you are, building up around," etc. (TS. 4.2.7.l), and he scatters the sand over the place with the verse "Swell up," etc. (TS. 4.2.7.m). But he does not wipe out the lines.

Then, inside the ground destined for the building of the fire-altar, on the western part of that ground, he places a vessel filled with water, and recites the formula: "The word has put thee into the ocean, thee that acquirest offspring and prosperity, for me, for power."]

3.10.1

(*a*) saṃjñā́naṃ vijñā́naṃ prajñā́naṃ jānád abhí-jānāt; saṃkálpamānaṃ prakálpamānam upakálpamānam úpakḷptaṃ kḷptám; śréyo vásīya āyát sáṃbhūtaṃ bhūtám.

(*b*) citráḥ kétuḥ prabhā́n ābhā́n saṃbhā́n; jyótiṣmāṁ̃s téjasvān ātápaṁ̃s tápann abhitápan; rocanó rócamānaḥ śobhanáḥ śóbhamānaḥ kalyā́ṇaḥ.

(*c*) dárśā dṛṣṭā́ darśatā́ viśvárūpā sudarśanā́; āpyā́yamānā́ pyā́yamānā́ pyā́yā sūnṛ́té 'rā; āpū́ryamāṇā́ pū́ryamāṇā́ pūráyantī pūrṇā́ paurṇamāsí.

(*d*) dātā́ pradātā́ "nandó módaḥ pramodáḥ [1]; āveśáyan niveśáyant saṃvéśanaḥ sáṁ̃śāntaḥ śāntáḥ; ābhávan prabhávant saṃbhávant sáṃbhūto bhūtáḥ.

(*e*) prástutaṃ víṣṭutaṁ̃ sáṁ̃stutaṃ kalyā́ṇaṃ viśvárūpam; śukrám amṛ́taṃ tejasví téjaḥ sámiddham; aruṇáṃ bhānumán márīcimad abhitápat tápasvat.

(*f*) savitā́ prasavitā́ dīptó dīpáyan dípyamānaḥ; jválañ jvalitā́ tápan vitápant saṃtápan; rocanó rócamānaḥ śumbhū́ḥ śúmbhamāno vāmáḥ.

(*g*) sutā́ sunvatī́ prásutā sūyámānā 'bhiṣūyámāṇā; pṛ́tī prapā́ saṃpā́ tṛ́ptis tarpáyantī [2]; kāntā́ kāmyā́ kāmájātā́ "yuṣmatī kāmadúghā.

(*h*) abhiśāstā́ 'numantā́ "nandó módaḥ pramodáḥ; āsādáyan niṣādáyant saṁ̃sádanaḥ sáṁ̃sannaḥ sannáḥ; ābhū́r vibhū́ḥ prabhū́ḥ śaṃbhū́r bhúvaḥ.

(*i*) pavítraṃ pavayiṣyán pūtó médhyaḥ; yáśo yáśasvān āyúr amṛ́taḥ; jīvó jīviṣyánt svargó lokáḥ.

(*j*) sáhasvānt sáhīyān ójasvānt sáhamānaḥ; jáyann abhijáyant sudráviṇo draviṇodā́ḥ; ārdrápavitro hárikeśo módaḥ pramodáḥ [3].

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long, and the distance between the middle point of the eastern side and the middle point of the western side would be 36 feet.

[6] The *uttaravedi* or high altar is a four-cornered mound, each side of which is 7½ feet long.

(*k*) aruṇò 'ruṇárajāḥ puṇḍárīko viśvajíd abhijít; ārdráḥ pínvamānó 'nnavān rásavān ſrāvān; sarvauṣadháḥ saṃbharó máhasvān.

(*l*) ejatkā́ jovatkā́ḥ, kṣullakā́ḥ śipiviṣṭakā́ḥ, sarisrarā́ḥ suśéravaḥ, ajirā́so gamiṣṇávaḥ.

(*m*) idā́nīṃ tadā́nīm etárhi kṣiprám ajirám, āśúr nimeṣáḥ phaṇó drávann atidrávan, tvárāṁs tváramāṇa āśúr āśīyāñ javaḥ (*corr.*: jávaḥ).

(*n*) agniṣṭomá ukthyò 'tirātró dvirātrás trirātráś catūrātráḥ; agnīr ṛtúḥ sū́rya ṛtúś candrámā ṛtúḥ.

(*o*) prajāpatiḥ saṃvatsaró mahā́n kaḥ (*corr.*: káḥ) [4].

[This chapter contains the 185 formulas which the Adhvaryu recites when he places the 185 bricks of the fire-altar, and the 8 formulas which he recites when he puts sand on one of the lines of the ground of that altar.]

[According to Āpastamba (Āp. 19.12), after the Adhvaryu has put the vessel full of water on the western part of the ground destined for the building of the fire-altar, he places, on the ninth or outermost line of that ground, the fifteen bricks that represent the 15 days of the bright fortnight of the month, with the 15 formulas "Saṃjñāna, Vijñāna," etc. These formulas consist of the names of the 15 days of the bright fortnight.]

1. Saṃjñāna (consciousness).—2. Vijñāna (understanding).—3. Prajñāna (knowledge).—4. Jānat (the knowing one).—5. Abhijānat (the recognizing one).—6. Saṃkalpamāna (the wishing one).—7. Prakalpamāna (the one that becomes fit).—8. Upakalpamāna (the one that is preparing itself).—9. Upak|pta (the one that has been prepared).—10. K|pta (the one that is ready).—11. Śreyas (the more splendid one).—12. Vasīyas (the more wealthy one).—13. Āyat (the one that is coming).—14. Saṃbhūta (the one that has been developed).—15. Bhūta (the one that has come into being).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 *muhūrtas*, or periods of 48 minutes, of each of the fifteen days of the bright fortnight, with the 15 formulas "Citra, Ketu," etc. These formulas consist of the names of these 15 *muhūrtas*.]

1. Citra (the bright-colored one).—2. Ketu (the banner).—3. Prabhānt (the one that begins to become light).—4. Ābhānt (the blazing one).—5. Saṃbhānt (the very bright).—6. Jyotiṣmant (the luminous one).—7. Tejasvant (the splendid one).—8. Ātapant (the one that radiates heat).—9. Tapant (the burning one).—10. Abhitapant (the one that heats).—11. Rocana (the bright one).—12. Rocamāna (the shining one).—13. Śobhana (the beautiful one).—14. Śobhamāna (the one that beautifies itself).—15. Kalyāṇa (the auspicious one).

[Then, on the next line toward the center (i.e., on the eighth line by counting from the center), he places the fifteen bricks that represent the 15 nights of the bright fortnight of the month, with the 15 formulas "Darśā, Dṛṣṭā," etc. These formulas consist of the names of the 15 nights of the bright fortnight.]

1. Darśā ([the one in which the moon is] just becoming visible).—2. Dṛṣṭā ([the one in which the moon is] perceived).—3. Darśatā ([the one in which the moon is] conspicuous).—4. Viśvarūpā ([the one in which the moon is] many-colored).—5. Sudarśanā ([the one in which the moon is] lovely).—6. Āpyāyamānā ([the one in which the moon is] beginning to swell).—7. Pyāyamānā ([the one in which the moon is] swelling).—8. Pyāyā ([the one in which the moon is] swollen).—9. Sūnṛtā ([the one in which the moon is] friendly).—10. Irā ([the one in which the moon is] enjoyment).—11. Āpūryamāṇā ([the one in which the moon is] beginning to become full).—12. Pūryamāṇā ([the one in which the moon is] becoming full).—13. Pūrayantī ([the one in which the moon is] filling).—14. Pūrṇā ([the one in which the moon is] full).—15. Paurṇamāsī (the one that has the full moon).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 *muhūrtas*, or periods of 48 minutes, of each of the 15 nights of the bright fortnight, with the 15 formulas "Dātar, Pradātar," etc. These formulas consist of the names of these 15 *muhūrtas*.]

1. Dātar (the giver).—2. Pradātar (the bestower).—3. Ānanda (joy).—4. Moda (gladness).—5. Pramoda (delight).—6. Āveśayant (the one that causes the creatures to go home).—7. Niveśayant (the one that causes the creatures to lie down).—8. Saṃveśayant (the one that causes the creatures to rest).—9. Saṃveśana (rest).—10. Saṁśānta (the one that is thoroughly calm).—11. Ābhavant (the one that is beginning to exist).—12. Prabhavant (the one that is arising).—13. Saṃbhavant (the one that is developing).—14. Saṃbhūta (the one that has developed).—15. Bhūta (the one that has come into being).

[Then, on the next line toward the center (i.e.,

on the seventh line by counting from the center), the Adhvaryu places the fifteen bricks that represent the 15 days of the dark fortnight of the month, with the 15 formulas "Prastuta, Viṣṭuta," etc. These formulas consist of the names of the 15 days of the dark fortnight.]

1. Prastuta (the praised one).—2. Viṣṭuta (the highly praised one).—3. Saṁstuta (the extolled one).—4. Kalyāṇa (the auspicious one).—5. Viśvarūpa (the many-colored one).—6. Śukra (the pure one).—7. Amṛta (the immortal one).—8. Tejasvin (the splendid one).—9. Tejas (splendor).—10. Samiddha (the inflamed one).—11. Aruṇa (the red one).—12. Bhānumat (the bright one).—13. Marīcimat (the radiant one).—14. Abhitapat (the one that heats).—15. Tapasvat (the burning one).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 *muhūrtas* of each of the 15 days of the dark fortnight, with the 15 formulas "Savitar, Prasavitar," etc. These formulas consist of the names of these 15 *muhūrtas*.]

1. Savitar (the impelling one).—2. Prasavitar (the inciting one).—3. Dīpta (the flaming one).—4. Dīpayant (the inflaming one).—5. Dīpyamāna (the luminous one).—6. Jvalant (the blazing one).—7. Jvalitar (the one that causes to blaze).—8. Tapant (the burning one).—9. Vitapant (the one that penetrates with heat).—10. Saṃtapant (the one that heats thoroughly).—11. Rocana (the bright one).—12. Rocamāna (the shining one).—13. Śumbhū (the beautiful one).—14. Śumbhamāna (the one that beautifies itself).—15. Vāma (the lovely one).

[Then, on the next line toward the center, the Adhvaryu places the fifteen bricks that represent the 15 nights of the dark fortnight of the month, with the 15 formulas "Sutā, Sunvatī," etc. These formulas consist of the names of the 15 nights of the dark fortnight.]

1. Sutā (the one that has been pressed out).—2. Sunvatī (the one that is pressing out).—3. Prasutā (the one that has been pressed out continually).—4. Sūyamānā (the one that is being pressed out).—5. Abhiṣūyamāṇā (the one that is prepared by being pressed out).—6. Pītī (drinking).—7. Prapā (giving drink).—8. Saṃpā (drinking together).—9. Tṛpti (satisfaction).—10. Tarpayantī (the one that satisfies).—11. Kāntā (the desired one).—12. Kāmyā (the desirable one).—13. Kāmajātā (the daughter of desire).—14. Āyuṣmatī (the one that is possessed of vital power).—15. Kāmadughā (the one that yields objects of desire just as the cow yields milk).

[In the intervals of these bricks, he places the fifteen bricks that represent the 15 *muhūrtas* of each of the 15 nights of the dark fortnight, with the 15 formulas "Abhiśāstar, Anumantar," etc. These formulas consist of the names of these 15 *muhūrtas*.]

1. Abhiśāstar (the one that assigns).—2. Anumantar (the one that permits).—3. Ānanda (joy).—4. Moda (gladness).—5. Pramoda (delight).—6. Āsādayant (the one that causes the creatures to sit down).—7. Niṣādayant (the one that causes the creatures to rest).—8. Saṁsādana (the one that causes the creatures to settle down).—9. Saṁsanna (the one that has settled down).—10. Sanna (the one that has sat down).—11. Ābhū (the helper).—12. Vibhū (the all-pervading one).—13. Prabhū (the powerful one).—14. Śaṃbhū (the beneficent one).—15. Bhuva (the existent).

[Then, on the next line toward the center (i.e., on the fifth line by counting from the center), the Adhvaryu places the twelve bricks that represent the 12 bright fortnights of the year, with the 12 formulas "Pavitra, Pavayiṣyant," etc. These formulas consist of the names of the 12 bright fortnights.]

1. Pavitra (the one that is a means of purification).—2. Pavayiṣyant (the one that will purify).—3. Pūta (the one that has been purified).—4. Medhya (the one that is pure and fit for sacrifice).—5. Yaśas (glory).—6. Yaśasvant (the glorious one).—7. Āyus (vital power).—8. Amṛta (the immortal one).—9. Jīva (life).—10. Jīviṣyant (the one that will live).—11. Svarga (heaven).—12. Loka (space).

[Then, on the next line toward the center, he places the twelve bricks that represent the 12 dark fortnights of the year, with the 12 formulas "Sahasvant, Sahīyāṁs," etc. These formulas consist of the names of the 12 dark fortnights.]

1. Sahasvant (the powerful one).—2. Sahīyāṁs (the more powerful one).—3. Ojasvant (the vigorous one).—4. Sahamāna (the conquering one).—5. Jayant (the victorious one).—6. Abhijayant (the one that conquers completely).—7. Sudraviṇa (the one that has splendid riches).—8. Draviṇodā (the one that grants riches).—9. Ārdrapavitra (the one that has a wet strainer).—10. Harikeśa (the fair-haired one).—11. Moda (gladness).—12. Pramoda (delight).

[Then, on the next line toward the center (i.e., on the third line by counting from the center),

the Adhvaryu places the thirteen bricks that bear the names of the 13 months of the year, with the 13 formulas "Aruṇa, Aruṇarajas," etc. These formulas consist of the names of the 13 months.]

1. Aruṇa (the red one).—2. Aruṇarajas ([the month of] red dust).—3. Puṇḍarīka (the lotus-flower).—4. Viśvajit (the all-conquering one).—5. Abhijit (the victorious one).—6. Ārdra (the wet one).—7. Pinvamāna (the swelling one).—8. Annavant (the one that is full of food).—9. Rasavant (the one that is full of juice).—10. Irāvant (the one giving enjoyment).—11. Sarvauṣadha (the one that produces all plants).—12. Saṃbhara (the bestower).—13. Mahasvant (the powerful one).

[Then, on the same line, he puts sand, with the eight formulas "Ejatka, Jovatka," etc. It seems that these formulas consist of the names of eight different kinds of sand.]

1. Ejatka (trembling).—2. Jovatka (quick ?).—3. Kṣullaka (small).—4. Śipiviṣṭaka (smooth ?).—5. Sarisrara (flowing apart).—6. Sušeru (= ?suṣeru = ?fastening well).—7. Ajira (nimble).—8. Gamiṣṇu (going).

[Then, on the next line toward the center (i.e., on the second line by counting from the center), he places the fifteen bricks that represent the 15 *muhūrtas* of *muhūrtas* (i.e., the 15 *kṣudra-muhūrtas* or 15 moments of 3 minutes and 12 seconds of each *muhūrta* of 48 minutes), with the 15 formulas "Idānīm, Tadānīm," etc. These formulas consist of the names of the 15 *kṣudra-muhūrtas*.]

1. Idānīm (at this moment).—2. Tadānīm (at that moment).—3. Etarhi (now).—4. Kṣipram (immediately).—5. Ajiram (quickly).—6. Āśu (the swift one).—7. Nimeṣa (twinkling).—8. Phana (foam).—9. Dravant (the running one).—10. Abhidravant (the fleeing one).—11. Tvarant (the hurrying one).—12. Tvaramāṇa (the hasting one).—13. Āśu (the swift one).—14. Āśīyāṁs (the swifter one).—15. Java (speed).

[Then, on the next line toward the center (i.e., on the first line by counting from the center), the Adhvaryu places the six bricks that represent the six Kratus or great sacrifices, with the six formulas "Agniṣṭoma, Ukthya," etc., and the three bricks that bear the names of the three seasons, with the three formulas "Agni, the season," etc. The six first formulas consist of the names of the six Kratus. The three last formulas consist of the mystical names of the three seasons.]

1. Agniṣṭoma.—2. Ukthya.—3. Atirātra.—4. Dvirātra.—5. Trirātra.—6. Catūrātra.

1. Agni (fire), the season.—2. Sūrya (sun), the season.—3. Candramās (moon), the season.

[Then, on the navel (i.e., on the center of the ground of the fire-altar), the Adhvaryu places the four bricks that bear the four names of the year, with the four formulas "Prajāpati," etc. These formulas consist of the four names of the year.]

1. Prajāpati (the lord of creatures).—2. Saṃvatsara (the year).—3. Mahant (the great one).—4. Ka (Who? i.e., Prajāpati).

3.10.2

bhûr agníṃ ca pṛthivíṃ ca mấṃ ca, tríṁṁś ca lokấnt saṃvatsaráṃ ca, prajấpatis tvā sādayatu; táyā devátayā 'ṅgirasvád dhruvấ sīda.

bhúvo vāyúṃ ca 'ntárikṣaṃ ca mấṃ ca, tríṁṁś ca lokấnt saṃvatsaráṃ ca, prajấpatis tvā sādayatu; táyā devátayā 'ṅgirasvád dhruvấ sīda.

svàr ādityáṃ ca dívaṃ ca mấṃ ca, tríṁṁś ca lokấnt saṃvatsaráṃ ca, prajấpatis tvā sādayatu; táyā devátayā 'ṅgirasvád dhruvấ sīda.

bhûr bhúvaḥ svàś candrámasaṃ ca díśaś ca mấṃ ca, tríṁṁś ca lokấnt saṃvatsaráṃ ca, prajấpatis tvā sādayatu; táyā devátayā 'ṅgirasvád dhruvấ sīda [1].

[Then, the Adhvaryu, acting for the Sacrificer, places the four naturally perforated bricks in the four directions (i.e., eastward, southward, westward and northward from the fire-altar) with the four formulas "Bhūḥ!—(Thee who art) Agni (the Fire)," etc. *Cf.* Āp. 19.12.16.]

Bhūḥ (Earth)!—(Thee who art) Agni (the Fire), and the Earth, and myself, and the three worlds, and the year,—may Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

Bhuvaḥ (Atmosphere)!—(Thee who art) Vāyu (the Wind), and the Atmosphere, and myself, and the three worlds, and the year,—may Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

Svaḥ (Heaven)!—(Thee who art) Āditya (the Sun), and Heaven, and myself, and the three worlds, and the year,—may Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

Bhūḥ! Bhuvaḥ! Svaḥ!—(Thee who art) the Moon, and the Quarters, and myself, and the three worlds, and the year,—may Prajāpati seat

thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

[Then, with the verse "Fill the space," etc. (TS. 4.2.4.n), the Adhvaryu deposits the space-filler bricks; and, having taken loose earth from the cātvāla-pit, he spreads it on the layer with the verse "Agni, who has been sought for in the sky," etc. (TS. 1.5.11.d). *Cf.* Āp. 19.12.17–18.]

3.10.3

tvám evá tvắṃ vettha; yò 'si só 'si; tvám evá tvắm acaiṣīḥ; citáś cā 'si sáṃcitaś cā 'sy agne; etávāṁś cā 'si bhúyāṁś cā 'sy agne; yát te agne nyũnaṃ yád u té 'tiriktam, ādityās tád áṅgirasaś cinvantu; víśve te devấś cítim ắpūrayantu; citáś cā 'si sáṃcitaś cā 'sy agne; mā́ te agne cayéna mā́ 'ticayénā "yur ắvṛkṣi; sárveṣāṃ jyótiṣāṃ jyótir yád adấv[6] udéti, tápaso jātám ánibhṛṣṭam ójaḥ, tát te jyótir iṣṭake; téna me tapa, téna me jvala, téna me dīdihi, yávad devấḥ, yávad ásāti sū́ryaḥ, yávad utā́ 'pi bráhma [1].

[When this layer of bricks of the fire-altar has been completed, the Adhvaryu mutters the formula for the mounting of the fire-altar (TS. 5.5.9.g) and the formula for the descending from the fire-altar.—Then he worships the fire-altar with the formulas "Thou knowst thyself," etc. *Cf.* Āp. 19.12.20–21.]

Thou knowst thyself (but nobody else knoweth thee). Thou art who thou art. Thou hast built up thyself. Thou art built up, thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni. What of thee, O Agni (O fire-altar), is too little, and what of thee is too much, may the Ādityas and the Aṅgirases (correctly) build up. May all the gods fill up the layer of thee. Thou art built up, thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni!—May I not, by building up thee (too little), O Agni,—may I not, by building up thee too much, tear off (my) vital power.—That light of all lights, that yonder rises up, that unabated power, born of the heat, that is thy light, O brick! By that light, do thou give out heat for me; by that light, do thou burn brightly for me; by that light, do thou shine for me, as long as the gods (will be), as long as the sun will be, and as long as the Brahman (will be).

[6] See my note on this unusual form, p. 674.

3.10.4

saṃvatsarò 'si parivatsarò 'si, idāvatsarò 'sī 'duvatsarò 'si, idvatsarò 'si vatsarò 'si; tásya te vasantáḥ śíraḥ, grīṣmó dákṣiṇaḥ pakṣáḥ, varṣấḥ púccham, śarád úttaraḥ pakṣáḥ, hemantó mádhyam; pūrvapakṣáś cítayaḥ, aparapakṣấḥ púrīṣam [1], ahorātrấṇí 'ṣṭakāḥ; ṛṣabhò 'si svargó lokáḥ; yásyāṃ diśí mahíyase, táto no máha ắvaha; vāyúr bhūtvā́ sárvā díśa ắvāhi, sárvā díśó 'nu-vívāhi, sárvā díśó 'nu-sáṃvāhi; cíttyā cítim ắpṛṇa, ácittyā cítim ắpṛṇa; cíd asi samudráyoniḥ [2], índur dákṣaḥ śyená ṛtávā, híraṇyapakṣaḥ śakunó bhuraṇyúḥ, mahánt sadhásthe dhruvá á níṣattaḥ; námas te astu, mā́ mā hiṁsīḥ; é 'ti pré 'ti ví 'ti sám ity (*corr.*: íty) úd íti; dívaṃ me yaccha, antárikṣaṃ me yaccha, pṛthivíṃ me yaccha; pṛthivíṃ me yaccha, antárikṣam me yaccha, dívaṃ me yaccha; áhnā prásāraya, rā́tryā sámaca; rā́tryā prásāraya, áhnā sámaca; kā́maṃ prásāraya, kā́maṁ sámaca [3].

[When the Sacrificer, by reciting the required formula "These bricks, O Agni, will be my milch cows," has made the bricks his milch cows in the other world, he worships the fire-altar with the formulas "Thou art the Saṃvatsara year, thou art the Parivatsara year," etc.—According to Āpastamba, the first part of this chapter is called *saṃhāra* (collection), and the second part, beginning with "Unto (*ā*), forward (*pra*)," is called *vihāra* (distribution). *Cf.* Āp. 19.12.23.]

Thou art the Saṃvatsara year; thou art the Parivatsara year; thou art the year (called) Idāvatsara; thou art the year (called) Iduvatsara; thou art the year (called) Idvatsara; thou art the year (called) Vatsara.—Thy head is the Spring; thy right wing is the Summer; thy tail is the Rainy Season; thy left wing is the Autumn; the middle part of thy body is the Winter. Thy layers of bricks are the bright fortnights of the months; the layers of mud (used to fill up the interstices of the layers of bricks) are the dark fortnights of the months; thy bricks are the days and nights.—Thou art the bull Heaven. From that region where thou art glorified bring us glory. Having become the Wind, do thou blow towards all the quarters; do thou blow while passing through all the different quarters; do thou blow while passing through all the quarters together. Do thou fill up the layer that has been made with understanding. Do thou fill up the layer that has been made without understanding.—Thou art thought. (Thou art) the

one who has been born of the ocean. (Thou art) Indu (the moon), Dakṣa, the eagle, the holy one. (Thou art) the quick bird with the golden wings. Powerful, thou art sitting in thy firm abode. Homage to thee! Do thou not harm me!

Unto (*ā*), forward (*pra*), out (*vi*), together (*sam*), up (*ud*). Do thou give me heaven; do thou give me the atmosphere; do thou give me the earth. Do thou give me the earth; do thou give me the atmosphere; do thou give me heaven. —Do thou extend by day; do thou shrink by night.—Do thou extend by night; do thou shrink by day. Do thou extend at will; do thou shrink at will.

[The Adhvaryu then, with his face turned northward, pours goat's milk on the outmost brick of the north side by means of a leaf of the Arka plant (Calotropis Gigantea); and, on this occasion, the chapter that begins with "Thou, O Agni, art Rudra, the Asura of the great sky" (Tait.-Br. 3.11.2), is used for the Śatarudrīya offering. After the oblation, the Adhvaryu puts the leaf of the Arka plant in a place that is not accessible to the cows, or he puts it on an ant-hill. *Cf.* Āp. 19.12.24–25.]

3.10.5

bhûr bhúvaḥ svàḥ, ójo bálam, bráhma kṣatrám, yáśo mahát, satyáṃ tápo nâma rūpám, amṛtam, cákṣuḥ śrótram, mána âyuḥ, víśvaṃ yáśo maháḥ, samáṃ tápo háro bháḥ; jātávedā yádi vā pāvákó 'si (*corr.*: pāvakó 'si), vaiśvānaró yádi vā vaidyutó 'si, śáṃ prajâbhyo yájamānāya lokám, ûrjaṃ púṣṭiṃ dádad abhyâvabhṛtsva (*corr.*: abhyâvavṛtsva) [1].

[Then the Hotar, who has sat down behind the fire-altar (i.e., to the west of it), with his face turned eastward, recites as Śastra, for the fire-altar that has been completely built up, the chapter that begins with "Earth! Atmosphere! Heaven!—Energy, strength." *Cf.* Āp. 19.12.26.]

Earth! Atmosphere! Heaven!—Energy, strength; holy power, kṣatriya-authority; great glory; truth, asceticism; name, form; immortality; sight, hearing; mind, vital power; universal glory; greatness; constant heat, fiery energy, splendor.—If, as Jātavedas (the fire that knows all created beings), thou art the one who purifies; or if, as Vaiśvānara (the fire that belongs to all men), thou art the one who proceeds from the lightning,—come hither, giving prosperity to the creatures, and free space and food and wealth to the Sacrificer.

3.10.6

râjñī virâjñī, samrâjñī svarâjñī; arcíḥ śocíḥ; tápo háro bháḥ; agnír índro bṛhaspátiḥ, víśve devâ bhúvanasya gopâḥ, té mā sárve yáśasā sáṁsṛjantu [1].

[According to Āpastamba, the Adhvaryu then, in conformity with the normal pattern of the animal sacrifice, performs the rites of that sacrifice, beginning with the act of bringing the fire to the high altar, and ending with the oblations of liberation. Having made these oblations of liberation, he draws clarified butter from the juhū-ladle four times with the sruva-spoon, and offers that clarified butter. On this occasion, the chapter that begins with "Thou, O Agni, art Rudra, the Asura of the great sky" (Tait.-Br. 3.11.2) is used for the Śatarudrīya-oblation.—Then he again draws clarified butter from the juhū-ladle four times; and the chapter that begins with "Agni and Viṣṇu" (Tait.-Br. 3.11.3) is used for the oblation that is called "Stream of wealth."—He again draws clarified butter from the juhū-ladle four times; and the chapter that begins with "Lord of food, give us food" (Tait.-Br. 3.11.4) is used for the Food-oblation.—He again draws clarified butter from the juhū-ladle four times, and offers the Viśvaprī-oblations (i.e., the all-delighting oblations), reciting the chapter that begins with "Seven, O Agni, are thy kindling-sticks, seven thy tongues" (Tait.-Br. 3.11.5; *cf.* Tait.-Br. 3.11.9).—He then again draws clarified butter from the juhū-ladle four times, and offers the oblation with the formulas "With the thought of the Vasus, with the wave of the Rudras, with the light of the Ādityas, with the intelligence of the Viśve Devāḥ, with the course of the Maruts, I offer thee. Svāhā!" (Tait.-Br. 2.5.7.1).—Then, with the rest of the clarified butter of these oblations, the Sacrificer anoints his face, reciting the chapter that begins with "The queen; the queen who rules far and wide." *Cf.* Āp. 19.13.1–8.]

The queen; the queen who rules far and wide; the overruling (sovereign) queen; the self-ruling queen. Flame, radiance. Heat, fiery energy, splendor.—Agni, Indra, Bṛhaspati, the Viśve Devāḥ, the protectors of the world, may they all endow me with glory!

3.10.7

ásave svâhā, vásave svâhā, víbhuve svâhā, vívasvate svâhā, abhibhúve svâhâ, 'dhipataye

svâhā, divâṃ-pátaye svâhā, 'ṁihaspatyáya svâhā, cākṣuṣmatyáya svâhā, jyotiṣmatyáya svâhā, râjñe svâhā, virâjñe svâhā, samrâjñe svâhā, svarâjñe svâhā, śûṣāya svâhā, sûryāya svâhā, candrámase svâhā, jyótiṣe svâhā, saṁsárpāya svâhā, kalyâṇāya svâhā, árjunāya svâhā [1].

[The Adhvaryu then makes twenty-one oblations with the 21 formulas of the chapter that begins with "To Life, svāhā!—To Wealth, svāhā!" *Cf.* Āp. 19.13.9.]

To Life, svāhā!—To Wealth, svāhā!—To the powerful one, svāhā!—To the one who shines afar, svāhā!—To the overpowering one, svāhā!—To the sovereign, svāhā!—To the lord of the skies (i.e., the lord of the heavenly regions), svāhā!—To the power over distress, svāhā!—To that (power) which belongs to those who are endowed with the faculty of seeing, svāhā!—To that (power) which belongs to those who are luminous, svāhā!—To the king, svāhā!—To the king who rules far and wide, svāhā!—To the overruling (sovereign) king, svāhā!—To the self-ruling king, svāhā!—To Vital Energy, svāhā!—To the Sun, svāhā!—To the Moon, svāhā!—To Light, svāhā!—To the glider, svāhā!—To the propitious one, svāhā!—To the white one, svāhā!

3.10.8

vipaścíte pávamānāya gāyata; mahí ná dhárā 'ty ándho arṣati; áhir ha jīrṇâm átisarpati tvácam; átyo ná krídann asarad vṛṣā háriḥ; upayāmágṛhīto 'si, mṛtyáve tvā júṣṭaṃ gṛhṇāmi; eṣá te yónir mṛtyáve tvā.—ápa mṛtyúm ápa kṣúdham, ápe 'táḥ śapáthaṃ jahi; ádhā no agna âvaha rāyáspóṣaṁ sahasríṇam [1]; yé te sahásram ayútam pâśāḥ, mṛtyo mártyāya hántave, tân yajñásya māyáyā, sárvān ávayajāmahe.—bhakṣó 'sy amṛtabhakṣáḥ; tásya te mṛtyúpītasyā 'mṛtavataḥ, svagâkṛtasya mádhumataḥ, úpahūtasyó 'pahūto bhakṣayāmi.—mandrâ 'bhíbhūtiḥ ketúr yajñânāṃ vâk, ásāv éhi [2]; andhó jâgṛviḥ prāṇa, ásāv éhi; badhirá ākrandayitar apāna, ásāv éhi; ahastóstvā (*corr.?:* ahastó 'stā) cákṣuḥ, ásāv éhi; apādâśo mánaḥ, ásāv éhi; káve vípracitte śrótra, ásāv éhi [3]; suhastâḥ suvāsâḥ, śūṣó nâmā 'sy amṛto mártyeṣu; táṃ tvā 'háṃ táthā véda, ásāv éhi; agnír me vācí śritâḥ, vâg ghṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; vāyúr me prāṇé śritâḥ [4], prāṇó h'daye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; sûryo me cákṣuṣi śritâḥ, cákṣur hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; candrámā me mánasi śritâḥ [5], máno hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; díśo me śrótre śritâḥ, śrótraṁ hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; âpo me rétasi śritâḥ [6], réto hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; pṛthivî me śárīre śritâ, śárīraṁ hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; oṣadhivanaspatáyo me lómasu śritâḥ [7], lómāni hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; índro me bále śritâḥ, bálaṁ hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; parjányo me mūrdhní śritâḥ [8], mūrdhâ hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; íśāno me manyáu śritâḥ, manyúr hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; ātmâ ma ātmáni śritâḥ, ātmâ hṛdaye, hṛdayaṃ máyi, ahám amṛte, amṛtaṃ bráhmaṇi; púnar ma ātmâ púnar âyur âgāt; púnaḥ prāṇâḥ púnar âkūtam âgāt; vaiśvānaró raśmíbhir vāvṛdhānâḥ, antás tiṣṭhatv amṛtasya gopâḥ [9].

[The Adhvaryu then performs the rites of the animal sacrifice that begin with the act of bringing fuel and sacrificial grass, and end with the offering of the omentum (*cf.* Āp. 7.7.6–7.21.4). When the omentum has been offered, the Sacrificer gives, as sacrificial fee to the priests, as many young cows as there are (yajuṣmatī-) bricks (in the fire-altar). If he is not able to give as many cows, he should give to the Brahmans as many mixed beverages to drink, or as many porridges to eat (*cf.* Tait.-Br. 3.12.5.9). He thus obtains the fulfilment of his desire. But he certainly should give one pregnant young cow, gold, and a garment.

Having then performed all the rites of the animal sacrifice that take place before the Manotarite (*cf.* Āp. 7.23.12), the Adhvaryu draws for Mṛtyu (Death) a draught of the broth (from the victim) by means of a vessel made of Udumbara wood. The verse used for the drawing is: "To the wise one, who purifies himself," etc.; the formula used for the drawing is: "Thou art drawn with a support. I draw thee," etc.; and the formula used for the setting down of the draught (on the high altar) is: "This is thy resting place. To Death, thee!" *Cf.* Āp. 19.13.10–16.]

To the wise one who purifies himself do ye sing. Like a great shower, he (the Soma) flows over the Soma-plant; and (like) a snake, he creeps over his worn-out skin; like a gamboling horse, he has run, he, the male, the tawny one.

Thou art drawn with a support (i.e., the sacrificial spoon). I draw thee agreeable to Death.

This is thy resting place. To Death, thee!

[Before pouring the draught (into the fire), the Adhvaryu touches water with the formula "Thou art lightning (*vidyut*); release me (*vidya*) from evil" (Tait.-Br. 3.10.9.2). He then pours the libation (into the fire) with the two verses "Beat off Death," etc., "Those thousand, ten thousand, nooses of thee," etc. *Cf.* Āp. 19.13.19–20.]

Beat off Death; beat off Hunger; beat off from here the curse (of the enemy). Then, O Agni, bring us thousandfold increasing prosperity.

Those thousand, ten thousand, nooses of thee, O Death, that are for killing the mortal,—all those nooses we remove by means of the supernatural power of the sacrifice.

[After he has poured the libation (into the fire), the Adhvaryu touches water with the formula "Thou art rain (*vṛṣṭi*), cut off (*vṛśca*) my evil" (Tait.-Br. 3.10.9.2). *Cf.* Āp. 19.13.21.]

[The act of drinking (of the rest) of that draught takes place after the Iḍā (i.e., after the rite that consists in eating the Iḍā of the animal sacrifice; *cf.* Āp. 7.26.5).—The Sacrificer (or the Adhvaryu acting for the Sacrificer ?) drinks of that draught with the formula "Thou art (O Draught) the beverage, the beverage of immortality," etc. *Cf.* Āp. 19.13.22–23.]

Thou art (O Draught) the beverage, the beverage of immortality. Of thee, the immortal (beverage), that has been drunk by Death, of thee, the sweet beverage over which the exclamation "svagā" has been pronounced, of thee that hast been invited, I, having been invited, shall drink.

[After he has drunk, the Sacrificer (or the Adhvaryu acting for the Sacrificer ?) firmly establishes the vital breaths in himself, by calling them,[7] with the formulas of the rest of the chapter, i.e., with "(Thou art) the gentle superior power," etc. *Cf.* Āp. 19.13.24.]

(Thou art) the gentle superior power, the banner of the sacrifices, the speech. O thou, such a one, come hither.—(Thou art) blind (and) watchful, O out-breath! O thou, such a one, come hither.—(Thou art) deaf, O roaring one! O in-breath! O thou, such a one, come hither.—A thrower (?) without hands, (thou art) the eye. O thou, such a one, come hither.—Reaching without feet, (thou art) the mind. O thou, such a one, come hither.—O sage, O sagacious one, O hearing! O thou, such a one, come hither.—Having beautiful hands, having beautiful garments, thou art Śūṣa (the energetic one) by name, immortal among mortals. If I know thee thus, O thou, such a one, come hither.

Agni (the Fire) is depending on my speech, my speech on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman (the holy power of the sacred word, the divine essence).

Vāyu (the Wind) is depending on my breath, my breath on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

Sūrya (the Sun) is depending on my seeing, my seeing on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

Candramās (the Moon) is depending on my mind, my mind on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The Quarters are depending on my hearing, my hearing on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The Waters are depending on my seed, my seed on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The Earth is depending on my body, my body on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The plants and the trees are depending on my hair, my hair on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

Indra is depending on my strength, my strength on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

Parjanya is depending on my skull, my skull on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The Lord (Rudra) is depending on my wrath, my wrath on my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

The (supreme) Ātman is depending on my (own individual) Ātman (soul), my Ātman on

[7] Garbe's edition of Āpastamba-Śrautasūtra (19.13.24) has *prāṇanihavān ātman pratiṣṭhāpayati*. Two Mss. have *prāṇānivānatman pratiṣṭhāpayati*. Hiraṇyakeśin (Ānandāśrama ed.) has *prāṇanivahān ātman pratiṣṭhāpayate*. Considering the context of the formulas, I am inclined to believe that we should read: *prāṇān prāṇa-nihavenā "tman pratiṣṭhāpayati*.

my heart, my heart on me. I am depending on immortality, and immortality is depending on the Bráhman.

May my Ātman (my soul) come back. May my vital power come back. May my vital breath come back; may my will come back. May Agni Vaiśvānara, growing up with his flames, abide within (me) as the protector of immortality!

[After the recitation of these formulas, all the rites of the sacrifice are the same as in the normal form of the animal sacrifice, i.e., the same as the rites described in Āp. 7.26.8–7.27.16. *Cf.* Āp. 19.13.25.]

3.10.9

prajápatir devấn asṛjata; té pāpmánā sáṃditā ajāyanta; tấn vyàdyat; yád vyadyát, tásmād vidyút; tám avṛścat; yád ávṛścat, tásmād vṛṣṭiḥ; tásmād yátrai 'té deváte abhiprấpnutaḥ, ví ca hai 'vấ 'sya tátra pāpmấnaṃ dyátaḥ [1], vṛścátaś ca.—sái 'ṣấ mīmāṁsấ 'gnihotrá evá saṃpannā (*corr.*: sáṃpannā); átho āhuḥ, sárveṣu yajñakratúṣv íti.—hóṣyann apá úpaspṛśet, vídyud asi vídya me pāpmánam íti; átha hutvó 'paspṛśet, vṛṣṭir asi vṛśca me pāpmánam íti; yakṣyámāṇo ve 'ṣṭvấ vā; ví ca hai 'vấ 'syai 'té deváte pāpmấnaṃ dyátaḥ [2], vṛścátaś ca.

atyaṁhó hấ "ruṇiḥ, brahmacāríṇe praśnấn prócya prájighāya, párehi, plakṣáṃ dáyyāṃpātiṃ pṛccha, véttha sāvitrấgn ná vetthấg íti; tám āgátya papraccha, ācáryo mā prấ hai 'ṣīt, véttha sāvitrấgn ná vetthấg íti; sá ho 'vāca védé 'ti [3].—sá kásmin prátiṣṭhita íti; paródajasí 'ti; kás tád yát paródajā íti; eṣá vává sá paródajā íti ho 'vāca; yá eṣá tápati, eṣò 'rvấgrajā íti; sá kásmin tv eṣá íti; satyá íti; kíṃ tát satyám íti; tápa íti [4]; kásmin nú tápa íti; bála íti, kíṃ tád bálam íti; prāṇá íti; mấ sma prāṇám átipṛccha íti mā "cāryò 'bravīd íti ho 'vāca brahmacārí.—sá ho 'vāca plakṣó dáyyāmpātiḥ, yád vái brahmacārin prāṇám átyaprakṣyaḥ (*corr.*: atyáprakṣyaḥ), mūrdhấ te vyápatiṣyat (*corr.*: vyàpatiṣyat), ahám uta ācāryấc śréyān bhaviṣyāmi, yó mā sāvitré samávādiṣṭé 'ti [5]; tásmāt sāvitré ná sáṃvadeta.

sá yó ha vái sāvitráṃ vidúṣā sāvitré saṃvádate, sá hā 'smiñ chríyaṃ dadhāti; ánu ha vấ asmā asáu tápañ chríyaṃ manyate, ánv asmai śrís tápo manyate, ánv asmai tápo bálaṃ manyate, ánv asmai bálaṃ prāṇáṃ manyate.

sá yád ấha, saṃjñấnaṃ vijñấnaṃ dárśā dṛṣṭé 'ti, eṣá evá tát [6]. átha yád ấha, prástutaṃ víṣṭutaṁ sutấ sunvatí 'ti, eṣá evá tát.—eṣá hy èvá tấny áhāni, eṣá rấtrayaḥ.—átha yád ấha, citráḥ ketúr dātấ pradātấ savitấ prasavitấ 'bhiśāstấ 'numanté 'ti, eṣá evá tát; eṣá hy èvá té 'hno muhūrtấḥ, eṣá rấtreḥ [7].—átha yád ấha, pavítraṃ pavayiṣyánt sáhasvānt sáhīyān aruṇò 'ruṇárajā íti, eṣá evá tát; eṣá hy èvá tè 'rdhamāsấḥ, eṣá mấsāḥ.—átha yád ấha, agniṣṭomá ukthyò 'gnír ṛtúḥ prajấpatiḥ saṃvatsará íti, eṣá evá tát; eṣa hy èvá té yajñakratávaḥ, eṣá ṛtávaḥ [8], eṣá saṃvatsaráḥ.—átha yád ấha, idấnīṃ tadấnīm íti, eṣá evá tát; eṣá hy èvá té muhūrtấnāṃ muhūrtấḥ.

janakó ha váidehaḥ, ahorātráiḥ samấjagāma; táṁ ho 'cuḥ, yó vấ asmấn véda, vijáhat pāpmánam eti [9], sárvam áyur eti, abhí svargáṃ lokáṃ jayati, nấ 'sya 'múṣmiṁ loké 'nnaṃ kṣīyata íti.—vijáhad dha vái pāpmánam eti, sárvam áyur eti, abhí svargáṃ lokáṃ jayati, nấ 'syā 'múṣmiṁ loké 'nnaṃ kṣīyate, yá eváṃ véda.

áhīnā hấ "śvathyaḥ (*corr.*: "śvatthyaḥ), sāvitráṃ vidáṃcakāra [10]; sá ha haṁsó hiraṇmáyo bhūtvấ, svargáṃ lokám iyāya, ādityásya sấyujyam.—haṁsó ha vái hiraṇmáyo bhūtvấ, svargáṃ lokám eti, ādityásya sấyujyam, yá eváṃ véda.

devabhāgó ha śrautarṣáḥ, sāvitráṃ vidáṃcakāra, táṁ ha vấg ádṛśyamānā 'bhyuvāca [11], sárvaṃ bata gautamó veda, yáḥ sāvitráṃ védé 'ti; sá ho 'vāca, kái 'ṣấ vấg así 'ti; ayám aháṁ sāvitráḥ, devánām uttamó lokáḥ, gúhyaṃ máho bíbhrad íti; etávati ha gautamáḥ, yajñopavītáṃ kṛtvấ 'dhó nípapāta, námo náma íti [12]; sá ho 'vāca, mấ bhaiṣīr gautama, jitó vái te lokấ íti.—tásmād yé ké ca sāvitráṃ vidúḥ, sárve té jitálokāḥ.

sá yó ha vái sāvitrásyā 'ṣṭákṣaraṃ padáṁ śriyấ 'bhíṣiktaṃ véda, śriyấ hai 'vấ 'bhíṣicyate; ghṛṇír ití dvé (*corr.*: íti dvé) akṣáre, sū́rya íti tríṇi, ādityá íti tríṇi [13], etád vái sāvitrásyā 'ṣṭákṣaraṃ padáṁ śriyấ 'bhíṣiktam; yá eváṃ véda, śriyấ hai 'vấ 'bhiṣicyate.—tád etád ṛcấ 'bhyuktam, ṛcó akṣáre paramé vyòman, yásmin devấ ádhi víśve niṣedúḥ, yás táṃ (*corr.*: tán) ná véda kím ṛcấ kariṣyati, yá ít tád vidús tá imé sámāsata íti.—ná ha vấ etásya rcấ ná yájuṣā ná sấmnā 'rtho 'sti, yáḥ sāvitráṃ véda [14].—tád etát pari yád devacakrám, ārdráṃ pínvamānaṁ svargé lokấ eti, vijáhad víśvā bhūtấni saṃpáśyat.—ārdró ha vái pínvamānaḥ, svargé lokấ eti, vijáhad víśvā bhūtấni saṃpáśyan, yá eváṃ véda.

śūṣo ha vái vārṣṇeyáḥ, ādityéna samấjagāma; táṁ ho 'vāca, éhi sāvitráṃ viddhi; ayáṃ vái svargyò 'gníḥ, pārayiṣṇúr amṛ́tāt sáṃ-bhūtá íti;

eṣá vává sá sâvitráḥ, yá eṣá tápati; éhi mấṃ viddhi, íti hai vái 'naṃ tád uvāca [15].

[This chapter contains the mystic explanations of some of the formulas used for the building of the Sāvitra fire-altar, and also mystic reflections concerning the Sāvitra fire-altar in general.]

[A. Why should one touch water with the formula "Thou art lightning; release me from evil" before pouring the draught for Mṛtyu (Death) into the fire? And why should one touch water with the formula "Thou art rain; cut off my evil" after that libation? (*Cf.* 3.10.8.)]

Prajāpati created the gods. When they were born, they were fastened together by evil. He (Prajāpati) released them. From the fact that he released them (*vyadyat*) lightning (*vidyut*) (was produced). He cut it off (he cut off evil). From the fact that he cut it off (*avṛścat*), rain (*vṛṣṭi*) (was produced). Consequently wherever (in whatever sacrifice) those two deities (Lightning and Rain) are present, they do release him (i.e., the Sacrificer) from evil, and they cut off his evil. This mystic explanation is fitting in the case of the Agnihotra (*cf.* Āp. 6.9.3.a and 6.11.4.c). Moreover they say (some teachers say) that it is fitting in the case of all sacrificial ceremonies.

Before pouring the libation into the fire (according to the *juhoti*-ritual), he (the Adhvaryu) should touch water, saying: "Thou art lightning (*vidyut*); release me (*vidya*) from evil." And after he has poured the libation into the fire (according to the *juhoti*-ritual), he should touch water, saying: "Thou art rain (*vṛṣṭi*); cut off (*vṛśca*) my evil." Or (he should also pronounce the first formula) before he offers an oblation (according to the *yajati*-ritual), and (he should also pronounce the second formula) after he has offered an oblation (according to the *yajati*-ritual). And those two deities (Lightning and Rain) will release him (i.e., the Sacrificer) from evil, and they will cut off his evil.

[B. Whereon is the Sāvitra fire established? What is its foundation? That is the question that formerly was asked by the pupil of Atyaṁha Āruṇi and answered by Plakṣa Dayyāṃpāti.]

Atyaṁha Āruṇi (the son of Aruṇa), having expounded (some) questions to (his pupil) a young student of the Veda, ordered him: "Go and ask Plakṣa Dayyāṃpāti (the son of Dyāṃpāta) whether he knows the Sāvitra (fire) or not."—When he came to him, he (the student) asked (Plakṣa): "My teacher has sent me (to you). Do you know the Sāvitra (fire) or do you not know it?"—And he (Plakṣa) said: "I know it."—"Whereon is it established?" (said the student.)—"On that one that is beyond the Rajas (the region between heaven and earth)," (answered Plakṣa.)—"What is that one that is beyond the Rajas?" (said the student.)—"This one indeed (i.e., the sun) is the one that is beyond the Rajas," said he (Plakṣa).—"This one that here shines (i.e., the sun) is on this side of the Rajas," (said the student;) "but whereon is this one (i.e., the Sāvitra fire) (established)?"—"On Reality," (said Plakṣa.)—"What is that Reality?" (said the student.)—"It is Tapas (heat, asceticism)," (answered Plakṣa.)—"Now, whereon is Tapas (established)?" (said the student.)—"On Strength," (said Plakṣa.)—"What is that Strength?" (said the student.)—"It is the Prāṇa (the vital breath, life)," (said Plakṣa.)—"My teacher told me that I should not ask beyond the Prāṇa," said the student.—Plakṣa Dayyāṃpāti then said: "If you had asked beyond the Prāṇa, O young student, your head would have burst asunder. And I shall (always) excel your teacher, who has challenged me to converse about the Sāvitra (fire)."

Therefore one should not converse about the Sāvitra (fire).

[C. One should not converse about the Sāvitra fire with a man who knows it. Why?]

Verily he who converses about the Sāvitra (fire) with a man who knows the Sāvitra (fire), gives (his own) prosperity to this man. Practicing asceticism, he certainly grants (his own) prosperity (i.e., the prosperity which is the fruit of his asceticism) to this man. (His own) prosperity (the source of which is his asceticism) grants (his) asceticism to this man. (His own) asceticism (the source of which is his strength) grants (his) strength to this man. (His own) strength (the source of which is his vital breath) grants (his) vital breath to this man.

[D. Why does the Adhvaryu, when he places the bricks of the Sāvitra fire-altar (*cf.* 3.10.1), recite the names of the days and nights, the names of the *muhūrtas* of the days, and the names of the *muhūrtas* of the nights, the names of the half-months and the names of the months, the names of the great sacrifices and the names of the seasons, the names of the year, and the names of the *kṣudra-muhūrtas* (or *muhūrtas* of *muhūrtas*)?—It is because all these days and nights, and *muhūrtas*, and half-months, and months, and great sacrifices, and the seasons,

and the year, and the *kṣudra-muhūrtas*, all are the Sāvitra fire. And he who thus knows will conquer the heavenly world, just as king Janaka did conquer it.]

When (reciting the names of the days and nights of the bright fortnight of the month) he (the Adhvaryu) says: "Saṃjñāna, Vijñāna," etc. (3.10.1.a), "Darśā, Dṛṣṭā," etc. (3.10.1.c), that is this (Sāvitra fire); and when (reciting the names of the days and nights of the dark fortnight of the month) he says: "Prastuta, Viṣṭuta," etc. (3.10.1.e), "Sutā, Sunvatī," etc. (3.10.1.g),—that is this (Sāvitra fire); for, indeed, the days are this (Sāvitra fire), and the nights are this (Sāvitra fire).

And when (reciting the names of the *muhūrtas* of the days and nights of the bright fortnight, and the names of the *muhūrtas* of the days and nights of the dark fortnight) he says: "Citra, Ketu," etc. (3.10.1.b), "Dātar, Pradātar," etc. (3.10.1.d), "Savitar, Prasavitar," etc. (3.10.1.f), "Abhiśāstar, Anumantar," etc. (3.10.1.h),—that is this (Sāvitra fire); for, indeed, the *muhūrtas* of the days are this (Sāvitra fire), and the *muhūrtas* of the nights are this (Sāvitra fire).

And when (reciting the names of the half-months and the names of the months) he says: "Pavitra, Pavayiṣyant," etc. (3.10.1.i), "Sahasvant, Sahīyāṁs," etc. (3.10.1.j), "Aruṇa, Aruṇarajas," etc. (3.10.1.k), that is this (Sāvitra fire); for, indeed, the half-months are this (Sāvitra fire), and the months are this (Sāvitra fire).

And when (reciting the names of the great sacrifices, the names of the seasons, and the names of the year) he says: "Agniṣṭoma, Ukthya," etc. (3.10.1.n), "Agni, the season," etc. (3.10.1.n), "Prajāpati, Saṃvatsara," etc. (3.10.1.o),—that is this (Sāvitra fire); for, indeed, the great sacrifices are this (Sāvitra fire), the seasons are this (Sāvitra fire), the year is this (Sāvitra fire).

And when (reciting the names of the *kṣudra-muhūrtas* or *muhūrtas* of *muhūrtas*) he says: "Idānīm, Tadānīm," etc. (3.10.1.m),—that is this (Sāvitra fire); for, indeed, the *muhūrtas* of *muhūrtas* are this (Sāvitra fire).

Janaka, the king of Videha, met the Days and the Nights. They (these deities, the Days and the Nights) said to him: "Verily, he who knows us will go on living, free from evil; he will attain the full measure of life, he will conquer the heavenly world, and for him food will not waste away in the yonder world."—Verily, he will go on living, free from evil; he will attain the full measure of life, he will conquer the heavenly world, he who thus knows; and for him food will not waste away in the yonder world.

[E. Like Ahīnas Āśvatthya, he who knows the Sāvitra fire will become a golden swan, go to the heavenly world and obtain intimate union with Āditya (the sun).]

Ahīnas Āśvatthya (the son of Aśvattha) succeeded in knowing the Sāvitra (fire). Then, having become a golden swan (*haṁsa*), he went to the heavely world; (and) he obtained intimate union with Āditya (the sun). Verily, having become a golden swan, he goes to the heavenly world, (and) he obtains intimate union with Āditya, he who thus knows.

[F. Like Devabhāga Śrautarṣa, he who knows the Sāvitra fire, knows everything, and will conquer the heavenly world.]

Devabhāga Śrautarṣa (the son of Śrutarṣi) succeeded in knowing the Sāvitra (fire). Then an invisible (divine) voice said to him: "Ah! Gautama (i.e., Devabhāga) knows everything, he who knows the Sāvitra (fire)." And he (Devabhāga) then said: "What is this voice?" (And the voice answered:) "I am the Sāvitra (fire), the highest abode of the gods, (the Sāvitra fire) that holds (possesses) a secret might." Thereupon Gautama (i.e., Devabhāga), having put on his garment in the manner prescribed for the sacrifice, threw himself down to the ground, saying: "Homage, homage (to thee)!" And he (the Sāvitra fire) said to him: "Do not fear, O Gautama; you have conquered your world (i.e., the world you wished for, the heavenly world)."—That is the reason why all those who know the Sāvitra (fire), conquer the (heavenly) world.

[G. He who knows Sāvitra's octosyllabic verse will be sprinkled (consecrated) with glory. Like the sun, fresh and invigorating, he will move in the heavenly world, leaving afar all beings and still surveying them.]

Verily he who knows Sāvitra's octosyllabic verse (i.e., the verse which expresses the meaning of the Sāvitra fire), the verse which has been sprinkled (consecrated) with glory,—he will be sprinkled (consecrated) with glory.—Gṛṇi (the light) is two syllables; Sūrya (the sun) is three syllables; Āditya (the sun) is three syllables. That is Sāvitra's octosyllabic verse, the verse which has been sprinkled (consecrated) with glory. He who thus knows, will indeed be sprinkled (consecrated) with glory.—That is alluded to in a Ṛc (a stanza of the Ṛgveda):

"The (holy) syllable of the Ṛc, in the highest firmament, on which all the gods are sitting down,—he who does not know that, what will he do with the Ṛc? Those who know that are sitting here together." (RV. 1.164.39)—He has no need of the Ṛc, no need of the Yajus, no need of the Sāman, he who knows the Sāvitra (fire).

That divine wheel that goes around, fresh and invigorating (producing rain and vegetation), moves in the heavenly world, leaving afar all beings, (and still) surveying them.—Verily, fresh and invigorating, he will move in the heavenly world, leaving afar all beings, (and still) surveying them, he who thus knows.

[H. Āditya (the sun) is the Sāvitra fire.]

Śūṣa Vārṣṇeya (the son of Vṛṣṇi) met Āditya (the sun). He (Āditya) said to him: "Come and know the Sāvitra (fire). Here is the heavenly fire, that brings (the soul) to the other shore, and is born of immortality. Verily this that here shines (i.e., the sun) is the Sāvitra (fire). Come and know me (for I am the sun and the Sāvitra fire)." That is what he (Āditya) said to him.

3.10.10

iyáṃ vává sarághā; tásyā agnír evá sāraghám mádhu; yá etáḥ pūrvapakṣāparapakṣáyo rā́trayaḥ, tá madhukṛ́taḥ; yány áhāni, té madhuvṛṣáḥ; sá yó ha vá etá madhukṛ́taś ca madhuvṛṣā́ṁś ca véda, kurvánti hā 'syai 'tá agnáu mádhu, nā́ 'sye 'ṣṭāpūrtáṃ dhayanti; átha yó ná véda [1], ná hā 'syai 'tá agnáu mádhu kurvanti, dháyanty asye 'ṣṭāpūrtám.—yó ha vá ahorātrā́ṇāṃ nāmadhéyāni véda, nā́ 'horātréṣv ártim árcchati.—saṃjñānaṃ vijñānaṃ dárśā dṛṣṭé 'ti, etā́v anuvākáu pūrvapakṣásyā 'horātrā́ṇāṃ nāmadhéyāni: prástutaṃ víṣṭutaṁ sutā́ sunvatī́ 'ti, etā́v anuvākā́v aparapakṣásyā 'horātrā́ṇāṃ nāmadhéyāni; nā́ 'horātréṣv ártim árcchati, yá eváṃ véda [2].—yó ha vái muhūrtā́nāṃ nāmadhéyāni véda, ná muhūrtéṣv ártim árcchati.—citráḥ ketúr dātā́ pradātā́ savitā́ prasavitā́ 'bhiśāstā́ 'numanté 'ti, etè 'nuvākā́ muhūrtā́nāṃ nāmadhéyāni; ná muhūrtéṣv ártim árcchati, yá eváṃ véda.—yó ha vá ardhamāsā́nāṃ ca mā́sānāṃ ca nāmadhéyāni véda, nā́ 'rdhamāséṣu ná máseṣv ártim árcchati.—pavítraṃ pavayiṣyánt sáhasvānt sáhīyān aruṇò 'ruṇárajā íti, etè 'nuvākā́ ardhamāsā́nāṃ ca mā́sānāṃ ca nāmadhéyāni [3]; nā́ 'rdhamāséṣu ná máseṣv ártim árcchati, yá eváṃ véda.—yó ha vái yajñakratūnā́ṃ ca rtūnā́ṃ ca saṃvatsarásya ca nāmadhéyāni véda, ná yajñakratúṣu ná rtúṣu ná saṃvatsará ártim árcchati.—agniṣṭomá ukthyò 'gnír ṛtúḥ prajā́patiḥ saṃvatsará iti, etè 'nuvākā́ yajñakratūnā́ṃ ca rtūnā́ṃ ca saṃvatsarásya ca nāmadhéyāni; ná yajñakratúṣu ná rtúṣu ná saṃvatsará ártim árcchati, yá eváṃ véda. yó ha vái muhūrtā́nāṃ muhūrtā́n véda, ná muhūrtā́nāṃ muhūrtéṣv ártim árcchati.—idā́nīṃ tadā́nīm íti, eté vái muhūrtā́nāṃ muhūrtā́ḥ; ná muhūrtā́nām muhūrtéṣv ártim árcchati, yá eváṃ véda.—átho yáthā kṣetrajñó bhūtvā́ 'nupravíśyā 'nnam átti, evám evái 'tā́n kṣetrajñó bhūtvā́ 'nupravíśyā 'nnam atti; sá etéṣām evá salokátāṁ sāyujyam aśnute, ápa punarmṛtyúṃ jayati, yá eváṃ véda [4].

[This chapter contains mystic explanations pertaining to 3.10.1.]

This (earth) verily is a bee. Agni (the Fire) is its honey. The nights of the bright and dark fortnights are the (female) makers of honey; the days are the (male) producers of honey. Verily, for him who knows those (female) makers of honey and (male) producers of honey, they make honey in his (sacrificial) fire, (and) they do not suck (the essence of the fruit of) his sacrifices and pious gifts. But, for him who does not know them, they do not make honey in his (sacrificial) fire, (and) they do suck (the essence of the fruit of) his sacrifices and pious gifts.

Verily he who knows the names of the days and nights, does not fall into misfortune during the days and nights.

"Saṃjñāna, Vijñāna," (etc.,) "Darśā, Dṛṣṭā," (etc.,) these two anuvākas (3.10.1.a and c) are (composed of) the names of the days and the nights of the bright fortnight of the month. "Prastuta, Viṣṭuta," (etc.,) "Sutā, Sunvatī," (etc.,) these two anuvākas (3.10.1.e and g) are (composed of) the names of the days and the nights of the dark fortnight of the month. He does not fall into misfortune during the days and nights, he who thus knows.

Verily he who knows the names of the *muhūrtas* (or periods of 48 minutes) does not fall into misfortune during the *muhūrtas*.

"Citra, Ketu," (etc.,) "Dātar, Pradātar," (etc.,) "Savitar, Prasavitar," (etc.,) "Abhiśāstar, Anumantar," (etc.,) these (four) anuvākas (3.10.1.b, d, f and h) are (composed of) the names of the *muhūrtas*. He does not fall into misfortune during the *muhūrtas*, he who thus knows.

Verily he who knows the names of the half-months and (the names) of the months does not fall into misfortune during the half-months, and does not fall into misfortune during the months.

"Pavitra, Pavayiṣyant," (etc.,) "Sahasvant, Sahīyāṁṣ," (etc.,) "Aruṇa, Aruṇarajas," (etc.,) these (three) anuvākas (3.10.1.i, j and k) are (composed of) the names of the half-months and months. He does not fall into misfortune during the half-months, he does not fall into misfortune during the months, he who thus knows.

Verily he who knows the names of the great sacrifices, and (the names) of the seasons, and (the names) of the year, does not fall into misfortune during (the performance of) the great sacrifices, nor during the seasons, nor during the year.

"Agniṣṭoma, Ukthya," (etc.,) "Agni, the season," (etc.,) "Prajāpati, Saṃvatsara," (etc.,) these (three) anuvākas (3.10.1.n, o and p) are (composed of) the names of the great sacrifices, the seasons and the year. He does not fall into misfortune during (the performance of) the great sacrifices, nor during the seasons, nor during the year, he who thus knows.

Verily he who knows the names of the *muhūrtas* of *muhūrtas* (i.e., the names of the *kṣudra-muhūrtas* or moments of 3 minutes and 12 seconds) does not fall into misfortune during the *muhūrtas* of *muhūrtas*.

"Idānīm, Tadānīm," (etc.,) (3.10.1.m) these are the names of the *muhūrtas* of *muhūrtas*. He does not fall into misfortune during the *muhūrtas* of *muhūrtas*, he who thus knows.

And just as one who knows a field, enters into it and eats the food (that it has produced), thus indeed he who knows the fields (of those deities: the days, the nights, etc.) enters into them and eats the food (that they produce). He obtains residence in the same world with those deities and intimate union with them, and he wards off repeated death, he who thus knows.

3.10.11

káścid dha vá asmál lokát prétya, ātmánaṃ veda, ayám ahám asmí 'ti; káścit svám lokáṃ ná prátiprájānāti; agnímugdho hai 'vá dhūmátāntaḥ, svám lokáṃ ná prátiprájānāti; átha yó hai 'vái tám agníṁ sāvitrám véda, sá evá 'smál lokát prétya, ātmánaṃ veda, ayám ahám asmí 'ti [1]; sá svám lokáṃ prátiprájānāti; eṣá u cai 'vái 'naṃ tát sāvitráḥ svargáṃ lokám abhívahati. —ahorātráir vá idáṁ sayúgbhiḥ kriyate; itirātráyā 'dīkṣiṣata, itirātráya vratám úpāgur íti; táni há 'nevaṃ vidúṣaḥ, amúṣmiṁ loké śevadhíṃ dhayanti, dhītáṁ hai 'vá sá śevadhím ánu páraiti; átha yó hai 'vái 'tám agníṁ sāvitrám véda [2], tásya hai 'vá 'horātráṇi, amúṣmiṁ loké śevadhíṃ ná dhayanti, ádhītaṁ hai 'vá sá śevadhím ánu páraiti.—bharádvājo ha tribhír áyurbhir brahmacáryam uvāsa; táṁ ha jírṇaṁ stháviraṁ śáyanam, índra upavrájyo 'vāca; bháradvāja, yát te caturthám áyur dadyám, kím enena kuryā íti; brahmacáryam evái 'nena careyam íti ho 'vāca [3]; táṁ ha trín girírūpān ávijñātān iva darśayáṃ cakāra; téṣāṁ hái 'kaikasmān muṣṭím ádade; sá ho 'vāca bháradvajé 'ty āmántrya, védā vá eté, anantá vái védāḥ; etád vá etáis tribhír áyurbhir ánvavocathāḥ, átha ta ítarad ánanūktam evá; éhī 'máṃ viddhi, ayáṃ vái sarvavidyé 'ti [4]; tásmai hai 'tám agníṁ sāvitrám uvāca; táṁ sá viditvá, amṛto bhūtvá, svargáṃ lokám iyāya, ādityásya sáyujyam.—amṛto hai 'vá bhūtvá, svargáṃ lokám eti, ādityásya sáyujyam, yá eváṃ véda.—eṣó evá tráyī vidyá [5]; yávantaṁ ha vái trayyá vidyáyā lokáṃ jayati, távantaṃ lokáṃ jayati yá eváṃ véda.—agnér vá etáni nāmadhéyāni, agnér evá sáyujyaṁ salokátām āpnoti, yá eváṃ véda; vāyór vá etáni nāmadhéyāni, vāyór evá sáyujyaṁ salokátām āpnoti, yá eváṃ véda; índrasya vá etáni nāmadhéyāni [6], índrasyai 'vá sáyujyaṁ salokátām āpnoti, yá eváṃ véda; bṛhaspáter vá etáni nāmadhéyāni, bṛhaspáter evá sáyujyaṁ salokátām āpnoti, yá eváṃ véda; prajápater vá etáni nāmadhéyāni, prajápater evá sáyujyaṁ salokátām āpnoti, yá eváṃ véda; bráhmaṇo vá etáni nāmadhéyāni, bráhmaṇa evá sáyujyaṁ salokátām āpnoti, yá eváṃ véda.—sá vá eṣò 'gnír apakṣapucchó vāyúr evá, tásyā 'gnír múkham, asáv ādityáḥ śíraḥ; sá yád eté deváte ántareṇa, tat (*corr.* tát) sárvaṁ sīvyati, tásmāt sāvitráḥ [7].

[This chapter contains mystic speculations concerning the Sāvitra fire and the Sāvitra fire-altar.]

[A. He who knows the Sāvitra fire will recognize, after death, his own world, i.e., the world from which he originally came, and the Sāvitra fire will carry him to the heavenly world.]

Verily some one, after death (having left this world), knows the Ātman (the Self, i.e., his soul or the universal soul) (saying): "This I am."—Another one does not recognize his own world (i.e., the world from which he originally came). Bewildered by the fire (of the funeral pyre), choked by smoke, he does not recognize his own world.—But he who knows this Sāvitra fire, he, indeed after death (having left this world), knows the Ātman (the Self, i.e., his soul or the universal soul) (saying): "This I am." And he recognizes

his own world (i.e., the world from which he originally came). And then the Sāvitra (fire) carries him to the heavenly world.

[B. If a man knows the Sāvitra fire-altar, the days and nights will not suck and lessen the treasure of his good works in yonder world.]

Verily this (rite, the building of the Sāvitra fire-altar) is performed with the days and nights as companions. (For they say:) "For such a (day or) night they have consecrated themselves; for such a (day or) night they have taken the religious vow."—If a man does not know them thus, they (the days and nights) suck his treasure (i.e., the treasure of his meritorious deeds) in yonder world, and he finds a treasure that has been sucked. But if a man does know the Sāvitra (fire-altar), the days and nights do not suck his treasure (i.e., the treasure of his meritorious deeds) in yonder world, and he finds a treasure that has not been sucked.

[C. The knowledge of the Sāvitra fire-altar is equal to the knowledge of the three Vedas. Like Bharadvāja, he who knows the Sāvitra fire-altar will become immortal; he will go to the heavenly world and obtain intimate union with Āditya (the sun).]

Bharadvāja practiced the study of the Veda during three life-times (i.e., during three hundred years). As he, now an old, venerable man, was lying down, Indra, having approached him, said: "O Bharadvāja, if I should give you a fourth life-time, what would you do with it?"—"I should practice the study of the Veda," (said Bharadvāja.) Then he (Indra) showed him the almost unknowable (Vedas) in the shape of three mountains. From each one (of the mountains) he took a handful (of sand). Then, addressing (the sage), he said: "O Bharadvāja, verily these are the Vedas. Endless indeed are the Vedas. So much indeed (as these three handfuls) you have studied during these three life-times (i.e., during three hundred years); but you have not studied the rest. Come and know this one (i.e., the Sāvitra fire-altar). This indeed is the whole of science." Then he taught him this Sāvitra fire-altar. And he (Bharadvāja), having known it and having become immortal, went to the heavenly world and obtained intimate union with Āditya (the sun). Verily, having become immortal, he goes to the heavenly world and obtains intimate union with Āditya, he who thus knows. And this (knowledge of the Sāvitra fire-altar) is (equal to the knowledge of) the three Vedas. Verily, as great as the world one conquers by the knowledge of the three Vedas, so great a world he conquers, he who thus knows (the Sāvitra fire-altar).

[D. The names that have been listed in 3.10.1 are the names of Agni, Vāyu, Indra, Bṛhaspati, Prajāpati and the Bráhman; and consequently he who knows them will obtain intimate union and residence in the same world with those deities.]

Verily those names (that have been listed in 3.10.1: Saṃjñāna, etc.) are the names of Agni (the Fire). (Consequently) he obtains intimate union and residence in the same world with Agni, he who thus knows (them).

Verily those names are the names of Vāyu (the Wind). (Consequently) he obtains intimate union and residence in the same world with Vāyu, he who thus knows (them).

Verily those names are the names of Indra. (Consequently) he obtains intimate union and residence in the same world with Indra, he who thus knows (them).

Verily those names are the names of Bṛhaspati. (Consequently) he obtains intimate union and residence in the same world with Bṛhaspati, he who thus knows (them).

Verily those names are the names of Prajāpati. (Consequently) he obtains intimate union and residence in the same world with Prajāpati, he who thus knows (them).

Verily those names are the names of the Bráhman (the holy power of the sacred word, the divine essence). (Consequently) he obtains intimate union and residence in the same world with the Bráhman, he who thus knows (them).

[E. Why is the Sāvitra fire-altar called Sāvitra?]

Verily this (Sāvitra) fire-altar, without wings and tail, is Vāyu (the Wind). Its mouth is Agni (the Fire); its head is yonder sun (Āditya). It stitches together (*sīvyati*) everything that is between those two deities. That is the reason why it is (called) Sāvitra.

THE NĀCIKETA-CAYANA

[According to Āpastamba (Āp. 19.14.1), the Nāciketa-cayana (i.e., the building of the fire-altar of the sage Naciketas) is explained by the Sāvitra-cayana, that is to say that it resembles the Sāvitra-cayana, and that most of the rites are the same.

The Nāciketa fire-altar may be built 1. at an animal sacrifice; 2. at a Soma-sacrifice; 3. at a

Sattra (i.e., at a great Soma-sacrifice lasting from thirteen to one hundred days and performed by many officiating priests); 4. at a Soma-sacrifice for which the Sacrificer gives as a sacrificial fee a thousand cows or everything he possesses; 5. at the sacrifice in which the most numerous oblations are offered (i.e., at the Gavāmayana) (Āp. 19.14.6).]

3.11.1

lokò 'si svargò 'si, anantò 'sy aparò 'si, ákṣito 'sy akṣayyò 'si, tápasaḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ víśvaṃ bhūtáṃ víśvaṁ subhūtám; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā sādayatu, táyā devátayā 'ṅgirasvád dhruvā́ sīda [1].

tápo 'si loké śritám, téjasaḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ víśvaṃ bhūtáṃ víśvaṁ subhūtám; víśvasya bhartṛ́ víśvasya janayitṛ́; tát tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā sādayatu, táyā devátayā 'ṅgirasvád dhruvā́ sīda [2].

téjo 'si tápasi śritám, samudrásya pratiṣṭhā́; tváyī 'dám antáḥ, . . . ; víśvasya bhartṛ́ víśvasya janayitṛ́; tát tvó 'padadhe . . . ; prajā́patis . . . dhruvā́ sīda [3].

samudrò 'si téjasi śritáḥ, apā́ṃ pratiṣṭhā́; tváyī 'dám antáḥ, . . . ; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe . . . ; prajā́patis . . . dhruvā́ sīda [4].

ā́paḥ stha samudré śritā́ḥ, pṛthivyā́ḥ pratiṣṭhā́ ⟨;⟩ yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartryò víśvasya janayitryàḥ; tā́ va úpadadhe kāmadúghā ákṣitāḥ; prajā́patis tvā sādayatu, táyā devátayā . . . dhruvā́ sīda [5].

pṛthivy àsy apsú śritā́, agnéḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartrī́ víśvasya janayitrī́; táṃ tvó 'padadhe kāmadúghām áksitām; prajā́patis tvā sādayatu, táyā devátayā . . . dhruvā́ sīda [6].

agnír asi pṛthivyā́ṁ śritáḥ, antárikṣasya pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā . . . dhruvā́ sīda [7].

antárikṣam asy agnáu śritám, vāyóḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartṛ́ víśvasya janayitṛ́; tát tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā . . . dhruvā́ sīda [8].

vāyúr asy antárikṣe śritáḥ, diváḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā . . . dhruvā́ sīda [9].

dyáur asi vāyáu śritā́, ādityásya pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ . . . ; víśvasya bhartrī́ víśvasya janayitrī́; tā́ṃ tvó 'padadhe kāmadúghām ákṣitām; prajā́patis tvā . . . dhruvā́ sīda [10].

ādityò 'si diví śritáḥ, candrámasaḥ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ . . . ; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe kāmadúgham áksitam; prajā́patis tvā . . . dhruvā́ sīda [11].

candrámā asy ādityé śritáḥ, nákṣatrāṇāṃ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ . . . ; víśvasya bhartā́ . . . ; táṃ tvó 'padadhe . . . ; prajā́patis tvā . . . dhruvā́ sīda [12].

nákṣatrāṇi stha candrámasi śritā́ni, saṃvatsarásya pratiṣṭhā́ ⟨;⟩ yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antáḥ, víśvaṃ . . . ; víśvasya bhartṛ́ṇi víśvasya janayitṛ́ṇi; tā́ni va úpadadhe kāmadúghāny ákṣitāni; prajā́patis tvā . . . dhruvā́ sīda [13].

saṃvatsarò 'si nákṣatreṣu śritáḥ, ṛtūnā́ṃ pratiṣṭhā́; tváyī 'dám antáḥ, víśvaṃ . . . ; víśvasya bhartā́ víśvasya janayitā́; táṃ tvó 'padadhe kāmadúgham ákṣitam; prajā́patis tvā . . . dhruvā́ sīda [14].

ṛtávaḥ stha saṃvatsaré śritā́ḥ, māsā́nāṃ pratiṣṭhā́ ⟨;⟩ yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antaḥ, víśvaṃ . . . ; víśvasya bhartā́ro víśvasya janayitā́raḥ; tā́n va úpadadhe kāmadúghān ákṣitān; prajā́patis tvā . . . dhruvā́ sīda [15].

māsā́ḥ stha rtúṣu śritā́ḥ, ardhamāsā́nāṃ pratiṣṭhā́ ⟨;⟩ yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antáḥ, víśvaṃ . . . ; víśvasya bhartā́ro . . . ; tā́n va úpadadhe . . . ákṣitān; prajā́patis tvā . . . dhruvā́ sīda [16].

ardhamāsā́ḥ stha māḥsú śritā́ḥ, ahorātráyoḥ pratiṣṭhā́ ⟨;⟩ yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antáḥ, víśvaṃ . . . ; víśvasya bhartā́ro . . . ; tā́n va úpadadhe kāmadúghān ákṣitān; prajā́patis tvā . . . dhruvā́ sīda [17].

ahorātré stho 'rdhamāséṣu śrité, bhūtásya pratiṣṭhé, bhávyasya pratiṣṭhé; yuváyor idám antáḥ, víśvaṃ . . . ; víśvasya bhartryàu víśvasya janayitryàu; té vām úpadadhe kāmadúghe ákṣite; prajā́patis tvā . . . dhruvā́ sīda [18].

paurṇamāsy áṣṭakā 'māvāsyā́, annādáḥ sthā 'nnadúgho (*corr.*: 'nnadúghaḥ;) yuṣmā́su, idám (*corr.*: yuṣmā́sv idám) antáḥ, víśvaṃ . . . víśvasya bhartryò víśvasya janayitryàḥ; tā́ va úpadadhe kāmadúghā ákṣitāḥ; prajā́patis tvā . . . dhruvā́ sīda [19].

rấḍ asi bṛhatī śrír así 'ndrapatnī dhármapatnī, víśvaṃ bhūtám ánu-prábhūtā; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartrí víśvasya janayitrí; tấm tvó 'padadhe kāmadúghām ákṣitām; prajấpatis tvā . . . dhruvấ sīda [20].

ójo 'si sáho 'si, bálam asi bhrấjo 'si, devấnāṃ dhấmā 'mṛtam, ámartyas tapojấḥ; tváyī 'dám antáḥ, víśvaṃ yakṣáṃ . . . ; víśvasya bhartấ víśvasya janayitấ; tấṃ tvó 'padadhe kāmadúgham ákṣitam, prajấpatis tvā sādayatu, táyā devátayā 'ṅgirasvád dhruvấ sīda [21].

[The first rites of the Nāciketa-cayana are the same as those of the Sāvitra-cayana; but, for the Nāciketa, one does not draw internal lines in the space destined for the fire-altar; only the external line of that space must be drawn (Āp. 19.14.2). After the performance of the first rites, when the time to place the bricks has come, twenty-one golden bricks (i.e., twenty-one small pieces of gold), or an equal number of pebbles anointed with clarified butter are placed on the navel (i.e., on the center) of the space destined for the fire-altar, in such a way that they form a square or a circle; and each brick is placed with one of the twenty-one formulas of the chapter that begins with "Thou art Space," etc. (Āp. 19.14.3).]

(The twenty-one formulas are:)

1. Thou art Space; thou art heaven; thou art the infinite one; thou art the boundless one; thou art the inexhaustible one; thou art the undecaying one. (Thou art) the support of Tapas (creative heat). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art Space) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

2. Thou art Tapas (creative heat), that depends on Space. (Thou art) the support of Tejas (light or fiery energy). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art Tapas) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

3. Thou art Tejas (light or fiery energy), that depends on Tapas. (Thou art) the support of the Ocean. In thee is (all) this (world). . . . (Thou art Tejas) the supporter of the universe, the procreator of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

4. Thou art the Ocean, that depends on Tejas. (Thou art) the support of the Waters. In thee is (all) this (world). . . . (Thou art the Ocean) the supporter of the universe, the procreator of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

5. You are the Waters, that depend on the Ocean. (You are) the support of the Earth. In you is (all) this (world). . . . (You are the Waters) the supporters of the universe, the mothers of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity, in the manner of the Aṅgirases, do thou sit firm.

6. Thou art the Earth, that depends on the Waters. (Thou art) the support of Agni (the Fire). In thee is (all) this (world). . . . (Thou art the Earth) the supporter of the universe, the mother of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity . . . do thou sit firm.

7. Thou art Agni (the Fire), that depends on the Earth. (Thou art) the support of the Atmosphere. In thee is (all) this (world). . . . (Thou art Agni) the supporter of the universe, the procreator of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

8. Thou art the Atmosphere, that depends on Agni. (Thou art) the support of Vāyu (the Wind). In thee is (all) this (world). . . . (Thou art the Atmosphere) the supporter of the universe, the procreator of the universe. . . . Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

9. Thou art Vāyu (the Wind), that depends on the Atmosphere. (Thou art) the support of the Sky. In thee is (all) this (world). . . . (Thou art Vāyu) the supporter of the universe, the procreator of the universe. . . . Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

10. Thou art the Sky, that depends on Vāyu. (Thou art) the support of Āditya (the Sun). In thee is (all) this (world). . . . (Thou art the Sky) the supporter of the universe, the mother of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

11. Thou art Āditya (the Sun), that depends on the Sky. (Thou art) the support of the Moon. In thee is (all) this (world). . . . (Thou art Āditya) the supporter of the universe, the procreator of the universe. Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

12. Thou art the Moon, that depends on Āditya. (Thou art) the support of the Nakṣatras (the constellations or lunar mansions). In thee is (all) this (world). . . . (Thou art the Moon) the supporter of the universe. . . . Thee. . . . I place. May Prajāpati. . . . With that deity . . . do thou sit firm.

13. You are the Nakṣatras (the constellations or lunar mansions), that depend on the Moon. (You are) the support of the Year. In you is (all) this (world). . . . (You are the Nakṣatras) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

14. Thou art the Year, that depends on the Nakṣatras. (Thou art) the support of the Seasons. In thee is (all) this (world). . . . (Thou art the Year) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity . . . do thou sit firm.

15. You are the Seasons, that depend on the Year. (You are) the support of the Months. In you is (all) this (world). . . . (You are the Seasons) the supporters of the universe, the procreators of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

16. You are the Months, that depend on the Seasons. (You are) the support of the Fortnights. In you is (all) this (world). . . . (You are the Months) the supporters of the universe. . . . You, the inexhaustible bestowers . . . , I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

17. You are the Fortnights, that depend on the Months. (You are) the support of Day and Night. In you is (all) this (world). . . . (You are the Fortnights) the supporters of the universe, . . . You, the inexhaustible bestowers . . . , I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

18. You are Day and Night, that depend on the Fortnights. (You are) the two supports of the Past, the two supports of the Future. In you is (all) this (world). . . . (You are Day and Night) the two supporters of the universe, the two procreators of the universe. You two, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

19. You are the night of the full moon, the eighth night after the full moon, and the night of the new moon; (you are) eaters of food and bestowers of food. In you is (all) this (world). . . . (You are) the supporters of the universe, the mothers of the universe. You, the inexhaustible bestowers of the objects of desire, I place. May Prajāpati seat thee (O brick)! With that deity . . . do thou sit firm.

20. Thou art the Queen, the mighty one, the consort of Indra, the consort of Dharma (religious law), ruling over every being. In thee is (all) this (world). . . . (Thou art) the supporter of the universe, the mother of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity . . . do thou sit firm.

21. Thou art strength; thou art vigor; thou art force; thou art splendor. (Thou art) the immortal abode of the gods. (Thou art) the immortal one that has been born from Tapas (creative heat). In thee is (all) this (world): every spirit, every being, every well-being. (Thou art) the supporter of the universe, the procreator of the universe. Thee, the inexhaustible bestower of the objects of desire, I place. May Prajāpati seat thee! With that deity, in the manner of the Aṅgirases, do thou sit firm.

3.11.2

tvám agne rudró ásuro mahó diváḥ, tváṁ śárdho márutaṃ pṛkṣá īśiṣe, tváṃ vâtair aruṇáir yāsi śaṅgayáḥ, tváṃ pūṣá vidhatáḥ pāsi nú tmánā, dévā devéṣu śrayadhvam, práthamā dvitíyeṣu śrayadhvam, dvítīyās tṛtíyeṣu śrayadhvam, tṛtīyāś caturthéṣu śrayadhvam, caturthāḥ pañcaméṣu śrayadhvam, pañcamāḥ ṣaṣṭhéṣu śrayadhvam [1], ṣaṣṭhāḥ saptaméṣu śrayadhvam, saptamā aṣṭaméṣu śrayadhvam, aṣṭamā navaméṣu śrayadhvam, navamā daśaméṣu śrayadhvam, daśamā ekādaśéṣu śra., ekādaśā dvādaśéṣu śra., dvādaśās trayodaśéṣu śra., trayodaśāś caturdaśéṣu śra., caturdaśāḥ pañcadaśéṣu śra., pañcadaśāḥ ṣoḍaśéṣu śrayadhvam [2], ṣoḍaśāḥ saptadaśéṣu śrayadhvam, saptadaśā aṣṭādaśéṣu śra., aṣṭādaśā

ekānnaviṁśéṣu śra., ekānnaviṁśá viṁśéṣu śra., viṁśá ekaviṁśéṣu śra., ekaviṁśá dvāviṁśéṣu śra., dvāviṁśás trayoviṁśéṣu śra., trayoviṁśás caturviṁśéṣu śra., caturviṁśáḥ pañcaviṁśéṣu śra., pañcaviṁśáḥ ṣaḍviṁśéṣu śrayadhvam [3], ṣaḍviṁśáḥ saptaviṁśéṣu śrayadhvam, saptaviṁśá aṣṭāviṁśéṣu śra., aṣṭāviṁśá ekānnatriṁśéṣu śra., ekānnatriṁśás triṁśéṣu śra., triṁśá ekatriṁśéṣu śra., ekatriṁśá dvātriṁśéṣu śra., dvātriṁśás trayastriṁśéṣu śrayadhvam; dévās trir-ekādaśās trís-trayastriṁśāḥ, úttare bhavata, úttaravartmāna úttarasattvānaḥ; yátkāma idáṃ juhómi, tán me sámṛdhyatām, vayáṁ syāma pátayo rayīṇáṃ; bhúr bhúvaḥ svàḥ, sváhā [4].

[The rites that follow the placing of the first bricks are the same as those that have been described in Tait.-Br. 3.10.2–6 (*cf.* Āp. 19.12.16–26 and 19.13.1). The Adhvaryu then performs the rites of the animal sacrifice beginning with the act of bringing the fire to the high altar and ending with the oblations of liberation. After these oblations, he draws clarified butter from the juhū-ladle four times with the sruva-spoon, and offers it. And on this occasion, he uses, for the Śatarudrīya-oblation, the chapter that begins with "Thou, O Agni, art Rudra." *Cf.* Āp. 19.13.2–3a.]

Thou, O Agni, art Rudra, the Asura of the great sky. Thou, being the host of the Maruts, rulest over food. Thou farest with the ruddy winds, bringing happiness to the household. Thou, being Pūṣan, protectest the worshippers with thyself, indeed.

O ye gods, do ye lean upon the gods. Ye the first (gods), do ye lean upon the second (gods).[8] Ye the second (gods), do ye lean upon the third. Ye the third (gods), do ye lean upon the fourth. (Ye are) the fourth (gods): do ye lean upon the fifth (gods). (Ye are) the fifth (gods): do ye lean upon the sixth (gods). (Ye are) the sixth (gods): do ye lean upon the seventh. (Ye are) the seventh (gods): do ye lean upon the eighth. (Ye are) the eighth (gods): do ye lean upon the ninth. (Ye are) the ninth (gods): do ye lean upon the tenth. (Ye are) the tenth (gods): do ye lean upon the eleventh. (Ye are) the eleventh (gods): do ye lean upon the twelfth. (Ye are) the twelfth (gods): do ye lean upon the thirteenth. (Ye are) the thirteenth (gods): do ye lean upon the fourteenth. (Ye are) the fourteenth (gods): do ye lean upon the fifteenth. (Ye are) the fifteenth (gods): do ye lean upon the sixteenth. (Ye are) the sixteenth (gods): do ye lean upon the seventeenth. (Ye are) the seventeenth (gods): do ye lean upon the eighteenth. (Ye are) the eighteenth (gods): do ye lean upon the nineteenth. (Ye are) the nineteenth (gods): do ye lean upon the twentieth. (Ye are) the twentieth (gods): do ye lean upon the twenty-first. (Ye are) the twenty-first (gods): do ye lean upon the twenty-second. (Ye are) the twenty-second (gods): do ye lean upon the twenty-third. (Ye are) the twenty-third (gods): do ye lean upon the twenty-fourth. (Ye are) the twenty-fourth (gods): do ye lean upon the twenty-fifth. (Ye are) the twenty-fifth (gods): do ye lean upon the twenty-sixth. (Ye are) the twenty-sixth (gods): do ye lean upon the twenty-seventh. (Ye are) the twenty-seventh (gods): do ye lean upon the twenty-eighth. (Ye are) the twenty-eighth (gods): do ye lean upon the twenty-ninth. (Ye are) the twenty-ninth (gods): do ye lean upon the thirtieth. (Ye are) the thirtieth (gods): do ye lean upon the thirty-first. (Ye are) the thirty-first (gods): do ye lean upon the thirty-second. (Ye) are the thirty-second (gods): do ye lean upon the thirty-third (gods).

O ye gods, thrice eleven in number, (ye are) thrice thirty-three in number! Be higher, following the higher path, having a higher existence (??).[9] Whatever may be my desire while

[8] *Ye the first (gods) . . . the second (gods) . . .* etc. According to Sāyaṇa, we have here the plural instead of the singular because each god, having three aspects, is threefold. And consequently the thirty-three gods are also ninety-nine in number.

[9] The meaning of *úttarasattvānaḥ* is doubtful. Sāyaṇa, in his commentary on this passage, explains *úttarasattvānaḥ* by "*uttara utkṛṣṭāḥ sattvānaḥ sāttvikamūrtiviveśā yeṣāṃ te*" and quotes a passage of the Rudrādhyāya (1.9) "*átho yé asya sáttvāno 'háṃ tébhyo 'karaṃ námaḥ.*" But in his commentary on the passage of the Rudrādhyaya, he explains the word *sáttvānaḥ* by "*bhṛtyarūpāḥ prāṇinaḥ.*" The word *sáttvan* does not occur elsewhere, and we probably must assume that *sáttvan* = *sátvan*, just as *kṣattra* = *kṣatra* (*cf.* Taittirīya-Prātiśākhya 14.1). *Sátvan*, from the root *san*, means "warrior, attendant, follower"; and this is probably the meaning of *sáttvan* in the passage of the Rudrādhyāya. But it seems difficult to accept that meaning in the compound *úttarasattvan* of the text of the Tait.-Br., and to translate by "having higher warriors" or "having higher attendants." I am inclined to believe that *úttarasattvan* or *úttarasatvan* means "having a higher existence." The place of the accent does not allow us to assume that *úttarasatvan* = *uttara-sát* (higher existence) + (the possessive secondary suffix) *-van*. But, although the primary suffix *-van* is chiefly used for masculine agent words (*cf.* Whitney, Sanskrit Grammar, 1169), we may assume that there was a word *sát-van* with the same meaning as *sat-tvá* (existence) (*cf.* the neuters *párvan* and

I am offering this oblation, may that desire of mine be fulfilled. May we become lords of riches. Earth! Atmosphere! Heaven! Svāhā!

3.11.3

ágnāviṣṇū sajóṣasā, imā́ vardhantu vāṃ gíraḥ; dyumnáir vā́jebhir ágatam; rā́jñī virā́jñī, samrā́jñī svarā́jñī; arcíḥ śocíḥ, tápo háro bhā́ḥ; agníḥ, sómo bṛ́haspátiḥ, víśve devā́ bhúvanasya gopā́ḥ, té sárve saṃgátya, idáṃ me prā́vatā vácaḥ; vayáṁ syāma pátayo rayīṇā́m, bhū́r bhúvaḥ svàḥ svā́hā [1].

[The Adhvaryu again draws clarified butter from the juhū-ladle four times with the sruva-spoon, and for the oblation which is called "Stream of wealth," he recites the chapter that begins with "Agni and Viṣṇu." *Cf.* Āp. 19.13.3.b. *Cf.* Tait.-Br. 3.10.6.]

Agni and Viṣṇu, may these songs gladden you both together! Come hither with splendor and strength.—The queen; the queen who rules far and wide; the overruling (sovereign) queen; the self-ruling queen. Fame, radiance. Heat, fiery energy, splendor.—Agni, Soma, Bṛhaspati, the Viśve Devāḥ, the protectors of the world; all these, coming together,—do ye further this speech of mine.—May we become lords of riches! Earth! Atmosphere! Heaven! Svāhā!

3.11.4

ánnapaté 'nnasya no dehi, anamīvásya śuṣmíṇaḥ, prá pradātāraṃ tāriṣaḥ, ū́rjaṃ no dhehi dvipáde cátuṣpade, ágne pṛthivīpate, sóma vīrudhāṃ pate, tváṣṭaḥ samidhāṃ pate, víṣṇav āśā́nāṃ pate, mítra satyānāṃ pate, váruṇa dharmaṇāṃ pate [1], marúto (*corr.*: máruto) gaṇānāṃ patayaḥ, rúdra paśunāṃ (*corr.*: paśūnāṃ) pate, índrau 'jasāṃ pate, bṛ́haspate brahmaṇas pate, ā́ rucā́ roce 'há̃ svayám, rucā́ ruruce rócamānaḥ, atítyā 'dáḥ svàr ábhare 'há, tásmin yónau prajanáu prájāyeya, váyaṁ syāma pátayo rayīṇā́m, bhū́r bhúvaḥ svàḥ svā́hā [2].

[The Adhvaryu again draws clarified butter from the juhū-ladle four times with the sruva-spoon, and for the oblation which is called "Food-oblation," he recites the chapter that begins with "Lord of food, give us food." *Cf.* Āp. 19.13.4. *Cf.* Tait.-Br. 3.10.6.]

Lord of food, give us food, wholesome, invigorating. Do thou further the giver. Bestow strength on us, on our bipeds and quadrupeds.—O Agni, Lord of the earth!—O Soma, Lord of plants!—O Tvaṣṭar, Lord of fuel!—O Viṣṇu, Lord of the quarters!—O Mitra, Lord of the oaths!—O Varuṇa, Lord of the sacred laws!—O Maruts, Lords of the (divine) troops!—O Rudra, Lord of cattle!—O Indra, Lord of the vital energies!—O Bṛhaspati, Lord of prayer!—With splendor I shine forth by myself. With splendor I shine, radiant.—(O Agni!) Passing through (the atmosphere), do thou bring hither that heavenly light. In that womb, in that generative organ, may I be born (again)!—May we become lords of riches!—Earth! Atmosphere! Heaven! Svāha!

3.11.5

saptá te agne samídhaḥ, saptá jihvā́ḥ, saptá ṛṣayaḥ, saptá dhā́ma priyā́ṇi; saptá hótrā anuvidvā́n, saptá yónīr ā́pṛṇasvā ghṛténa.—prā́cī dík, agnír devátā, agníṁ̃ sá diśā́ṃ devā́ṃ devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati; dakṣiṇā́ dík, índro devátā [1], índraṁ̃ sá diśā́ṃ devā́ṃ devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati; pratī́cī dík, sómo devátā, sómaṁ̃ sá diśā́ṃ devā́ṃ devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati; údīcī dík, mitrā́-váruṇau devátā, mitrā́-váruṇau sá diśā́ṃ devā́u devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati [2]; ūrdhvā́ dík, bṛ́haspátir devátā, bṛ́haspátiṁ̃ sá diśā́ṃ devā́ṃ devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati; iyā́ṃ dík, áditir devátā, áditiṁ̃ sá diśā́ṃ devī́ṃ devátānām ṛcchatu, yó mai 'tásyai diśò 'bhidā́sati; púruṣo dík, púruṣo me kā́mānt sámardhayatu; andhó jā́gṛviḥ prāṇa, ásāv éhi, badhirá ākrandayitar apāna, ásāv éhi, uṣásam-uṣasam aśīya, ahám áso[10] jyótir aśīya, ahám áso[10] 'pò 'śīya; vayáṁ̃ syāma pátayo rayīṇā́m, bhū́r bhúvaḥ svàḥ svā́hā [3].

[The Adhvaryu again draws clarified butter from the juhū-ladle four times with the sruva-spoon, and for the oblations which are called the Viśvaprī-oblations (i.e., the all-delighting oblations), he recites the chapter that begins with "Seven, O Agni, are thy kindling-sticks." *Cf.* Āp. 19.13.6. *Cf.* Tait.-Br. 3.10.6.]

Seven, O Agni, are thy kindling-sticks, seven thy tongues, seven thy ṛṣis, seven thy dear abodes. Knowing the seven offices of the chief

dhánvan), and that *úttarasatvan* is a Bahuvrīhi compound like the preceding word *úttaravartman*, and means "having a higher existence."

[10] *áso* (corr.: *aso*). As it does not begin the sentence, the vocative should not be accented.

priests, do thou fill up thy seven wombs with clarified butter.

The eastern direction. Agni is its deity. May he meet the god Agni, among the deities of the directions, he who from that direction wishes to attack me.

The southern direction. Indra is its deity. May he meet the god Indra, among the deities of the directions, he who from that direction wishes to attack me.

The western direction. Soma is its deity. May he meet the god Soma, among the deities of the directions, he who from that direction wishes to attack me.

The northern direction. Mitra and Varuṇa are its two deities. May he meet the gods Mitra and Varuṇa, among the deities of the directions, he who from that direction wishes to attack me.

The upper direction. Bṛhaspati is its deity. May he meet the god Bṛhaspati, among the deities of the directions, he who from that direction wishes to attack me.

This direction (under my feet). Aditi is its deity. May he meet the goddess Aditi, among the deities of the directions, he who from that direction wishes to attack me.

The direction (that is) the (all-pervading) Spirit. May the (all-pervading) Spirit fulfill (all) my wishes.

(Thou art) blind (and) watchful, O out-breath! O (thou) such a one, come hither.—(Thou art) deaf, O roaring one! O in-breath! O (thou) such a one, come hither.—May I obtain every dawn again and again (in perpetuity).—May I, O Life, obtain light! May I, O Life, obtain water.—May we become lords of riches! Earth! Atmosphere! Heaven! Svāhā!

3.11.6

yát té 'citaṃ yád u citáṃ te agne, yát ta ūnáṃ yád u té 'tiriktam, ādityás tad (*corr.*: tád) ángirasaś cinvantu. víśve te devás cítim ápūrayantu. citás cá 'si sáṃcitaś cā 'sy agne; etávāṁś cá 'si bhúyāṁś cā 'sy agne.—lokáṃ pṛṇa cchidráṃ pṛṇa, átho sīda śivá tvám; indrāgní tvā bṛhaspátiḥ, asmín yónāv asīṣadan [1]. táyā devátayā 'ṅgirasvád dhruvá sīda.—tá ásya sūdadohasaḥ, sómaṃ śrīṇanti pṛśnayaḥ, jánman devánāṃ víśaḥ, triṣv á rocané diváḥ.—táyā devátayā 'ṅgirasvád dhruvá sīda.—ágne devāṁ́ ihá "vaha, jajñānó vṛktábarhiṣe; ási hótā na íḍyaḥ.—áganma mahá mánasā yávīṣṭham [2], yó dīdáya sámiddha své duroṇé, citrábhānū ródasī antár urví, svàhutaṃ viśvátaḥ pratyáñcam.—medhākāráṃ vidáthasya prasádhanam, agníṁ hótāraṃ paribhūtamaṃ matím, tvám árbhasya havíṣaḥ samānám ít, tvāṃ mahó vṛṇate náro nā 'nyáṃ tvát.—manuṣvát tvā nídhīmahi, manuṣvát sámidhīmahi, ágne manuṣvád aṅgiraḥ [3], devān devāyaté yaja.—agnír hí vājínaṃ viśé, dádāti viśvácarṣaṇiḥ, agní rāyé svābhúvam, sá prītó yāti váryam; íṣaṃ stotṛbhya ābhara.—pṛṣṭó diví pṛṣṭó agníḥ pṛthivyā́m, pṛṣṭó víśvā óṣadhīr áviveśa; vaiśvānaráḥ sáhasā pṛṣṭó agníḥ, sá no dívā sá riṣáḥ pātu náktam [4].

[After the Viśvaprī-oblations and after the placing of the four naturally perforated bricks (*cf.* Tait.-Br. 3.10.2), all the rites of the Nāciketa-cayana are the same as those of the Sāvitra (*cf.* Āp. 19.14.16).]

[When the fire-altar has been built up, the Adhvaryu, acting for the Sacrificer, touches the fire-altar, and recites the formulas "What of thee, O Agni, has not been built up," etc. *Cf.* Baudh. 19.4: 421.5, where, however, the rite and the formulas are prescribed for the Sāvitra.]

What of thee, O Agni (O fire-altar), has not been built up, and what of thee has been built up; what of thee is too little, and what of thee is too much;—may the Ādityas and the Aṅgirases (correctly) build up. May all the gods fill up the layers of thee. Thou art built up, and thou art completely built up, O Agni (O fire-altar)! Thou art so great, and thou art greater, O Agni!

[When the Adhvaryu deposits the space-filler bricks (*cf.* 3.10.2), he recites the two formulas: "(O brick,) fill the space, fill the hole," etc.; and "Those ones, that are abundantly yielding milk for him," etc. This rite, however, probably takes place not after, but before the rite that is performed with the recitation of the formula "What of thee, O Agni, has not been built up," etc. (*cf.* Āp. 16.33.7–16.34.4; 17.10.10–11; Baudh. 19.4: 420.16–421.6).]

(O brick,) fill the space, fill the hole. And do thou sit down, auspicious. Indra and Agni, and Bṛhaspati have seated thee on this resting place. With that deity, in the manner of the Aṅgirases, do thou sit firm.

Those ones, that are abundantly yielding milk for him, the spotted ones, are mixing the Soma, at his birth, (those ones,) the subjects of the gods, in the three luminous spheres of the sky (RV. 8.69.31). With that deity, in the manner of the Aṅgirases, do thou sit firm.

[According to Sāyaṇa, the five following stanzas

"O Agni, as soon as born, do thou bring the gods hither," etc. are recited by the Adhvaryu, acting for the Sacrificer, when he touches the layer of bricks. According to him, in the case of a fire-altar of five layers, there is one stanza for every layer; but, since in this case there is only one layer (*iha tu citer ekatvāt*), the Adhvaryu recites the five stanzas for this one layer.]

O Agni, as soon as born, do thou bring the gods hither for him who has strewn the sacrificial grass. Thou art our Hotar, worthy of being praised (RV. 1.12.3).

We have come with great reverence to the youngest (god) who, having been kindled in his own dwelling, shines forth, with brilliant splendor, between the two wide worlds (earth and heaven),—(to him who is) well honored with oblations, (to him who is) facing all directions (RV. 7.12.1).

The god who creates mental power, the god who brings about divine worship, Agni, the Hotar, the god who best governs thought,—thee, (O Agni,) at small and great offerings alike, do men elect, and none other than thee (RV. 10.9.18).

May we lay thee down as Manu did. May we kindle thee as Manu did. O Agni, as Manu did, O Aṅgiras, do thou sacrifice to the gods for the worshipper of the gods (RV. 5.21.1).

Agni, indeed, the god who dwells among all men, gives a victorious horse to the clan; Agni (gives a victorious horse) that is ready at hand for (the conquest of) wealth. Being well pleased, he (Agni) will attain precious gain (for us). Bring food, (O Agni,) to those who praise thee (RV. 5.6.3).

[After the recitation of these five stanzas, the Adhvaryu, having taken loose earth from the cātvāla-pit, spreads it on the layer with the verse "Agni, who has been sought for in the sky," etc. *Cf.* Baudh. 19.4: 421.9. *Cf.* Āp. 19.12.18.]

Agni, who has been sought for in the sky, who has been sought for on earth,—he who has been sought for, has entered all the herbs. May Agni Vaiśvānara, who has been eagerly sought for, protect us from harm by day and by night.

3.11.7

ayáṃ vấvá yáḥ pávate, sò 'gnír nāciketáḥ, sá yát prấṅ pávate, tád asya śíraḥ, átha yád dakṣiṇấ, sá dákṣiṇaḥ pakṣáḥ, átha yát pratyák, tát púccham, yád údaṅ, sá úttaraḥ pakṣáḥ [1], átha yát saṃvấti, tád asya samấñcanaṃ ca prasấraṇaṃ ca, átho saṃpád evá 'sya sấ.—sấṁ ha vấ asmai sá kấmaḥ padyate, yátkāmo yájate, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam evấṃ véda.—yó ha vấ agnér nāciketásyā "yátanaṃ pratiṣṭhấṃ véda, āyátanavān bhavati, gácchati pratiṣṭhấm [2], híraṇyaṃ vấ agnér nāciketásyā "yátanaṃ pratiṣṭhấ, yá evấṃ véda, āyátanavān bhavati, gácchati pratiṣṭhấm.—yó ha vấ agnér nāciketásya śárīraṃ véda, sáśarīra evá svargáṃ lokám eti, híraṇyaṃ vấ agnér nāciketásya śárīram, yá evấṃ véda, sáśarīra evá svargáṃ lokám eti.—átho yáthā rukmá úttapto bhāyyất [3], evám evá sá téjasā yáśasā, asmíṁś ca lokè 'múṣmiṁś ca bhāti.—urávo ha vái nấmai 'té lokấḥ, yé 'vareṇā "dityám, átha hai 'té várīyāṁso lokấḥ, yé páreṇā "dityám, ántavantaṁ ha vấ eṣá kṣayyáṃ lokáṃ jayati, yó 'vareṇā "dityám, átha hai 'ṣò 'nantám apārám akṣayyáṃ lokáṃ jayati, yáḥ páreṇā "dityám.—anantáṁ ha vấ apārám aksayyáṃ lokáṃ jayati, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam evấṃ véda.—átho yáthā ráthe tíṣṭhan pákṣasī paryāvártamāne pratyápekṣate,[11] evám ahorātré pratyápekṣate, nấ 'syā 'horatré lokám āpnutaḥ, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam evấṃ véda [4].

[This chapter contains symbolical interpretations and theological explanations of the Nāciketa fire-altar: A. the Nāciketa is identified with the wind. He who builds the Nāciketa and thus knows it will obtain the fulfilment of all his desires.—B. The firm foundation of the Nāciketa is gold. He who thus knows will obtain a firm foundation.—C. The body of the Nāciketa is gold. He who thus knows will go to the heavenly world with his body.—D. He who builds the Nāciketa and knows it will conquer a world beyond the sun, an unlimited, boundless, and imperishable world.]

Verily this one that purifies (blowing) (i.e., the wind) is that Nāciketa fire-altar. When it purifies (blowing) eastward, it is the head of that (fire-altar). And when (it purifies blowing) southward, it is its right wing. And when (it purifies blowing) westward, it is its tail. When (it purifies blowing) northward, it is its left wing. And when it blows in all directions, that is its contraction and its extension. And that is indeed its perfection.

Verily, whatsoever may be the desire with which one sacrifices, that desire will be fulfilled, if he builds the Nāciketa fire-altar, and if he thus knows it.

Verily, he who knows the support, the firm

[11] The accentuation is irregular.

foundation of the Nāciketa fire-altar, he becomes a man who has a support, he obtains a firm foundation. (Now) the support, the firm foundation of the Nāciketa fire-altar is certainly gold. He who thus knows becomes a man who has a support, and he obtains a firm foundation.

Verily, he who knows the body (the central part) of the Nāciketa fire-altar, he goes to the heavenly world with his body. (Now) the body of the Nāciketa fire-altar is certainly gold. He who thus knows, surely goes to the heavenly world with his body. And just as a golden plate will shine when it is red hot, thus indeed he shines by his fiery power and his glory, in this world and in yonder world.

Wide indeed are these worlds that are below the sun; and wider indeed are those worlds that are beyond the sun. Verily he conquers a world that is limited and perishable, he who (conquers the worlds) below the sun. But he conquers a world that is unlimited, boundless, and imperishable, he who (conquers the world) beyond the sun. Certainly he conquers a world that is unlimited, boundless, and imperishable, he who builds the Nāciketa fire-altar, and who thus knows it. And just as one standing on a chariot looks down at the two wings (i.e., the two wheels) while they are rolling, thus he looks at day and night—and day and night do not reach the world of him who builds the Nāciketa fire-altar, and thus knows it.

3.11.8

uśán ha vái vājaśravasáḥ sarvavedasáṃ dadau, tásya ha náciketā nā́ma putrá āsa, tā́ṁ ha kumārā́ṁ sántam, dákṣiṇāsu nīyámānāsu, śraddhā́ ''viveśa, sá ho 'vāca, táta kásmai mā́ṃ dāsyasí 'ti dvitíyaṃ tṛtíyam. tā́ṁ ha párīta uvāca, mṛtyáve tvā dadāmí 'ti.—tā́ṁ ha smó 'tthitaṃ vā́g abhívadati [1], gáutama kumārám íti, sá ho 'vāca, párehi mṛtyór gṛhā́n, mṛtyáve vái tvā 'dām íti.—táṃ vái pravásantaṃ gantási 'ti ho 'vāca, tásya sma tisró rā́trīr ánāśvān gṛhé vasatāt, sá yádi tvā pṛcchét, kúmāra káti rā́trīr avātsīr íti. tisrá íti prátibrūtāt, kíṃ prathamā́ṁ rā́trim āśnā́ íti [2], prajā́ṃ ta íti, kíṃ dvitíyām íti, paśū́ṁs ta íti, kíṃ tṛtíyām íti, sādhukṛtyā́ṃ ta íti.—táṃ vái pravásantaṃ jagāma, tásya ha tisró rā́trīr ánāśvān gṛhá uvāsa, tám āgátya papraccha, kúmāra káti rā́trīr avātsīr íti, tisrá íti prátyuvāca [3], kíṃ prathamā́ṁ rā́trim āśnā́ íti, prajā́ṃ ta íti, kíṃ dvitíyām íti, paśū́ṁs ta íti, kíṃ tṛtíyām íti, sādhukṛtyā́ṃ ta íti.—námas te astu bhagava íti ho 'vāca, váraṃ vṛṇīṣvé 'ti.—pitáram evá jívann ayānī 'ti.—dvitíyaṃ vṛṇīṣvé 'ti [4] iṣṭāpūrtáyor mé 'kṣitiṃ brūhí 'ti ho 'vāca, tásmai hai 'tám agníṃ nāciketám uvāca, táto vái tásye 'ṣṭāpūrté nā́ kṣīyete.—nā́ 'sye 'ṣṭāpūrté kṣīyete, yò 'gníṃ nāciketā́ṃ cinuté, yá u cai 'nam evā́ṃ véda.—tṛtíyaṃ vṛṇīṣvé 'ti, punarmṛtyór mé 'pacitiṃ brūhí 'ti ho 'vāca, tásmai hai 'tám agníṃ nāciketám uvāca, táto vái só 'pa punarmṛtyúm ajayat [5], ápa punarmṛtyúṃ jayati, yò 'gníṃ nāciketā́ṃ cinuté, yá u cai 'nam evā́ṃ véda.—

prajā́patir vái prajā́kāmas tápo 'tapyata, sá híraṇyam údāsyat, tád agnáu prā́syat, tád asmai nā́ 'cchadayat, tád dvitíyaṃ prā́syat, tád asmai nái 'vā́ 'cchadayat, tát tṛtíyaṃ prā́syat [6], tád asmai nái 'vā́ 'cchadayat, tád ātmánn evá hṛdayyè 'gnáu vaiśvānaré prā́syat, tád asmā acchadayat, tásmād dhíraṇyaṃ kániṣṭhaṃ dhánānām, bhuñját priyátamam, hṛdayajā́ṁ hí, sá vái tám evá nā́ 'vindat, yásmai tā́ṃ dákṣiṇām áneṣyat, tā́ṁ svā́yai 'vá hástāya dákṣiṇāyā 'nayat, tā́ṃ prátyagṛhṇāt [7], dákṣāya tvā dákṣiṇāṃ prátigṛhṇāmí 'ti, sò 'dakṣata dákṣiṇāṃ pratigṛ́hya. dákṣate ha vái dákṣiṇāṃ pratigṛ́hya, yá evā́ṃ véda.—etád dha sma vái tád vidvā́ṁso vājaśravasā́ gótamāḥ, ápy anūdeśyā́ṃ dákṣiṇāṃ prátigṛhṇanti, ubháyena vayáṃ dakṣisyāmaha evá dákṣiṇāṃ pratigṛ́hya, tè 'dakṣanta dákṣiṇāṃ pratigṛ́hya. dákṣate ha vái dákṣiṇāṃ pratigṛ́hya, yá evā́ṃ véda, prá hā 'nyā́ṃ vlīnāti [8].

[The first part of this chapter relates the story of the young boy Naciketas, who was given by his father to the god of death, and obtained from this god the secret of the Nāciketa fire-altar. This story is the original source of the Kāṭhaka-Upaniṣad. The second part of the chapter contains a theological explanation of the reason why gold is the dearest of all valued objects, and a theological explanation of the word dakṣiṇā (the sacrificial gift).]

Uśant[12] Vājaśravasa (the son of Vājaśravas) gave away all his possession (for a sacrifice). He had a son, Naciketas by name. While the sacrificial gifts (i.e., the cows) were brought (to the priests), faith (i.e., faith in the efficiency of the sacrifice) took possession of him although he was a young boy. He said (to his father): "Father, to whom will you give me?" Thus (he said) a second time, (and) a third time. He (the father), seized (by anger), said: "I give you

[12] Uśant. Following the opinion of Oldenberg, Charpentier, and Renou, I believe that *Uśant* is a proper name. The interpretation of Sāyaṇa "*uśaṃs tatphalaṃ kāmayamānaḥ*" is unacceptable.

to Death."—As he (the father) stood up (at the end of the sacrifice), a (divine) voice said to him: "O Gautama! (you have given) the boy (to Death)!"—He (the father) said (to the boy): "Go to the house of Death, for I have given you to Death." He (the father, then) added: "You will arrive while he is absent from home. You will stay in his house three nights without eating. Then, if he asks you: 'O boy, how many nights have you waited?' you will answer: 'Three.' (If he asks you:) 'What have you eaten the first night?' (you will answer:) 'Your offspring.' (If he asks you:) 'What (have you eaten) the second night?' (you will answer:) 'Your cattle.' (If he asks you:) 'What (have you eaten) the third night?' (you will answer:) 'Your good actions.'" —He (Naciketas) arrived while he (Death, the god of death) was absent from home. He stayed in his house three nights without eating. When he (Death) came back, he asked him: "O boy, how many nights have you waited?"—(Naciketas answered:) "Three."—(Death asked the boy:) "What have you eaten the first night?" —(Naciketas answered:) "Your offspring."—(Death asked:) "What (have you eaten) the second (night)?"—(Naciketas answered:) "Your cattle."—(Death asked:) "What (have you eaten) the third (night)?"—(Naciketas answered:) "Your good actions."—"Homage to you, O venerable Brahman," said he (the god of death), "choose a boon."—(Naciketas said:) "May I go (back) alive to my father."—(Death said:) "Choose a second boon."—He (Naciketas) said: "Teach me (the way to obtain) the imperishableness (of the reward) of sacrifices and pious gifts (i.e., the way of making the reward of sacrifices and gifts imperishable)."—Then he (the god of death) taught him (the building of) the Nāciketa fire-altar. By that, (the rewards of) his sacrifices and pious gifts did not perish. Verily (the rewards of) the sacrifices and pious gifts of him who builds the Nāciketa fire-altar, and thus knows it, do not perish.—(Death said to Naciketas:) "Choose a third boon."—He (Naciketas) said: "Teach me the way to ward off repeated dying."—Then he (the god of death) taught him (the building of) the Nāciketa fire-altar. By that, he (Naciketas) warded off repeated dying. Verily, he who builds the Nāciketa fire-altar and thus knows it, wards off repeated dying.

Prajāpati, desiring offspring, practiced asceticism. He emitted gold. He threw it into the (sacrificial) fire. That (gold) did not please it (the fire). He threw it a second time. That did not please it indeed. He threw it a third time. That did not please it indeed.—(Then) he threw it (the gold) into himself, into his heart, into the omnipresent fire (that abides in everybody) (Agni Vaiśvānara). That pleased it. Therefore gold is the smallest of (all) valued objects; (and) being of service, it is the dearest (of all valued objects), for it is born of the heart. —He (Prajāpati) indeed did not find anybody to whom he would bring the sacrificial gift (*dakṣiṇā*) (i.e., that gold). He brought it to his own right (*dakṣiṇa*) hand. He took it (saying): "For ability (*dakṣa*) I take thee, the sacrificial gift." And having taken the sacrificial gift (*dakṣiṇā*), he became able (*adakṣata*). Verily, he becomes able, he who, taking the sacrificial gift, thus knows.—That is what the Vājaśravasas (the sons of Vājaśravas), the Gautamas (the sons of Gotama) know, and therefore they also take the sacrificial gift which is to be assigned (to the deities) (and not only that which is actually given to the priests). "In two ways," they say, "we shall become able indeed, by taking the sacrificial gift (i.e., by taking that which is actually given to the priests, and that which is assigned to the deities)." And (thus) taking the sacrificial gift, they became able. Verily, taking the sacrificial gift, he becomes able, he who thus knows. He overwhelms the other (i.e., his competitor, his enemy).

3.11.9

táṁ hai 'tám éke paśubandhá evó 'ttaravedyáṃ cinvate, uttaravedísaṃmita eṣò 'gnír íti vádantaḥ; tán ná táthā kuryāt, etám agníṃ kámena vyàrdhayet, sá enaṃ kámena vyṛ́ddhaḥ, kámena vyàrdhayet; saumyé vávái 'nam adhvaré cinvīta, yátra vā bhúyiṣṭhā áhutayo hūyéran; etám agníṃ kámena sámardhayati, sá enaṃ kámena sámṛddhaḥ [1], kámena sámardhayati.—átha hai 'naṃ purá ṛṣayaḥ, uttaravedyáṃ evá satríyam (*corr.*: sattríyam) acinvata; táto vái té 'vindata prajā́m, abhí svargáṃ lokám ajayan; vindáta evá prajā́m, abhí svargáṃ lokáṃ jayati, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—átha hai 'naṃ vāyúr ṛ́ddhikāmaḥ [2], yathānyuptám evó 'padadhe, táto vái sá etā́m ṛ́ddhim ārdhnot, yā́m idáṃ vāyúr ṛ́ddháḥ; etā́m ṛ́ddhim ṛ́dhnoti, yā́m idáṃ vāyúr ṛ́ddháḥ, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—átha hai 'naṃ gobaló vā́rṣṇaḥ paśúkāmaḥ, prā́ñktam evá cikye, páñca purástāt [3], páñca dakṣiṇatáḥ, páñca paścā́t, páñco 'ttaratáḥ, ékāṃ mádhye, táto vái sá sahásraṃ paśū́n prā́p-

not; prá sahásraṃ paśûn āpnoti, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—átha hai 'naṃ prajāpatir jyáiṣṭhyakāmo yáśaskāmaḥ prajánanakāmaḥ, trivṛ́tam evá cikye [4], saptá purástāt, tisró dakṣiṇatáḥ, saptá paścât, tisrá uttaratáḥ, ékāṃ mádhye, táto vái sá prá yáśo jyáiṣṭhyam āpnot, etáṃ prájātiṃ prájāyata, yám idáṃ prajáḥ prajáyante, trivṛ́d vái jyáiṣṭhyam, mātā́ pitā́ putráḥ [5], trivṛ́t prajánanam, upástho yónir madhyamā́; prá yáśo jyáiṣṭhyam āpnoti, etáṃ prájātiṃ prájāyate, yám idáṃ prajáḥ prajáyante, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—átha hai 'nam índro jyáiṣṭhyakāmaḥ, ūrdhvā́ evó 'padadhe; táto vái sá jyáiṣṭhyam agacchat [6]; jyáiṣṭhyaṃ gacchati, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—átha hai 'nam asā́v ādityáḥ svargákāmaḥ, prā́cīr evó 'padadhe; táto vái sò 'bhí svargáṃ lokám ajayat; abhí svargáṃ lokáṃ jayati, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—sá yádī 'cchét [7] tejasví yaśasví brahmavarcasí syām íti, prāñ á hótur dhíṣṇyād útsarpet, yé 'yáṃ prā́gād yáśasvatī, sā́ mā prórṇotu, téjasā yáśasā brahmavarcaséné 'ti; tejasvy èvá yaśasví brahmavarcasí bhavati.—átha yádī 'cchét, bhū́yiṣṭhaṃ me śráddadhīran, bhū́yiṣṭhā dákṣiṇā nayeyur íti, dákṣiṇāsu nīyámānāsu prā́cy éhi prā́cy éhí 'ti prā́cī juṣāṇā́ vetv ā́jyasya svā́hé 'ti sruvéno 'pahátyā "havanīye juhuyāt [8]; bhū́yiṣṭham evā́ 'smai śráddadhate, bhū́yiṣṭhā dákṣiṇā nayanti.—púrīṣam upadhā́ya, citiḥ́ptíbhir abhimṛśya, agníṃ praṇíyo 'pasamādhā́ya, cátasra etā́ āhutīr juhoti, tvám agne rudrá íti, śatarudrī́yasya rūpám, ágnāviṣṇū́ íti vasordhā́rāyāḥ, ánnapata íty annahomáḥ, saptá te agne samídhaḥ saptá jihvā́ íti viśvaprī́ḥ [9].

[According to some authorities, the Nāciketa fire-altar should be built on the occasion of an animal sacrifice. One should not do so. One should build it on the occasion of a Soma-sacrifice. Thus did formerly the Ṛṣis, and Vāyu, and Gobala, and Prajāpati, and Indra, and the Sun. Special rites should be performed if the Sacrificer desires to be endowed with fiery energy, glory, and preeminence in sacred lore, or if he desires that the people should have the greatest faith in him.—At the end of the ceremony one should perform four libations which are accompanied by the four formulas called the Śatarudrīya, the Vasordhārā, the prayer for the food-oblation, and the Viśvaprī.]

Some (authorities) build that (Nāciketa) fire-altar on the *uttaravedi* (i.e., on the high *vedi* or high sacrificial mound), on the occasion of an animal sacrifice, saying that that fire-altar is equal in size to the *uttaravedi* (of the animal sacrifice). He (the Adhvaryu, acting for the Sacrificer,) should not do so. For (by doing so) he would deprive that fire-altar of the object of its desire. And being deprived of the object of its desire, it would deprive him (the Sacrificer) of the object of his desire.—He (the Adhvaryu, acting for the Sacrificer,) should build that (Nāciketa fire-altar) on the occasion of a Soma-sacrifice where indeed many oblations should be offered. (By doing so) he will furnish that fire-altar with the object of its desire. And that (fire-altar), being furnished with the object of its desire, will furnish him (the Sacrificer) with the object of his desire.

Now, formerly, the Ṛṣis built that (Nāciketa fire-altar) on the *uttaravedi* (the high *vedi*) on the occasion of a Sattra (a great Soma sacrifice). Then they obtained progeny, and they conquered the heavenly world. He certainly obtains progeny, and he conquers the heavenly world, who builds the Nāciketa fire-altar and who thus knows it.

And Vāyu (the god of wind), desiring prosperity, placed that (Nāciketa fire-altar) according to the filling up (of the *uttaravedi* of the Soma-sacrifice). Then Vāyu obtained that prosperity that now he is enjoying. He obtains that prosperity that now Vāyu is enjoying, he who builds the Nāciketa fire-altar and who thus knows it.

And Gobala Vārṣṇa (the son of Vṛṣṇi), desiring cattle, built that (Nāciketa fire-altar) (so that it would be) fivefold. (He placed) five (bricks) on the eastern side, five on the southern, five on the western, five on the northern side, and one in the middle. Then he obtained a thousand cattle. He obtains a thousand cattle, he who builds the Nāciketa fire-altar and who thus knows it.

And Prajāpati, desiring preeminence, desiring glory, desiring procreative power, built that (Nāciketa fire-altar) (so that it would be) threefold. (He placed) seven (bricks) on the eastern side, three on the southern, seven on the western, three on the northern side, and one in the middle. Then he obtained glory and preeminence; and he brought forth that procreative power that now the creatures bring forth. Threefold is preeminence: the mother, the father, the son. Threefold is the procreative power: the *upastha* (the male organ of generation), the *yoni* (the female organ of generation), and the *madhyamā* (the

womb, the seat of the embryo ?). He obtains preeminence and glory, he brings forth that procreative power that now the creatures bring forth, he who builds the Nāciketa fire-altar and who thus knows it.

And Indra, desiring preeminence, (built) that (Nāciketa fire-altar); and he placed (the bricks) above (each other) (i.e., in such a way that, in the middle of the altar, the second brick was overlapping the first one, the third one was overlapping the second one, and so on). Then he attained preeminence. He attains preeminence, he who builds the Nāciketa fire-altar and who thus knows it.

And yonder sun, desiring the heavenly world, (built) that (Nāciketa fire-altar); and he placed (the bricks) eastward (i.e., starting from west and proceeding towards the east). Then he conquered the heavenly world. He conquers the heavenly world, he who builds the Nāciketa fire-altar and who thus knows it.

If he (the Sacrificer) should desire to be endowed with fiery energy, glory, and preeminence in sacred knowledge, he should move slowly from the *dhiṣṇya* (i.e., the special altar) of the Hotar eastwards (to the āhavanīya fire), reciting: "May this (deity) who has advanced gloriously, cover me with fiery energy, glory, and preeminence in sacred knowledge!" Verily (by doing so) he (the Sacrificer) will become endowed with fiery energy, glory and preeminence in sacred knowledge.

And if he (the Sacrificer) should desire: "May they (the people) have the greatest faith in me; may they bring the most abundant sacrificial gifts (i.e., cows)," he should, (at the time of the sacrifice) when the sacrificial gifts (i.e., the cows) are brought, draw out (clarified butter) with the sruva spoon, and pour a libation into the āhavanīya fire, saying: "With thy face turned forward, come hither (O goddess)! With thy face turned forward, come hither!—With her face turned forward, delighted, let her enjoy the clarified butter. Svāhā!" Verily, (as a result of the performance of this rite) they (the people) will have the greatest faith in him (the Sacrificer), and they will bring the most abundant sacrificial gifts.

Having put loose earth (*purīṣa*) (on the bricks), having touched (the layer) (with the hand), while reciting the stanzas prescribed for the arrangement of the layer (?), having brought the fire (to the altar), and having added fuel to it, he (the Adhvaryu, acting for the Sacrificer,) offers the four (prescribed) libations. (When he recites:) "Thou, O Agni, art Rudra," etc. (3.11.2), that is a form of (or a substitute for) the Śatarudrīya litany. (When he recites:) "O Agni and Viṣṇu," etc. (3.11.3), that is a form of (or a substitute for) the Vasordhārā prayer (the prayer called "Stream of wealth"). (When he recites:) "O Lord of food," etc. (3.11.4), that is (the prayer for) the food oblation. (When he recites:) "Seven, O Agni, are thy kindling-sticks, seven thy tongues," etc. (3.11.5), that is the Viśvaprī prayer (the all-delighting prayer).

3.11.10

yáṃ prathamáṃ iṣṭakām upadádhāti, imáṃ táyā lokám abhíjayati, átho yá asmíl loké devátāḥ, tásāṁ sáyujyaṁ salokátām āpnoti; yáṃ dvitíyām upadádhāti, antarikṣalokáṃ táyā 'bhíjayati, átho yá antarikṣaloké devátāḥ, tásāṁ sáyujyaṁ salokátām āpnoti; yáṃ tṛtíyām upadádhāti, amúṃ táyā lokám abhíjayati [1], átho yá amúṣmiṁ loké devátāḥ, tásāṁ sáyujyaṁ salokátām āpnoti; átho yá amúr ítarā aṣṭádaśa, yá evá 'mí urávaś ca várīyāṁsaś ca lokáḥ, tán evá tábhir abhíjayati.—kāmacáro ha vá asyo 'rúṣu ca várīyaḥsu ca lokéṣu bhavati, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda.—saṃvatsaró vá agnír nāciketáḥ, tásya vasantáḥ śíraḥ [2], grīṣmó dákṣiṇaḥ pakṣáḥ, varṣá úttaraḥ, śarát púccham, másāḥ karmakāráḥ, ahorātré śatarudríyam, parjányo vasordhárā, yáthā vái parjányaḥ súvṛṣṭaṃ vṛṣṭvá, prajábhyaḥ sárvān kámānt saṃpūráyati, evám evá sá tásya sárvān kámānt sáṃpūrayati, yò 'gníṃ nāciketáṃ cinuté [3], yá u cai 'nam eváṃ véda.—saṃvatsaró vá agnír nāciketáḥ, tásya vasantáḥ śíraḥ, grīṣmó dákṣiṇaḥ pakṣáḥ, varṣáḥ púccham, śarád úttaraḥ pakṣáḥ, hemantó mádhyam, pūrvapakṣáś cítayaḥ, aparapakṣáḥ púrīṣam, ahorātrấṇí 'ṣṭakāḥ, eṣá vấvá sò 'gnír agnimáyaḥ punarṇaváḥ, agnimáyo ha vái punarṇavó bhūtvá svargáṃ lokám eti, ādityásya sáyujyam, yò 'gníṃ nāciketáṃ cinuté, yá u cai 'nam eváṃ véda [4].

[Rewards obtained by the Sacrificer who builds the Nāciketa fire-altar.—The Nāciketa fire-altar is identified with the year.]

By means of the first brick that he (the Adhvaryu, acting for the Sacrificer,) places, he (the Sacrificer) conquers this world (the earth), and he obtains intimate union, and residence in the same sphere, with the deities who are in this world.—By means of the second (brick) that he (the Adhvaryu) places, he (the Sacrificer) con-

quers the world of the atmosphere, and he obtains intimate union, and residence in the same sphere, with the deities who are in the world of the atmosphere.—By means of the third (brick) that he (the Adhvaryu) places, he (the Sacrificer) conquers yonder (heavenly) world, and he obtains intimate union, and residence in the same sphere, with the deities who are in yonder (heavenly) world.—And by means of the eighteen other bricks that he (the Adhvaryu) places, he (the Sacrificer) conquers those worlds that are wide and wider.—Unrestrained motion (i.e., absolute independence of action) in the wide and wider worlds belongs to him who builds the Nāciketa fire-altar and who knows it thus (as it has been explained).

The Nāciketa fire-altar is indeed the year. Its head is the spring, its right wing is the summer, its left wing is the rainy season, its tail is the autumn. The workers (i.e., the priests who build it) are the months. The Śatarudrīya-litany (TS. 4.5.1–11) is day and night. The Vasordhārā oblation (i.e., the oblation that is called "Stream of wealth") (*cf.* TS. 4.7.1–11) is Parjanya (the god of rain). Just as Parjanya, showering down good rain, fulfills all desires for the creatures, thus this (Nāciketa fire-altar) fulfills all the desires of him who builds the Nāciketa fire-altar and who thus knows it.

The Nāciketa fire-altar is indeed the year. Its head is the spring, its right wing is the summer, its tail is the rainy season, its left wing is the autumn, the central part of its body is the winter; its layers of bricks[13] are the bright fortnights of the months, its layers of mud (used to cement together the bricks) (are) the dark fortnights of the months; its bricks are the days and nights.

Such is this (Nāciketa) fire-altar, that is made of fire and is restored to youth again and again. Being made of fire and being restored to youth again and again, he attains the heavenly world and intimate union with the sun, he who builds the Nāciketa fire-altar and who thus knows it.

[13] According to this passage of the Brāhmaṇa, it seems that the Nāciketa fire-altar is an altar of several layers of bricks. But, according to Sāyaṇa's commentary on 3.11.6.2, there is only one layer, for he says: "In this case, however, since there is only one layer, one should touch this one layer, reciting the five stanzas (*iha tu citer ekatvāt pañcabhir apy ekām evā 'bhimṛśet*)." And this opinion of Sāyaṇa is probably based on the fact that neither in the Sūtra of Āpastamba nor in that of Baudhāyana is there any allusion to several layers for the building of the Nāciketa fire-altar. Nevertheless, as there are, according to Sāyaṇa's commentary on Tait.-Br. 3.12.1, two kinds of Cāturhotra-cayana: the Vyasta (the simple one) and the Samasta (the combined one), we may assume that there are also two kinds of Sāvitra-cayana: a simple one with only one layer of bricks, and another one composed of five layers.

THE CĀTURHOTRA-CAYANA

[According to Āpastamba (Āp. 19.14.18), the Cāturhotra-cayana (i.e., the building of the fire-altar with the formulas that symbolize the four Hotars or chief officiating priests) is explained by the Nāciketa-cayana, that is to say, it resembles the Nāciketa-cayana, and most of the rites are the same. For the Cāturhotra-cayana there are eighty-eight golden bricks, or pebbles anointed with clarified butter. When the time for placing the bricks has come, the Adhvaryu, acting for the Sacrificer, places first, on the eastern side of the bunch of Darbhagrass that lies in the middle of the ground where the altar is to be built, ten bricks that represent the ten formulas symbolizing the ten Hotars, i.e., the ten parts of the sacrifice considered as ten officiating priests (TĀ. 3.1.a); proceeding towards the north, he places each of these ten bricks with one of these formulas; then, to the north of these ten bricks, he places one brick that represents the group of formulas called "the heart," and recites TĀ. 3.11.1–2 as far as *ātmā janānām;* to the north of this, he places one brick that represents the group of formulas called "the graha," and recites TĀ. 3.1.b; to the north of this, he places one brick that represents the group of formulas called "the pratigraha," and recites TĀ. 3.10 as far as *pratigṛhṇātu;* to the north of this, he places four of the bricks that represent the words of the Saṃbhāra-formulas, i.e., the formulas called "equipments," and recites TĀ. 3.8 as far as *āśiṣā;* and to the north of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as *bṛhaspateḥ.*]

[In the same way, on the southern side of the bunch of Darbhagrass, the Adhvaryu, proceeding towards the east, places the four bricks that represent the formulas symbolizing the four Hotars or chief officiating priests, and recites these formulas (TĀ. 3.2.a); then, to the east of these four bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.2–3.b as far as *nicikyuḥ;* to the east of this, he places one brick that represents "the graha," and recites TĀ. 3.2.b; to the east of this, he places one brick

that represents "the pratigraha," and recites TĀ. 3.10 as far as *somāya vāsaḥ;* to the east of this, he places four of the bricks that represent the words of the Saṃbhāra-formulas, and recites TĀ. 3.8 as far as *barhiṣā;* and to the east of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as *agneḥ.*]

[In the same way, on the western side of the bunch of Darbhagrass, the Adhvaryu, proceeding towards the north, places the five bricks that represent the formulas symbolizing the five Hotars, i.e., the five officiating priests, and recites these formulas (TĀ. 3.3.a); then, to the north of these five bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.3–4 as far as *aham asmi;* to the north of this, he places one brick that represents "the graha," and recites TĀ. 3.3.b; to the north of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as *rudrāya gām;* to the north of this, he places four of the bricks that represent the words of the Saṃbhāra-formulas, and recites TĀ. 3.8 as far as *yajñena;* and to the north of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as *triṣṭup.*]

[In the same way, on the northern side of the bunch of Darbhagrass, the Adhvaryu, proceeding towards the east, places the six bricks that represent the formulas symbolizing the six Hotars, i.e., the six officiating priests, and recites these formulas (TĀ. 3.6.a); then, to the east of these six bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.4–5 as far as *carantam;* to the east of this, he places one brick that represents "the graha," and recites TĀ. 3.6.b; to the east of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as *varuṇāyā 'śvam;* to the east of this, he places four of the bricks that represent the words of the Saṃbhāra-formulas, and recites TĀ. 3.8 as far as *svagākāreṇa;* and to the east of these four bricks, he places two of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 as far as *anuṣṭup.*]

[Then, probably also on the northern side of the bunch of Darbhagrass, but in the space between that bunch and the bricks that have just been placed, the Adhvaryu, proceeding towards the east, places the seven bricks that represent the formulas symbolizing the seven Hotars, i.e., the seven officiating priests, and recites these formulas (TĀ. 3.5.a); then to the east of these seven bricks, he places one brick that represents "the heart," and recites TĀ. 3.11.6–12; to the east of this, he places one brick that represents "the graha," and recites TĀ. 3.5.b; to the east of this, he places one brick that represents "the pratigraha," and recites TĀ. 3.10 as far as *prajāpatiṃ puruṣam;* to the east of this, he places five of the bricks that represent the words of the Saṃbhāra-formulas, and recites TĀ. 3.8 to the end; and to the east of these five bricks, he places the last twelve of the bricks that represent the formulas called "the wives of the gods," and recites TĀ. 3.9 from *ādityānāṃ jagatī* to *catasro diśaḥ.*]

[The rites that follow the placing of these bricks are the same as those that have been described in Tait.-Br. 3.10.2–6 and 3.11.2–6; and after the placing of the naturally perforated bricks (*cf.* Tait.-Br. 3.10.2), all the rites of the Cāturhotra-cayana are the same as those of the Sāvitra (*cf.* Āp. 19.14.27).]

[The Cāturhotra-cayana thus described by Āpastamba (Āp. 19.14.18–27) is the simple (*vyasta*) Cāturhotra-cayana, that is called Brahmacit by Baudhāyana. But according to Sāyaṇa's commentary on Tait.-Br. 3.12.1, there are two kinds of the Cāturhotra-cayana: the Vyasta (the simple one) and the Samasta (the combined one) (*tac ca dvividham: vyastaṃ samastaṃ ca*). According to Baudhāyna (Baudh. 19.8), the Samasta fire-altar is a combination of the Sāvitra, the Nāciketa, and the Brahmacit (i.e., the Vyasta Cāturhotra). It is composed of five layers of bricks. The first layer is the Sāvitra; the second is made of space-filler bricks; the third is the Nāciketa; the fourth is made of space-filler bricks; and the fifth is the Brahmacit (i.e., the Vyasta Cāturhotra). If one should pile up the Samasta (the combined Cāturhotra fire-altar) on the occasion of a Soma-sacrifice, one should perform the *iṣṭis* (oblations) called Divaḥ-śyenīs (the heaven's eagles) and the *iṣṭis* called Apāghās (the destroyers of obstacles).[14] The Divaḥ-śyenīs should be offered before the *dīkṣanīyā iṣṭi* (i.e., the oblation of initiation) of the Soma sacrifice; and the Apāghās should be offered before the *udavasānīyā iṣṭi* (i.e., the oblation of departure) of that sacrifice.]

[14] This is undoubtedly the name of these *iṣṭis*. *Apādyā* is a wrong reading. *Cf.* Caland: Z.D.M.G. 57, p. 742.

3.12.1

túbhyaṃ tā́ angirastamā, 'śyáma táṃ kámam agne; áśānāṃ tvā, víśvā áśāḥ; ánu no 'dyá 'numatir, ánv íd anumate tvám; kámo bhūtásya, kámas tád ágre; bráhma jajñānáṃ, pitā́ virā́jām; yajñó rāyó, 'yáṃ yajñáḥ; ápo bhadrā́, ád ít paśyāmi; túbhyaṃ bharanti, yó dehyáḥ; pū́rvaṃ devā́ apareṇa, prāṇāpānáu; havyavā́haṁ, svìṣṭam [1].

[This chapter contains the *pratīkas* (i.e., the initial words) of the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (oblation-verses) of the *Divaḥ-śyenī iṣṭis*. These *iṣṭis* are considered to be a part of the ritual of the Cāturhotra-cayana, because they are to be performed if the combined Cāturhotra fire-altar (Samasta Cāturhotra) is piled up on the occasion of a Soma-sacrifice. They are to be performed before the *dīkṣaṇīyā iṣṭi* (i.e., the oblation of initiation) of that sacrifice. There are seven *Divaḥ-śyenī iṣṭis*, and each of them comprises three havis-oblations. The first havis-oblation of each *iṣṭi* is the oblation of a sacrificial cake to Agni Kāma; and the third havis-oblation of each *iṣṭi* is the oblation of a pap (*caru*) to Anumati (Divine Approval). But the second havis-oblation is different in each *iṣṭi*. In the first *iṣṭi*, it is the oblation of a pap to Āśā (Hope); in the second *iṣṭi*, it is the oblation of a pap to Kāma (Desire); in the third *iṣṭi*, it is the oblation of a pap to Bráhman (the Holy Power of the Sacred Word); in the fourth *iṣṭi*, it is the oblation of a pap to Yajña (the Sacrifice); in the fifth *iṣṭi*, it is the oblation of a pap to the Waters; in the sixth *iṣṭi*, it is the oblation of a pap to Agni Balimant (Agni, the receiver of propitiatory offerings); in the seventh *iṣṭi*, it is the oblation of a pap to Anuvitti (Discovery). In conclusion of each of the seven *Divaḥ-śyenī iṣṭis* the usual oblation to Agni Sviṣṭakṛt takes place.]

(The *puro 'nuvākyā* used, in each of the seven *iṣṭis*, for the oblation of a sacrificial cake to Agni Kāma, is the verse beginning with) *túbhyaṃ tā́ aṅgirastama* (= RV. 8.43.18: *túbhyaṃ tā́ aṅgirastama víśvāḥ sukṣitáyaḥ pṛthak, ágne kámāya yemire:* "Toward thee, O best of Aṅgirases, all people with fair dwellings, severally, O Agni, have made effort to gain their wish.")—

(The *yājyā* used for that oblation is the verse beginning with) *aśyáma táṃ kámam agne* (= RV. 6.5.7: *aśyáma táṃ kámam agne távo 'tí aśyáma rayíṃ rayivaḥ suvī́ram, aśyáma vájam abhí vājá-yanto 'śyáma dyumnám ajarā 'járaṃ te:* "May we, O Agni, by thy help, obtain our wish; may we obtain wealth with manly sons, O wealthy one; may we win booty, we who are seeking for booty; may we obtain, O undecaying one, thine undecaying glory.")—

(The *puro 'nuvākyā* used, in the first of the seven *iṣṭis*, for the oblation of a pap to Āśā [Hope] is the verse beginning with) *áśānāṃ tvā* (= Tait.-Br. 2.5.3.3.b: *áśānāṃ tvā "śāpālébhyaś catúrbhyo amṛ́tebhyaḥ, idáṃ bhūtásyā 'dhyakṣebhyo vidhéma haviṣā́ vayám:* "Thee [we offer] to the four immortal region-guardians of the regions; to the overseers of the world would we now pay worship with oblation.")[15]—

(The *yājyā* used for that oblation is the verse beginning with) *víśvā áśāḥ* (= Tait.-Br. 2.5.3.3.c: *víśvā áśā mádhunā sáṃsṛjāmi, anamīvā́ ápa óṣadhayo bhavantu, ayáṃ yájamāno mṛ́dho vyàsyatām, ágṛbhītāḥ paśávaḥ santu sárve:* "To all regions I give honey; may the waters and the herbs be wholesome; may this Sacrificer destroy his enemies; may all his cattle be free from being stolen.")—

(The *puro 'nuvākyā* used, in each of the seven *iṣṭis*, for the oblation of a pap to Anumati [Divine Approval] is the verse beginning with) *ánu no 'dyā́ 'numatiḥ* (= TS. 3.3.11.1: *ánu no 'dyā́ 'numatir yajñáṃ devéṣu manyatām, agníś ca havya-váhano bhávatām dāśúṣe máyaḥ:* "May Anumati today, among the gods, be pleased with our sacrifice; may she and Agni, the bearer of the oblation, be a joy to the pious man.")—

(The *yājyā* used for that oblation is the verse beginning with) *ánv íd anumate tvám* (= TS. 3.3.11.3.m: *ánv íd anumate tváṃ mányāsai śáṃ ca naḥ kṛdhi, krátve dákṣāya no hinu prá ṇa áyūṁṣi tāriṣaḥ:* "Be pleased [with us], O Anumati, and grant us prosperity; for inspiration, for insight, impel us; lengthen our lives.")—

(The *puro 'nuvākyā* used, in the second of the seven *iṣṭis*, for the oblation of a pap to Kāma [Desire] is the verse beginning with) *kámo bhūtásya* (= Tait.-Br. 2.4.1.9–10: *kámo bhūtásya bhávyasya, samrā́ḍ éko ví rājati, sá idáṃ práti-*

[15] This verse and the following are used as *puro 'nuvākyā* and *yājyā* for the oblation of a pap to *Āśā* (Hope) because each of them contains the word *āśā*. In the two verses, however, the word *āśā* is not *āśā* "hope," but *āśā* "region." On the other hand, it is remarkable that, in the text of Tait.-Br. 3.12.2, where *āśā* undoubtedly means "hope," the word, in the nominative singular, is accented like *āśā* "region," i.e., *āśā* instead of *āśā*. The instrumental and dative singular forms, however, are regularly accented: *āśáyā* "with hope," *āśā́yai* "to Hope."

paprathe, ṛtún útsṛjate vaśí: "Kāma [Desire], the one universal ruler, rules over what is and is to be. He has extended this [world]; he, the controlling one, sends out the seasons.")—

(The *yājyā* used for that oblation is the verse beginning with) *kámas tád ágre* (= Tait.-Br. 2.4.1.10 = RV. 10.129.4: *kámas tád ágre sám avartatā 'dhi, mánaso rétaḥ prathamáṃ yád āsīt, sató bándhum ásati nír avindan, hṛdí pratīṣya kaváyo manīṣā:* "Desire, in the beginning, took possession of that; Desire, that was the first seed of mind. The sages, seeking with insight in their hearts, found out the bond of the existent in the non-existent.")—

(The *puro 'nuvākyā* used, in the third of the seven *iṣṭis*, for the oblation of a pap to Bráhman [the Holy Power of the Sacred Word] is the verse beginning with) *bráhma jajñānám* (= TS. 4.2.8.2 = Tait.-Br. 2.8.8.8: *bráhma jajñānáṃ prathamáṃ purástād ví sīmataḥ surúco venā āvaḥ, sá budhnyā upamā asya viṣṭhāḥ satáś ca yónim ásataś ca ví vaḥ:* "The *bráhman* (the holy power of the sacred word), that was first born in the east, Vena has revealed from the shining boundary; he has revealed its fundamental first forms, the womb of the existent and the non-existent.")—

(The *yājyā* used for that oblation is the verse beginning with) *pitā́ virā́jām* (= Tait.-Br. 2.8.8.9: *pitā́ virā́jām ṛṣabhó rayīṇā́m antárikṣaṃ viśvárūpa ā́ viveśa, tám arkáir abhy àrcanti vatsáṃ bráhma sántaṃ bráhmaṇā vardháyantaḥ:* "The father of the splendid ones, the bull of richess, has entered, omniform, the atmosphere; with songs they sing unto the young bull, strengthening him, who is *bráhman* [holy power], with *bráhman.*")—

(The *puro 'nuvākyā* used, in the fourth of the seven *iṣṭis*, for the oblation of a pap to Yajña (the Sacrifice) is the verse beginning with) *yajñó rāyó* (= Tait.-Br. 2.5.5.a: *yajñó rāyó yajñá īśe vásūnām, yajñáḥ sasyā́nām utá sukṣitīnāṃ, yajñá iṣṭáḥ pūrvácittiṃ dadhātu, yajñó brahmaṇvā́ṁ ápyetu devā́n:* "The Sacrifice rules over wealth, the Sacrifice rules over goods; the Sacrifice rules over crops, and also over good dwellings. Let the Sacrifice, having been worshipped, create the first notion [the first thought, i.e., heaven, *cf.* Tait.-Br. 3.9.5.2]; let the Sacrifice, possessing the *bráhman* [the holy power of the sacred word], go to the gods.")—

(The *yājyā* used for that oblation is the verse beginning with) *ayáṃ yajñó* (= Tait.-Br. 2.5.5.b: *ayáṃ yajñó vardhatāṃ góbhir áśvaiḥ, iyáṃ védiḥ svapatyā́ suvī́rā, idáṃ barhír áti barhī́ṁṣy anyā́, imáṃ yajñáṃ víśve avantu devā́ḥ:* "Let this sacrifice prosper with cattle, with horses; may this *vedi* [this sacrificial ground] be rich in good offspring, rich in manly sons; may this layer of sacrificial grass surpass all other layers of sacrificial grass. Let all the gods favor this sacrifice.")—

(The *puro 'nuvākyā* used, in the fifth of the seven *iṣṭis*, for the oblation of a pap to the Waters is the verse beginning with) *ápo bhadrā́* (= TS. 5.6.1.3.i: *ápo bhadrā́ ghṛtám íd ápa āsur agnīṣómau bibhraty ápa ít táḥ, tivró ráso madhupṛ́cām araṃgamā́ ā́ mā prāṇéna sahá várcasā:* "The waters are auspicious, the waters were clarified butter. These waters bear Agni and Soma; may the strong sap of those which are dispensing honey, come to me, satisfying, with life and radiance.")—

(The *yājyā* used for that oblation is the verse beginning with) *ád ít paśyāmi* (= TS. 5.6.1.4.k: *ád ít paśyāmy utá vā śṛṇomy ā́ mā ghóṣo gacchati vā́ṅ na āsām, mánye bhejānó amṛ́tasya tárhi híraṇya-varṇā átṛpaṃ yád vaḥ:* "Then, indeed, I see, or I hear; to me comes the noise, to us the voice of them; I consider then that I have received my share of the beverage of immortality, when, O ye of golden color, I have enjoyed you.")—

(The *puro 'nuvākyā* used, in the sixth of the seven *iṣṭis*, for the oblation of a pap to Agni Balimant [the receiver of propitiatory offerings] is the verse beginning with) *túbhyaṃ bharanti* (= Tait.-Br. 2.4.7.9 = RV. 5.1.10: *túbhyaṃ bharanti kṣitáyo yaviṣṭha balím agne ántita ó 'tá dūrā́t, á bhándiṣṭhasya sumatíṃ cikiddhi bṛhát te agne máhi śárma bhadrám:* "To thee, O most youthful god, the people bring their tribute [their propitiatory offering], O Agni, from near and far. Do thou take notice of the prayer of him who most loudly praises [thee]. Powerful, O Agni, is thy great, auspicious shelter.")—

(The *yājyā* used for that oblation is the verse beginning with) *yó dehyò* (= Tait.-Br. 2.4.7.9 = RV. 7.6.5: *yó dehyò ánamayad vadhasnáir yó aryápatnīr uṣásaś cakā́ra, sá nirúdhyā náhuṣo yahvó agnír víśaś cakre balihṛ́taḥ sáhobhiḥ:* "He who overthrew the walls with destructive weapons, and gave the Dawns a noble lord; he, young Agni, subduing the tribes of Nahus, has made them bring their tribute, by force.")

(The *puro 'nuvākyā* used, in the last of the seven *iṣṭis*, for the oblation of a pap to Anuvitti (Discovery) is the verse beginning with) *pū́rvaṃ devā ápareṇa* (= Tait.-Br. 2.5.6.5: *pū́rvaṃ devā*

ápareṇā 'nupáśyañ jánmabhiḥ, [corr.: *'nupáśyan, jánmabhir*] *jánmāny ávaraiḥ párāṇi, védāni devā ayám asmí 'ti mām, aháṁ* [corr.: *mām ahám,*] *hitvá śárīraṃ jarásaḥ parástāt:* "Discovrieng, O gods, (my) former (existence) by (this) later (existence), the higher existences by the lower existences, I shall know myself, O gods, saying "This one I am," having abandoned the body, after old age."[16])—

(The *yājyā* used for that oblation is the verse beginning with) *prāṇāpānáu* (= Tait.-Br. 2.5.6.5: *prāṇāpānáu cákṣuḥ śrótram, vácaṃ mánasi sámbhṛtām, hitvá śárīraṃ jarásaḥ parástāt, á bhútiṃ bhútiṃ vayám aśnavāmahai:* "Out-breath and in-breath, sight, hearing, and the speech prepared in the mind,—having abandoned the body, after old age,—may we obtain every power.")—

(The *puro 'nuvākyā* used for the oblation to Agni Sviṣṭakṛt is the verse beginning with) *havyaváham* (= Tait.-Br. 2.4.1.4.a: *havyaváham abhimatiṣáham, rakṣoháṇaṃ pṛtanāsu jiṣṇúm, jyótiṣmantaṃ dīdyataṃ púrandhim, agníṁ svistakṛtam áhuvema:* "We would invoke the god who conveys the oblation, who subdues the enemies, who kills the demons, who is victorious in battles; the bright, the shining, the bountiful Agni who makes the sacrifice correct.")—

(The *yājyā* used for that oblation is the verse beginning with) *sviṣṭam* (= Tait.-Br. 2.4.1.4.b: *sviṣṭam agne abhí tát pṛṇāhi, víśvā deva pṛtanā abhíṣya, urúṃ naḥ pánthāṃ pradiśán vibhāhi, jyótiṣmad dhehy ajáraṃ na áyuḥ:* "Make full, O Agni, that which has been correctly offered: fetter, O god, all hostile armies: do thou shine, showing us a broad way; give us a bright, undecaying life.")—

3.12.2

devébhyo vái svargó lokás tirò 'bhavat, té prajápatim abruvan, prájāpate svargó vái no lokás tirò 'bhūt, tám ánv icché 'ti, táṁ yajñakratúbhir ánvaicchat, táṃ yajñakratúbhir ná 'nvavindat, tám íṣṭibhir ánvaicchat, tám íṣṭibhir ánvavindat, tád íṣṭīnām iṣṭitvám, éṣṭayo ha vái náma, tá íṣṭaya íty ācakṣate parókṣeṇa, parókṣapriyā iva hí devāḥ [1].—tám áśā 'bravīt, prájāpata āśáyā vái śrāmyasi, ahám u vá áśā 'smi, māṃ nú yajasva, átha te satyá "śā bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kámāya puroḍáśam aṣṭákapālaṃ níravapat, āśáyai carúm, ánumatyai carúm, táto vái tásya satyá "śā 'bhavat, ánu svargáṃ lokám avindat, satyá ha vá asyá "śā bhavati, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad eváṃ véda; só 'tra juhoti, agnáye kámāya svāhā "śáyai svāhā, ánumatyai svāhā, prajápataye svāhā, svargáya lokáya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [2].—táṃ kámo 'bravīt, prájāpate kámena vái śrāmyasi, ahám u vái kámo 'smi, māṃ nú yajasva, átha te satyáḥ kámo bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kámāya puroḍáśam aṣṭákapālaṃ níravapat, kámāya carúm, ánumatyai carúm, táto vái tásya satyáḥ kámo 'bhavat, ánu svargáṃ lokám avindat, satyó ha vá asya kámo bhavati, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad eváṃ véda: só 'tra juhoti, agnáye kámāya svāhā, kámāya svāhā, ánumatyai svāhā, projápataye svāhā, svargáya lokáya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [3].—táṃ bráhmā 'bravīt, prájāpate bráhmaṇā vái śrāmyasi, ahám u vái bráhmā 'smi, māṃ nú yajasva, átha te brahmaṇvân yajñó bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kámāya puroḍáśam aṣṭákapālaṃ níravapat, bráhmaṇe carúm, ánumatyai carúm, táto vái tásya brahmaṇvân yajñò 'bhavat, ánu svargáṃ lokám avindat, brahmaṇvân ha vá asya yajñó bhavati, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad eváṃ véda: só 'tra juhoti, agnáye kámāya svāhā, bráhmaṇe svāhā, ánumatyai svāhā, prajápataye svāhā, svargáya lokáya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [4].—táṃ yajñò 'bravīt, prájāpate yajñéna vái śrāmyasi, ahám u vái yajñò 'smi, māṃ nú yajasva, átha te satyó yajñó bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kámāya puroḍáśam aṣṭákapālaṃ níravapat, yajñáya carúm, ánumatyai carúm, táto vái tásya satyó yajñò 'bhavat, ánu svargáṃ lokám avindat, satyó ha vá asya yajñó bhavati, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad eváṃ véda; só 'tra juhoti, agnáye kámāya svāhā, yajñáya svāhā, ánumatyai svāhā, prajápataye svāhā, svargáya lokáya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [5].—tám ápo 'bruvan, prájāpate 'psú vái sárve kámāḥ śritāḥ, vayám u vá ápaḥ smaḥ, asmān nú yajasva, átha tváyi sárve kámāḥ śrayiṣyante, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kámāya puroḍáśam aṣṭákapālaṃ níravapat, adbhyáś carúm, ánumatyai carúm, táto vái tásmint sárve kámā aśrayanta, ánu svargáṃ lokám avindat, sárve ha vá asmin kámāḥ śrayante, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad eváṃ véda;

[16] This stanza is interesting. Its meaning is not perfectly clear but, in my opinion, we have here undoubtedly one of the oldest allusions to the doctrine of transmigration.

só 'tra juhoti, agnáye kāmāya svāhā 'dbhyáḥ svāhā, ánumatyai svāhā, prajāpataye svāhā, svargāya lokāya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [6].—tám agnír balimān abravīt, prájāpate 'gnáye vái balimáte sárvāṇi bhūtāni balíṁ haranti, ahám u vā agnír balimān asmi, māṃ nú yajasva, átha te sárvāṇi bhūtāni balíṁ hariṣyanti, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kāmāya puroḍāśam aṣṭākapālaṃ níravapat, agnáye balimáte carúm, ánumatyai carúm, táto vái tásmai sárvāṇi bhūtāni balím aharan, ánu svargáṃ lokám avindat, sárvāṇi ha vā asmai bhūtāni balíṁ haranti, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad evāṃ véda; só 'tra juhoti, agnáye kāmāya svāhā 'gnáye balimáte svāhā, ánumatyai svāhā, prajāpataye svāhā, svargāya lokāya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [7].—tám ánuvittir abravīt, prájāpate svargáṃ vái lokám ánuvitsasi, ahám u vā ánuvittir asmi, māṃ nú yajasva, átha te satyā 'nuvittir bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám agnáye kāmāya puroḍāśam aṣṭākapālaṃ níravapat, ánuvittyai carúm, ánumatyai carúm, táto vái tásya satyā 'nuvittir abhavat, ánu svargáṃ lokám avindat, satyā ha vā asyā 'nuvittir bhavati, ánu svargáṃ lokáṃ vindati, yá eténa haviṣā yájate, yá u cai 'nad evāṃ véda; só 'tra juhoti, agnáye kāmāya svāhā 'nuvittyai svāhā, ánumatyai svāhā, prajāpataye svāhā, svargāya lokāya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [8].—tā vā etāḥ saptá svargásya lokásya dvāraḥ, divāḥśyenayó[17] 'nuvittayo nāma, āśā prathamāṁ rakṣati, kāmo dvitíyām, bráhma tṛtíyām, yajñáś caturthím, āpaḥ pañcamím, agnír balimān ṣaṣṭhím, ánuvittiḥ saptamím, ánu ha vái svargáṃ lokáṃ vindati, kāmacāro 'sya svargé loké bhavati, yá etābhir íṣṭibhir yájate, yá u cai 'nā evāṃ véda, tāsv anviṣṭí paṣṭhauhīvarāṃ dadyāt kaṁsāṃ ca, stríyai cā "bhārāṁ sāmṛddhyai [9].

[This chapter contains theological explanations of the origin, the mystic import, and the high value of the seven *iṣṭis* called Divaḥ-śyenīs (i.e., Heaven's eagles).]

The heavenly world was hiding itself from the gods. They said to Prajāpati: "O Prajāpati, the heavenly world has hidden itself from us. Do thou search for it." By means of *yajñakratus* (i.e., great sacrificial ceremonies, i.e., animal sacrifices or Soma sacrifices) he searched for it, (but) by means of *yajñakratus* he did not find it. By means of *iṣṭis* (i.e., oblations consisting of butter, cakes, paps, etc.) he searched for it (*anvaicchat*, imperfect of *anv-iṣ*), (and) by means of *iṣṭis* he found it. That is the reason why *iṣṭis* are called *iṣṭis*. *Eṣṭi* (seeking) truly is their name. They (the priests) mysteriously call them *iṣṭis*, for the gods like what is mysterious.

Hope said to him (Prajāpati): "O Prajāpati, thou art making effort with hope. And I am Hope. Now do thou sacrifice to me, and thy hope will become effectual; and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma (Agni, the Desire), and a pap (*caru*) to Hope, and a pap to Anumati (Divine Approval). Consequently his hope became effectual, and he found the heavenly world. Verily, his hope becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: "To Agni Kāma, svāhā!—To Hope, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt (the maker of good offering), svāhā!"

Desire said to him (Prajāpati): "O Prajāpati, thou art making effort with desire. And I am Desire. Now do thou sacrifice to me, and thy desire will become effectual, and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to Desire, and a pap to Anumati (Divine Approval). Consequently his desire became effectual, and he found the heavenly world. Verily, his desire becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the oblation, saying: "To Agni Kāma, svāhā!—To Desire, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

Bráhman (the Holy Power of the Sacred Word) said to him: "O Prajāpati, thou art making effort with *bráhman* (the holy power of the sacred word). And I am Bráhman. Now do thou sacrifice to me; and thy sacrifice will become endowed with *bráhman*, and thou wilt find the heavenly world."

[17] *divāḥśyenayaḥ*.—This is one of the few cases where the nominative plural ending of a ĭ-stem, i.e., *-ayaḥ*, has taken the place of the old regular ending of the nominative plural of a derivative ī-stem, i.e., *-īḥ*. *Cf. óṣadhayaḥ* (TS. 4.1.4.4); *revátayaḥ* (TS. 4.2.11.1); *pátnayaḥ* (TS. 5.2.11.2).

He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to Bráhman, and a pap to Anumati. Consequently his sacrifice became endowed with *bráhman*, and he found the heavenly world. Verily, his sacrifice becomes endowed with *bráhman* (the holy power of the sacred word), and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the oblation, saying: "To Agni Kāma, svāhā!—To Bráhman, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā! —To Agni Sviṣṭakṛt, svāhā!"

The Sacrifice said to him: "O Prajāpati, thou art making effort with the sacrifice. And I am the Sacrifice. Now do thou sacrifice to me, and thy sacrifice will become effectual, and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to the Sacrifice, and a pap to Anumati. Consequently his sacrifice became effectual, and he found the heavenly world. Verily, his sacrifice becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the oblation, saying: "To Agni Kāma, svāhā!—To the Sacrifice, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

The Waters said to him: "O Prajāpati, all objects of desire depend on the waters. And we are the Waters. Now do thou sacrifice to us, and all objects of desire will depend on thee, and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to the Waters, and a pap to Anumati (Divine Approval). Consequently all objects of desire depended on him, and he found the heavenly world. Verily, all objects of desire depend on him, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: "To Agni Kāma, svāhā!—To the Waters, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

Agni Balimant (Agni, the receiver of propitiatory offerings, the receiver of tribute,) said to him: "O Prajāpati, all beings bring propitiatory offerings to Agni Balimant, And I am Agni Balimant. Now do thou sacrifice to me, and all beings will bring propitiatory offerings to thee, and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to Agni Balimant, and a pap to Anumati. Consequently all beings brought propitiatory offerings to him, and he found the heavenly world. Verily, all beings bring propitiatory offerings (or tribute) to him, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on this occasion) offers the oblation, saying: "To Agni Kāma, svāhā!—To Agni Balimant, svāhā! —To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

Discovery said to him (Prajāpati): "O Prajāpati, thou wishest to discover the heavenly world. And I am Discovery. Now do thou sacrifice to me, and thy discovery will become effectual, and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni Kāma, and a pap to Discovery, and a pap to Anumati (Divine Approval). Consequently his discovery became effectual, and he found the heavenly world. Verily, his discovery becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) offers the oblation, saying: "To Agni Kāma, svāhā!—To Discovery, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

These seven (*iṣṭis*) are the (seven) gates of the heavenly world. They are called "the Discoveries (that are) the Heaven's eagles (*divaḥ śyenayo 'nuvittayaḥ*)." Hope protects the first one, Desire the second, Bráhman (the Holy Power of the Sacred Word) the third, the Sacrifice the fourth; the Waters protect the fifth; Agni Balimant protects the sixth, Discovery the seventh. Verily, he finds the heavenly world, and he enjoys unrestrained motion (i.e., absolute independence of action) in the heavenly world, he who offers these oblations and who thus knows them. During the performance of these (seven) *iṣṭis*, after each *iṣṭi*, he (the Sacrificer) should

give (as a sacrificial fee) a heifer four years old, and a drinking vessel made of metal; and (he should) also (give) a jewel to a woman; (all that) for the success (of the sacrifice).

3.12.3

tápasā devá devátām ágra āyan, tápasá ṛṣayaḥ svàr ánvavindan, tápasā sapátnān práṇudāmá 'rātīḥ, yéne 'dáṃ víśvaṃ páribhūtaṃ yád ásti.—prathamajáṃ devám̐ havíṣā vidhema, svayaṃbhú bráhma paramáṃ tápo yát, sá evá putráḥ sá pitá sá mātá, tápo ha yakṣáṃ prathamám̐ sáṃbabhūva.—śraddháyá " devó devatvám aśnute, śraddhá pratiṣṭhá lokásya devī [1], sá no juṣāṇó 'pa yajñám ágāt, kámavatsā 'mṛtaṃ dúhānā.—śraddhá devī prathamajá ṛtásya, víśvasya bhartrí jágataḥ pratiṣṭhá, tām̐ śraddhám̐ havíṣā yajāmahe, sá no lokám amṛtaṃ dadhātu, íśānā devī bhúvanasyá 'dhipatnī.—ágāt satyám̐ havír idáṃ juṣāṇám, yásmād devá jajñire bhúvanaṃ ca víśve, tásmai vidhema havíṣā ghṛténa [2], yáthā deváiḥ sadhamádaṃ madema.—yásya pratiṣṭhó 'rv antárikṣam, yásmād devá jajñire bhúvanam ca sárve, tát satyám árcad úpa yajñáṃ na ágāt, bráhmá "hutīr úpa módamānam.—mánaso váśe sárvam idáṃ babhūva, ná 'nyásya máno vášam ánviyāya, bhīṣmó hí deváḥ sáhasaḥ sáhīyān, sá no juṣāṇá úpa yajñám ágāt.—ákūtīnām ádhipatiṃ cétasāṃ ca [3], saṃkalpájūtiṃ devám vipaścím, máno rājānam ihá vardháyantaḥ, upahavè 'sya sumatáu syāma.—cáraṇaṃ pavítraṃ vítataṃ purāṇám, yéna pūtás tárati duṣkṛtáni, téna pavítreṇa śuddhéna pūtáḥ, áti pāpmánam árātiṃ tarema.—lokásya dvāram arcimát pavítram, jyótiṣmad bhrājamānaṃ máhasvat, amṛtasya dhárā bahudhá dóhamānam, cáraṇaṃ no loké súdhitāṃ dadhātu.—agnír mūrdhá, bhúvaḥ.—ánu no 'dyá 'numatir, ánv íd anumate tvám.—havyaváham̐, svìṣṭam [4].

[This chapter contains the *puro 'nuvākyās* (invitation-verses) and the *yājyās* (oblation-verses) of the *Apāghā iṣṭis* (the *iṣṭis* that destroy the obstacles). Like the *Divaḥ-śyenīs*, they are considered to be a part of the Cāturhotra-cayana, because they are to be performed if the combined Cāturhotra fire-altar is piled up on the occasion of a Soma-sacrifice. They are to be performed before the *udavasānīyā iṣṭi* (i.e., the oblation of departure) of that sacrifice. There are five *Apāghās*, and each of these *iṣṭis* comprises three havis-oblations. The first havis-oblation of each *iṣṭi* is the oblation of a sacrificial cake to Agni, and the third havis-oblation of each *iṣṭi* is the oblation of a pap to Anumati. But the second havis-oblation is different in each *iṣṭi*. In the first *iṣṭi*, it is the oblation of a pap to Tapas (Asceticism); in the second, it is the oblation of a pap to Śraddhā (Faith); in the third, it is the oblation of a pap to Satya (Truth); in the fourth, it is the oblation of a pap to Manas (Mind); and in the fifth, it is the oblation of a pap to Caraṇa (Good Behavior). In conclusion of each of the five *Apāghās* the usual oblation to Agni Sviṣṭakṛt takes place.]

(The *puro 'nuvākyā* used for the oblation of a pap to Tapas is the following verse:) "It is by Asceticism that, in the beginning, the gods attained godhood. It is by Asceticism that the Ṛṣis obtained heaven. By Asceticism may we drive away our rivals, our enemies,—by that (Asceticism) by which this universe, whatever exists, is subdued."

(The *yājyā* used for that oblation is the verse:) "Let us honor with an oblation the firstborn god, Asceticism, that is the highest self-existing Bráhman. He is the father, he is the son, he is the mother. Asceticism indeed became the first divine spirit."

(The *puro 'nuvākyā* used for the oblation of a pap to Śraddhā is the verse:) "It is by Faith that a god attains godhood. The goddess Faith is the foundation of the world. May she, being delighted, come to our sacrifice, she who, having the wish for her calf, yields (the milk of) immortality."

(The *yājyā* used for that oblation is the verse:) "The goddess Faith is the firstborn (child) of the Divine Order, she is the supporter of the universe, the foundation of the world. We honor her with an oblation. May she grant us the immortal world, she, the powerful goddess, the ruler of the universe."

(The *puro 'nuvākyā* used for the oblation of a pap to Satya is the verse:) "May Truth, being delighted, come to this oblation. That Truth wherefrom all the gods and the universe have originated, let us honor it with an oblation, with melted butter, that we may feast with the gods."

(The *yājyā* used for that oblation is the verse:) "May that Truth, the foundation of which is the wide atmosphere, and wherefrom all the gods and the universe have originated,—may that Truth, the Bráhman (the Holy Power of the Sacred Word, the Divine Essence), gladly approaching our oblations, come, shining, to our sacrifice."

(The *puro 'nuvākyā* used for the oblation of a pap to Manas is the verse:) "All this universe is under the control of the Mind. And the Mind does not fall under the control of anything else. For this dreadful god is stronger than the strong. May he, being delighted, come to our sacrifice."

(The *yājyā* used for that oblation is the verse:) "Magnifying here king Mind, the ruler of wishes and thoughts, the wise god who is impelled by desires, may we be in his good graces, on the occasion of this invitation."

(The *puro 'nuvākyā* used for the oblation of a pap to Carana is the verse:) "Good Behavior is a means of purification, extensive, ancient, by which, being purified, one overcomes evil actions. Purified by that pure means of purification, may we overcome evil, the enemy."

(The *yājyā* used for that oblation is the verse:) "May Good Behavior, the door of the (heavenly) world, the shining means of purification, brilliant, beaming, mighty, abundantly yielding streams of the beverage of immortality, grant us a well prepared place in the (heavenly) world."

(The *puro 'nuvākyā* used, in each of the five *iṣṭis*, for the oblation of a sacrificial cake to Agni, is the verse beginning with) *agnír mūrdhā* (= TS. 4.4.4.1.a = ṚV. 8.44.16: *agnír mūrdhā diváḥ kakút patíḥ pṛthivyā ayám, apāṁ rétāṁsi jinvati:* "Agni is the head, the summit of the sky; here, he is the lord of the earth; he quickens the seeds of the waters.")

(The *yājyā* used for that oblation is the verse beginning with) *bhúvaḥ* (= TS. 4.4.4.1.d = ṚV. 10.8.6: *bhúvo yajñásya rájasaś ca netā́ yátrā niyúdbhiḥ sácase śivā́bhiḥ, divi mūrdhā́naṃ dadhiṣe suvarṣā́ṃ jihvā́m agne cakṛṣe havyavā́ham:* "Thou hast become the leader of the sacrifice and of the region where thou art accompanied by thy auspicious teams of horses; thou hast placed thy light-winning head in the sky, and thou hast made, O Agni, thy tongue to be the bearer of the oblation.")

(The *puro 'nuvākyā* used, in each of the five *iṣṭis*, for the oblation of a pap to Anumati, is the verse beginning with) *ánu no 'dyā́ 'numatir* (= TS. 3.3.11.l. *Vide supra* p. 658).

(The *yājyā* used for that oblation is the verse beginning with) *ánv íd anumate tvám* (= TS. 3.3.11.m. *Vide supra* p. 658).

(The *puro 'nuvākyā* used for the oblation to Agni Sviṣṭakṛt is the verse beginning with) *havyavā́ham* (= Tait.-Br. 2.4.1.4.a. *Vide supra* p. 660).

(The *yājyā* used for that oblation is the verse beginning with) *sviṣṭam* (= Tait.-Br. 2.4.1.4.b. *Vide supra* p. 660).

3.12.4

devébhyo vái svargó lokás tirò 'bhavat, té prajā́patim abruvan, prájāpate svargó vái no lokás tirò 'bhūt, tám ánvicché 'ti, tā́ṃ yajñakratúbhir ánvaicchat, tā́ṃ yajñakratúbhir nā́ 'nvavindat, tám íṣṭibhir ánvaicchat, tám íṣṭibhir ánvavindat, tád íṣṭīnām iṣṭitvám, éṣṭayo ha vái nā́ma, tā́ íṣṭaya íty ā́cakṣate parókṣeṇa, parókṣapriyā iva hí devā́ḥ [1].—tā́ṃ tápo 'bravīt, prájāpate tápasā vái śrāmyasi, ahám u vái tápo 'smi, mā́ṃ nú yajasva, átha te satyā́ṃ tápo bhaviṣyati, ánu svargā́ṃ lokā́ṃ vetsyási 'ti, sá etám āgneyám aṣṭā́kapālaṃ níravapat, tápase carúm, ánumatyai carúm, táto vái tásya satyā́ṃ tápo 'bhavat, ánu svargā́ṃ lokám avindat, satyā́ṁ ha vā́ asya tápo bhavati, ánu svargā́ṃ lokā́ṃ vindati, yá eténa haviṣā́ yájate, yá u cai 'nad evā́ṃ véda, só 'tra juhoti, agnáye svā́hā tápase svā́hā, ánumatyai svā́hā prajā́pataye svā́hā, svargā́ya lokā́ya svā́hā 'gnáye sviṣṭakṛ́te svā́hé 'ti [2].—tā́ṁ śraddhā́ 'bravīt, prájāpate śraddhā́yā vái śrāmyasi, ahám u vái śraddhā́ 'smi, mā́ṃ nú yajasva, átha te satyā́ śraddhā́ bhaviṣyati, ánu svargā́ṃ lokā́ṃ vetsyási 'ti, sá etám āgneyám aṣṭā́kapālaṃ níravapat, śraddhā́yai carúm, ánumatyai carúm, táto vái tásya satyā́ śraddhā́ 'bhavat, ánu svargā́ṃ lokám avindat, satyā́ ha vā́ asya śraddhā́ bhavati, ánu svargā́ṃ lokā́ṃ vindati, yá eténa haviṣā́ yájate, yá u cai 'nad evā́ṃ véda, só 'tra juhoti, agnáye svā́hā śraddhā́yai svā́hā, ánumatyai svā́hā prajā́pataye svā́hā, svargā́ya lokā́ya svā́hā 'gnáye sviṣṭakṛ́te svā́hé 'ti [3].—tā́ṁ satyám abravīt, prájāpate satyéna vái śrāmyasi, ahám u vái satyám asmi, mā́ṃ nú yajasva, átha te satyā́ṁ satyā́ṃ bhaviṣyati, ánu svargā́ṃ lokā́ṃ vetsyási 'ti, sá etám āgneyám aṣṭā́kapālaṃ níravapat, satyā́ya carúm, ánumatyai carúm, táto vái tásya satyā́ṁ satyám abhavat, ánu svargā́ṃ lokám avindat, satyā́ṁ ha vā́ asya satyā́ṃ bhavati, ánu svargā́ṃ lokā́ṃ vindati, yá eténa haviṣā́ yájate, yá u cai 'nad evā́ṃ véda, só 'tra juhoti, agnáye svā́hā satyā́ya svā́hā, ánumatyai svā́hā prajā́pataye svā́hā, svargā́ya lokā́ya svā́hā 'gnáye sviṣṭakṛ́te svā́hé 'ti [4].—tā́ṃ máno 'bravīt, prájāpate mánasā vái śrāmyasi, ahám u vái máno 'smi, mā́ṃ nú yajasva, átha te satyā́ṃ máno bhaviṣyati, ánu svargā́ṃ lokā́ṃ vetsyási 'ti, sá etám āgneyám aṣṭā́kapālaṃ níravapat, mánase carúm, ánumatyai carúm, táto vái tásya satyā́ṃ

máno 'bhavat, ánu svargáṃ lokám avindat, satyáṁ ha vá asya máno bhavati, ánu svargáṃ lokáṃ vindati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda, só 'tra juhoti, agnáye svāhā mánase svāhā, ánumatyai svāhā prajāpataye svāhā, svargāya lokāya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [5].—táṃ cáraṇam abravīt, prájāpate cáraṇena vái śrāmyasi, ahám u vái cáraṇam asmi, māṃ nú yajasva, átha te satyáṃ cáraṇaṃ bhaviṣyati, ánu svargáṃ lokáṃ vetsyási 'ti, sá etám āgneyám aṣṭākapālam níravapat, cáraṇāya carúm, ánumatyai carúm, táto vái tásya satyáṃ cáraṇam abhavat, ánu svargáṃ lokám avindat, satyáṁ ha vá asya cáraṇaṃ bhavati, ánu svargáṃ lokáṃ vindati, yá eténa havíṣā yájate, yá u cai 'nad eváṃ véda, só 'tra juhoti, agnáye svāhā cáraṇāya svāhā, ánumatyai svāhā prajāpataye svāhā, svargāya lokāya svāhā 'gnáye sviṣṭakṛte svāhé 'ti [6].—tā vá etāḥ páñca svargásya lokásya dvárah, ápādyā (*corr.*: ápāghā) ánuvittayo nāma, tápaḥ prathamáṁ rakṣati, śraddhā dvitíyām, satyáṃ tṛtíyām, mánas caturthím, cáraṇaṃ pañcamím, ánu ha vái svargáṃ lokáṃ vindati, kāmacáro 'sya svargé loké bhavati, yá etábhir íṣṭibhir yájate, yá u cai 'nā eváṃ véda, tásv aniṣṭí, paṣṭhauhīvaráṃ dadyāt kaṁsáṃ ca, stríyai cā "bhāráṁ sámṛddhyai [7].

[This chapter contains theological explanations of the origin, the mystic import, and the high value of the five *iṣṭis* called *apāghā anuvittayaḥ* (the Discoveries that destroy the obstacles).]

The heavenly world was hiding itself from the gods. They said . . . for the gods like what is mysterious. (*This passage is exactly the same as 3.12.2.1.*)

Asceticism said to him (Prajāpati): "O Prajāpati, thou art making effort with asceticism. And I am Asceticism. Now do thou sacrifice to me, and thy asceticism will become effectual; and thou wilt find the heavenly world." He (Prajāpati) then offered that well known sacrificial cake, served on eight potsherds, to Agni, and a pap (*caru*) to Asceticism, and a pap to Anumati (Divine Approval). Consequently his asceticism became effectual, and he found the heavenly world. Verily his asceticism becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore) he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: "To Agni, svāhā!—To Asceticism, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt (the maker of good offering), svāhā!"

Faith said to him (Prajāpati): "O Prajāpati, thou art making effort with faith. And I am Faith. Now do thou sacrifice to me, and thy faith will become effectual; and thou wilt find the heavenly world." He (Prajāpati) then offered . . . and a pap (*caru*) to Faith, and a pap to Anumati. Consequently his faith became effectual, and he found the heavenly world. Verily his faith becomes effectual, . . . who offers . . . and who thus knows it. (Therefore) he (the Adhvaryu) . . . offers the oblation, saying: "To Agni, svāhā!—To Faith, svāhā!—To Anumati, svāhā!— . . . To Agni Sviṣṭakṛt, svāhā!"

Truth said to him (Prajāpati): "O Prajāpati, thou art making effort with truth. And I am Truth. Now do thou sacrifice to me, and thy truth will become effectual; and thou wilt find the heavenly world." He (Prajāpati) then offered . . . and a pap to Truth, and a pap to Anumati. Consequently his truth became effectual, and he found the heavenly world. Verily his truth becomes effectual, . . . who offers . . . and who thus knows it. (Therefore) he (the Adhvaryu) . . . offers the oblation, saying: "To Agni, svāhā!—To Truth, svāhā!—To Anumati, svāhā!— . . . To Agni, Sviṣṭakṛt, svāhā!"

Mind said to him (Prajāpati): "O Prajāpati, thou art making effort with mind. And I am Mind. Now do thou sacrifice to me, and thy mind will become effectual; and thou wilt find the heavenly world." He (Prajāpati) then offered . . . and a pap to Mind, and a pap to Anumati. Consequently his mind became effectual, and he found the heavenly world. Verily his mind becomes effectual, . . . who offers . . . and who thus knows it. (Therefore) he (the Adhvaryu) . . . offers the oblation, saying, "To Agni, svāhā!—To Mind, svāhā!—To Anumati, svāhā! — . . . To Agni Sviṣṭakṛt, svāhā!"

Good Behavior said to him (Prajāpati): "O Prajāpati, thou art making effort with good behavior. And I am Good Behavior. Now do thou sacrifice to me, and thy good behavior will become effectual; and thou wilt find the heavenly world. He (Prajāpati) then offered . . . and a pap to Good Behavior, and a pap to Anumati. Consequently his good behavior became effectual, and he found the heavenly world. Verily his good behavior becomes effectual, and he finds the heavenly world, he who offers that oblation and who thus knows it. (Therefore)

he (the Adhvaryu, acting for the Sacrificer,) here (on the occasion of the building of the fire-altar) offers the oblation, saying: "To Agni, svāhā!—To Good Behavior, svāhā!—To Anumati, svāhā!—To Prajāpati, svāhā!—To the Heavenly World, svāhā!—To Agni Sviṣṭakṛt, svāhā!"

These five (*iṣṭis*) are the (five) gates of the heavenly world. They are called "the Discoveries that destroy the obstacles (*apāghā 'nuvittayaḥ*)." Asceticism protects the first one, Faith the second, Truth the third, Mind the fourth, Good Behavior the fifth. Verily he finds the heavenly world, and he enjoys unrestrained motion (i.e., absolute independence of action) in the heavenly world, he who offers these oblations and who thus knows them. During the performance of these (five) *iṣṭis*, after each *iṣṭi*, he (the Sacrificer) should give (as a sacrificial fee) a heifer four years old and a drinking vessel made of metal; and (he should) also (give) a jewel to a woman; (all that) for the success (of the sacrifice).

3.12.5

bráhma vái cáturhotāraḥ, cáturhotṛbhyó 'dhi yajñó nírmitaḥ, nái 'naṁ śaptám, ná 'bhícaritam ágacchati, yá eváṃ véda.—yó ha vái cáturhotṝṇāṃ caturhotṛtváṃ véda, átho páñcahotṛtvam, sárvā hā 'smai díśaḥ kalpante; vācáspátir hótā dáśahotṝṇām, pṛthiví hótā cáturhotṝṇām [1], agnír hótā páñcahotṝṇām, vā́g ghótā ṣáḍḍhotṝṇām, mahā́havir hótā saptáhotṝṇām, etád vái cáturhotṝṇāṃ caturhotṛtvám, átho páñcahotṛtvam; sárvā hā 'smai díśaḥ kalpante, yá eváṃ véda.—eṣá vái sarvavidyá, etád bheṣajám, eṣá paṅktíḥ svargásya lokásya 'ñjasá 'yaniḥ srutíḥ [2]; etā́n yó 'dhyáity ácchadir darśé yávat tarásam, svàr eti, anapabraváḥ sárvam áyur eti, vindáte prajā́m, rāyáspóṣaṃ gaupatyám, brahmavarcasí bhavati.—etā́n yó 'dhyáiti, spṛṇóty ātmā́nam, prajā́ṃ pitṝ́n.—etā́n vá aruṇá aupaveśír vidā́ṃ cakāra [3], etáir adhivādám ápājayat, átho víśvaṃ pāpmā́nam, svàr yayau; etā́n yó 'dhyáiti, adhivādáṃ jayati, átho víśvaṃ pāpmā́nam, svàr eti.—etáir agníṃ cinvīta svargákāmaḥ, etáir áyuṣkāmaḥ, prajā́-paśú-kāmo vā [4].

purástād dáśahotāram údañcam úpadadhāti yāvatpadám, hṛ́dayaṃ yájuṣī pátnyau ca; dakṣiṇátaḥ práñcaṃ cáturhotāram, paścád údañcaṃ páñcahotāram, uttarátaḥ práñcaṁ ṣáḍḍhotāram, upáriṣṭāt práñcaṁ saptáhotāram, hṛ́dayaṃ yájūṁ̃ṣi pátnyaś ca; yathāvakāśáṃ gráhān, yathāvakāśáṃ pratigrahā́Ì lokaṃpṛṇā́ś ca; sárvā hā 'syai 'tā́ devátāḥ prītā́ abhíṣṭā bhavanti [5]; sá dévám (*corr.*: sádevam) agním cinute.—rathá-saṃmitaś cetavyàḥ, vájro vái ráthaḥ, vájreṇai 'vá pāpmā́naṃ bhrā́tṛvyaṁ̃ stṛṇute; pakṣáḥsaṃmitaś cetavyàḥ, etā́vān vái ráthaḥ, yā́vat pakṣáḥ, rathásaṃmitam evá cinute.—imā́m evá lokā́ṃ paśubandhénā 'bhíjayati, átho agniṣṭoména [6], antárikṣam ukthyèna, svàr atirātréṇa, sárvāÌ lokā́n ahīnéna, átho sattréṇa.—váro dákṣiṇā, váreṇai 'vá váraṁ̃ spṛṇoti, ātmā́ hí váraḥ.—ékaviṁ̃śatir[18] dákṣinā dadāti, ekaviṁ̃śó vā́ itáḥ svargó lokáḥ, prá svargā́ṃ lokám āpnoti [7], asā́v ādityá ekaviṁ̃śáḥ, amúm evā́ 'dityā́m āpnoti.—śatā́ṃ dadāti, śatā́yuḥ púruṣaḥ śaténdriyaḥ, ā́yuṣy evé 'ndriyé prátitiṣṭhati.—sahásraṃ dadāti, sahásrasaṃmitaḥ svargó lokáḥ, svargásya lokásya 'bhíjityai.—anviṣṭakā́ṃ dákṣiṇā dadāti, sárvāṇi vā́yāṁ̃si [8], sárvasyā́ 'ptyai, sárvasyā́ 'varuddhyai.—yádi ná vindéta, manthā́n etāvató dadyād odanā́n vā, aśnuté tā́ṃ kā́mam, yásmai kā́māyā 'gníś cīyate.—paṣṭhauhíṃ tv antárvatīṃ dadyāt, sā́ hí sárvāṇi vā́yāṁ̃si, sárvasyā́ 'ptyai, sárvasyā́ 'varuddhyai [9].—hiraṇyaṃ dadāti, hiraṇyajyotir evá svargā́ṃ lokám eti.—vā́so dadāti, ténā́ 'yuḥ prátirate.—veditṛtīyé yajeta, tríṣatyā hí devā́ḥ, sá satyám (*corr.*: sásatyam) agníṃ cinute.—tád etát paśubandhé bráhmaṇaṃ brūyāt, né 'tareṣu yajñéṣu.—yó ha vái cáturhotṝn anusavanā́ṃ tarpayitavyā̀n véda [10], tṛ́pyati prajáyā paśúbhiḥ, úpai 'naṁ̃ somapīthó namati; eté vái cáturhotāro 'nusavanā́ṃ tarpayitavyā̀ḥ, yé brāhmaṇā́ bahuvídaḥ, tébyo yád dákṣiṇā ná náyet, dúriṣṭaṁ̃ syāt, agním asya vṛñjīran; tébhyo yathāśraddhā́ṃ dadyāt, sviṣṭam evái 'tát kriyate, nā́ 'syā gníṃ vṛñjate [11].—hiraṇyeṣṭakó bhavati; yā́vad uttamā́m aṅgulikāṇḍā́ṃ yajñaparúṣā sā́ṃmitam, téjo hiraṇyam.—yádi hiraṇyaṃ ná vindét, śárkarā aktā́ úpadadhyāt, téjo ghṛtám, sátejasam evā́ 'gníṃ cinute.—agníṃ citvā́ sautramaṇyā́ yajeta maitrāvaruṇyā́ vā; vīryèṇa vā́ eṣá vyṛ́dhyate, yò 'gníṃ cinuté; yā́vad evá vīryàm, tád asmin dadhāti.—bráhmaṇaḥ sā́yujyaṁ̃ salokátām āpnoti, etā́sām evá devátānāṁ̃ sā́yujyam, sārṣṭítāṁ̃ samānalokátām āpnoti, yá etā́m agníṃ cinuté, yá u cai 'nam evā́ṃ véda.—etád evá sāvitré bráhmaṇam, átho nāciketé [12].

[This chapter contains: 1. theological reflections upon the formulas called "the Four Hotars"; 2. a description of the way the bricks that

[18] This nominative form is here used as if indeclinably, just as *śataṃ* in *śataṃ pūrbhiḥ* (with a hundred strongholds), and *sahasram* in *sahasram ṛṣibhiḥ* (with a thousand ṛṣis). *Cf.* Whitney, Sanskrit Grammar, 486.c.

represent the formulas are to be placed for the building of the Cāturhotra fire-altar; 3. prescriptions concerning the size of that fire-altar, the sacrificial fee to be given to the priests, the size of the *vedi*, the bricks that are to be used for the building of the fire-altar, and the sacrifices that must be offered after the completion of the building; 4. remarks concerning the rewards obtained by the Sacrificer who has built the Cāturhotra fire-altar.]

Verily (the formulas called) "the Four Hotars" (i.e., "the four chief officiating priests") are the Bráhman (i.e., the sacred power of the holy word, the essence of the sacrifice, and the essence of the universe). (For) out of "the Four Hotars" the sacrifice has been created. Neither curse nor incantation reaches him who thus knows.

Verily all the quarters are favorable to him who knows why (the formulas called) "the Four Hotars" are called "the Four Hotars," and also why they are called "the Five Hotars."—(1) Vacaspati is the Hotar (the reciting priest) among the ten Hotars (i.e., among the ten officiating priests or the ten elements of the sacrifice named in the formulas called "the Ten Hotars"). —(2) The Earth is the Hotar (the reciting priest) among the four Hotars (i.e., among the four officiating priests named in the formulas called "the Four Hotars").—(3) Agni is the Hotar (the reciting priest) among the five Hotars (i.e., among the five officiating priests named in the formulas called "the Five Hotars").—(4) Speech is the Hotar (the reciting priest) among the six Hotars (i.e., among the six officiating priests named in the formulas called "the Six Hotars"). —(5) The Great Oblation is the Hotar (the reciting priest) among the seven Hotars (i.e., among the seven officiating priests named in the formulas called "the Seven Hotars").—That indeed is the reason why (the formulas called) "the Four Hotars" are called "the Four Hotars," and why they are also called "the Five Hotars." And verily all the quarters are favorable to him who thus knows.[19]

[19] The formulas called "the Four Hotars" symbolize the four chief officiating priests, i.e., according to TĀ. 3.2.a, the Hotar, the Adhvaryu, the Agnīdh, and the Upavaktar (= the Brahmán). But, on the other hand, the group of formulas called "the Four Hotars" comprises the five groups of formulas called "the Ten Hotars," "the Four Hotars," "the Five Hotars," "the Six Hotars," and "the Seven Hotars"; and in each of these five groups, the Hotar or reciting priest is mentioned among the officiating priests. This is probably the reason why the whole group of formulas, with its five subdivisions, is called "the Four Hotars" and also "the Five Hotars."

This (i.e., the knowledge of these formulas) is universal knowledge; this is medicine; this is the fivefold path going straight to the heavenly world.—He who recites these (formulas), according to his strength (i.e., as loudly as he can), in a place where no house can be seen, he goes to heaven. Blameless, he attains the full measure of life. He obtains progeny, increase of wealth, possession of cattle. And he becomes endowed with spiritual lustre. He who recites these (formulas) saves himself, and his progeny, and his ancestors.

Aruṇa, the son of Upaveśi, knew these (formulas). By them he warded off the offensive words (thrown at him), and also every evil. And he went to heaven. He who recites these formulas, conquers the offensive words (thrown at him), and also every evil. And he goes to heaven.

With these (formulas) one should build the fire-altar if he is desirous of heaven; with these (formulas) he should build it if he is desirous of long life, or if he is desirous of progeny and cattle.

(The Adhvaryu, acting for the Sacrificer, places the bricks for the building of the Cāturhotra fire-altar.) In the east, proceeding towards the north, he places (the bricks that represent) the group of formulas symbolizing the ten Hotars (TĀ. 3.1.a), according to the number of the portions (of this group of formulas) (i.e., ten bricks). (Then, he places one of the bricks that represent the group of formulas called) *hṛdaya* (the heart) (TĀ. 3.11), two (of the bricks that represent the formulas called) *yajuses* (TĀ. 3.8),[20] and two (of the bricks that represent the formulas called) *patnīs* (the wives of the gods) (TĀ. 3.9). In the south, proceeding towards the east (he places the four bricks that represent) the group of formulas symbolizing the four Hotars (TĀ. 3.2.a). In the west, proceeding towards the north (he places the five bricks that represent) the group of formulas symbolizing the five Hotars (TĀ. 3.3.a). In the north, proceeding towards the east (he places the six bricks that represent) the group of formulas symbolizing the six Hotars (TĀ. 3.6.a). Behind (?) (behind these six bricks?), proceeding towards the east (he places the seven bricks that represent) the group of formulas symbolizing the seven Hotars (TĀ. 3.5.a). (And he places the bricks that represent the group of formulas called) the *hṛdaya* (the

[20] According to Āp. 19.14.20, the Adhvaryu, on this occasion, places not two but four bricks representing these formulas; and the formulas are called *saṃbhāras*.

heart), and (the bricks that represent the formulas called) the *yajuses*, and (the bricks that represent the formulas called) the *patnīs* (the wives of the gods). And, according to the space left, (he places the bricks that represent the formulas called) the *grahas* (TĀ. 3.1.b; 3.2.b; 3.3.b; 3.6.b; 3.5.b). And according to the space left (he places the bricks that represent the formulas called) the *pratigrahas* (TĀ. 3.10), and the space-filler bricks. And all those deities (who are mentioned in all those formulas) will be pleased with him (i.e., with the Sacrificer) and dear to him. (Thus) he (the Adhvaryu, acting for the Sacrificer,) builds a fire-altar that is protected by the gods (*sádevam*).

The fire-altar should be built of the size of a war-chariot. The war-chariot is a thunderbolt indeed. (If the fire-altar is built of the size of a war-chariot,) it is with a thunderbolt indeed that he (the Sacrificer) will overthrow evil, his enemy. The fire-altar should be built of the size of the wheel (of the war-chariot). (For) the war-chariot is as great as its wheel. (And thus) one builds the fire-altar of the size of a war-chariot.

(If the sacrifice he offers is combined with the building of the fire-altar, the Sacrificer will conquer one of the three worlds, or even all the worlds.) He will conquer this world (i.e., the earth) by an animal sacrifice, and also by an Agniṣṭoma; (he will conquer) the atmosphere by an Ukthya; (he will conquer) heaven by an Atirātra; (he will conquer) all the worlds by an Ahīna, and also by a Sattra.[21]

The sacrificial fee (for the building of the fire-altar) is a boon. By means of what is most precious indeed, he (the Sacrificer) (thus) saves what is most precious. For the Ātman (the self, the soul) is (what is) most precious.—(Or) he (the Sacrificer) gives as a sacrificial fee twenty-one (cows). From hence (of all the divine worlds) the heavenly world is the twenty-first indeed.[22] (And thus, by giving twenty-one cows as a sacrificial fee) he (the Sacrificer) obtains the heavenly world. Yonder sun is the twenty-first (world). It is yonder sun indeed that he thus obtains.—(Or) he (the Sacrificer) gives (as a sacrificial fee) one hundred (cows). Man has indeed a hundred vital powers and a hundred energies. (And thus, by giving a hundred cows,) he (the Sacrificer) firmly establishes himself in vital power and energy.—(Or) he gives a thousand (cows). The heavenly world is equal to one thousand. It is in order to conquer the heavenly world (that he gives a thousand cows). —(Or) he gives, as a sacrificial fee, as many cows as there are bricks (in the fire-altar). (These cows are) all the life powers. It is in order to obtain everything, in order to acquire everything (that he gives as many cows as there are bricks in the fire-altar).

If he (the Sacrificer) should not (be able to) procure (as many cows as there are bricks in the fire-altar), he should give either as many *manthas* (i.e., mixed beverages, usually made of parched barley-meal stirred round in milk) or as many *odanas* (i.e., porridges). (By doing so) he obtains that object of desire for which the fire-altar is being built.

But (instead of that) he may give a pregnant four year old cow. For such a cow, indeed, is all the life powers. It is in order to obtain everything, in order to acquire everything (that he gives such a cow).

(Or) he gives gold (as a sacrificial fee). (And consequently) endowed with the splendor of gold, he will go to the heavenly world.—(Or) he gives a garment. By doing so, he prolongs his life.

He (the Sacrificer) should perform the sacrifice on the third part of the *vedi* (i.e., on a *vedi* which is one third of the *vedi* of the normal Soma-sacrifice[23]). Trebly truthful are the gods (i.e., truthful in thought, word, and deed). (Consequently, by performing the sacrifice, in connection with the building of the fire-altar, on the third part of the *vedi*,) one builds a fire-altar that is truthful (i.e., efficient).

This (rule) one should declare to be the Brahmanical doctrine (the Brahmanical rule) in the case of an animal sacrifice (i.e., if one builds the fire-altar on the occasion of an animal sacrifice); not in the case of other sacrifices (i.e., if one

[21] The Agniṣṭoma is the simplest form of the Soma-sacrifice. It is a one-day sacrifice. It includes twelve Stotras and twelve Śastras, i.e., 12 musical performances and 12 solemn recitations. The Ukthya is a Soma-sacrifice that includes 15 Stotras and 15 Śastras. The Atirātra is a Soma-sacrifice that lasts one day and the following night, and includes 21 Stotras and 21 Śastras. An Ahīna is a Soma-sacrifice lasting several days. A Sattra is a sacrificial session of twelve or more than twelve days of Soma-sacrifice.

[22] *Cf.* Tait.-Br. 3.8.17.2: "Twenty-one indeed are the divine worlds: the (worlds of the) twelve months, the (worlds of the) five seasons, these three worlds (i.e., the earth, the atmosphere and the sky), and yonder sun as the twenty-first. This is the heavenly world."

[23] Sāyaṇa explains: "*saumikavedyās tṛtīye 'ṃśe cayanaṃ kṛtvā tatra yajeta.*"

builds the fire-altar on the occasion of a Soma-sacrifice).

He who knows that "the Four Hotars" (i.e., the deities that are represented by that group of formulas which is called "the Four Hotars," i.e., the four chief officiating priests) are to be gratified at every pressing of Soma (i.e., at the morning service, the midday service, and the evening service, of the Soma-sacrifice), he will be gratified with progeny and cattle; the draught of Soma comes to him (and belongs to him). Those "Four Hotars" (those four officiating priests) who are to be gratified at every pressing of Soma, are very learned Brāhmaṇas. If he (the Sacrificer) should not give them sacrificial fees, his sacrifice would be badly offered. They would destroy his fire-altar. (Therefore) he should give them (sacrificial fees) according to his faith. (Then) his sacrifice would be correctly offered. They would not destroy his fire-altar.

This (fire-altar) is made of golden bricks. (The size of each brick is) as large as the last phalanx of the finger, (that is considered as) equal in size to a joint of (i.e., interval in) the sacrifice (?).[24] Gold is fiery power. If he should not (be able to) procure gold, he should place (for the building of the fire-altar) (instead of golden bricks) pebbles anointed (with clarified butter). Clarified butter is fiery power. (By placing, for the building of the fire-altar, golden bricks or pebbles anointed with clarified butter) he builds a fire-altar that is endowed with fiery power.

Having built the fire-altar, he (the Sacrificer) should offer the Sautramaṇī or the Maitrāvaruṇī.[25] Verily, he who builds the fire-altar is deprived of his manly vigor. (By offering one of those two sacrifices after the building of the fire-altar) he (the priest who performs the sacrifice) puts into him (i.e., into the Sacrificer) as much manly vigor (as he has lost).

He obtains intimate union with the Bráhman (the divine essence) and residence in the same world with it, and he obtains intimate union with those deities (who are named in the formulas) and equality in power with them, and residence in the same world with them,—he who builds this fire-altar (the Cāturhotra fire-altar), and who thus knows it.

This (i.e., this Brāhmaṇa, this theological commentary) is the theological commentary on the Sāvitra (-cayana), and also on the Nāciketa (-cayana) (just as it is the theological commentary on the Cāturhotra-cayana).[26]

THE VAIŚVASṚJA-CAYANA

[According to Āpastamba (Āp. 19.15.1), the Vaiśvasṛja-cayana (i.e., the building of the fire-altar as it was originally built by the creators of the universe) is explained by the Cāturhotra-cayana, that is to say that it resembles the Cāturhotra-cayana and that most of the rites are the same.

One is allowed to build the Vaiśvasṛja fire-altar only on the occasion of Soma sacrificial sessions that last more than twelve days and that include a Mahāvrata day, or on the occasion of a few other long and rare sacrifices (*cf.* Āp. 19.15.7).

For the Vaiśvasṛja-cayana, there are as many golden bricks, or pebbles anointed with clarified butter, as there are formulas for the purpose in the holy text (Tait.-Br. 3.12.6–8), i.e., forty-two.

When the time for placing the bricks has come, the Adhvaryu, acting for the Sacrificer, starts to build the fire-altar. Beginning on the eastern side of the *uttaranābhi* (the four-cornered small eminence in the middle of the *uttaravedi*), and proceeding to the right, he places the 42 bricks in a circular way, reciting the 42 formulas of the three chapters of the Tait.-Br., the first of which begins with "Whatever is immortal and whatever is mortal." Or he places the 42 bricks in three layers, using, successively, for each layer, the formulas of one of the three chapters. *Cf.* Āp. 19.15.2–4.

The rites that follow the placing of the bricks are the same as those that have been described in Tait.-Br. 3.10.2–6 and 3.11.2–6; and, after the placing of the naturally perforated bricks (*cf.* Tait.-Br. 3.10.2), all the rites of the Vaiśvasṛja-cayana are the same as those of the Cāturhotra, with the exception of the recitation of the Hotar.

[24] Sāyaṇa's explanation: *tac ca yajñapuruṣasya parvaṇā sadṛśaṃ bhavati* is not clear. I suppose that the term *yajñapuruṣa*, like the term *puruṣa*, designates the height of the Sacrificer's body taken as basis for the measurement of the sacrificial ground, the fire-altar, etc. According to some texts, the *puruṣa*, as a measure, equals 5 *aratnis* (cubits), or 10 *padas* (feet), or 120 *aṅgulas* (fingers).

[25] The Sautramaṇī is a sacrifice, the chief characteristic of which is the offering of Surā (a spirituous liquor). The Maitrāvaruṇī is probably the oblation of a mixture of boiled and coagulated milk offered to Mitra and Varuṇa.

[26] Probably the reason why the Brāhmaṇa of the Cāturhotra-cayana is also the Brāhmaṇa of the Sāvitra and the Nāciketa is the fact that the Sāvitra and the Nāciketa are considered integral parts of the Samasta Cāturhotra-cayana (*cf.* p. 657), and that many features of the three *cayanas* are the same.

Instead of reciting Tait.-Br. 3.10.5 ("Earth! Atmosphere! Heaven!—Energy, strength," etc.), the Hotar recites the chapter that begins with "The eastern region is called the great region of the Ṛgveda" as far as "is not defiled (even) by evil action" (= Tait.-Br. 3.12.9.1–8 as far as *pāpakena*). *Cf.* Āp. 19.15.5–6.]

3.12.6

yác cā 'mṛtaṃ yác ca mártyam, yác ca prāṇíti yác ca ná, sárvās tā íṣṭakāḥ kṛtvā́, úpa kāmadúghā dadhe, téná ṛṣiṇā́ téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvā́ sīda.—sárvāḥ stríyaḥ sárvān puṁ́sáḥ, sárvaṃ nástrīpumaṃ ca yát, sárvās tā́ḥ.—yā́vantaḥ pāṁ́sávo bhū́meḥ [1], sáṃkhyātā devamāyáyā, sárvās tā́ḥ.—yā́vanta ū́ṣāḥ paśūnā́m, pṛthivyā́ṃ púṣṭir hitā́ḥ, sárvās tā́ḥ.—yā́vatīḥ síkatāḥ sárvāḥ, apsv àntáś ca yā́ḥ śritā́ḥ, sárvās tā́ḥ.—yā́vatīḥ śárkarā dhṛtyai, asyā́ṃ pṛthivyā́m ádhi [2], sárvās tā́ḥ.—yā́vantó 'śmāno 'syā́ṃ pṛthivyā́m, pratiṣṭhā́su prátiṣṭhāḥ, sárvās tā́ḥ.—yā́vatīr vīrúdhaḥ sárvāḥ, víṣṭhitāḥ pṛthivī́m ánu, sárvās tā́ḥ.—yā́vatīr óṣadhīḥ sárvāḥ, víṣṭhitāḥ pṛthivī́m ánu, sárvās tā́ḥ [3].—yā́vanto vánaspátayaḥ, asyā́ṃ pṛthivyā́m ádhi, sárvās tā́ḥ.—yā́vanto grāmyā́ḥ paśávaḥ sárve, āraṇyā́ś ca yé, sárvās tā́ḥ.—yé dvipā́daś cátuṣpādaḥ, apā́da udarasarpíṇaḥ, sárvās tā́ḥ.—yā́vad āñjanam ucyáte [4], devatrā́ yác ca mānuṣā́m, sárvās tā́ḥ.—yā́vat kṛṣṇā́yasaṁ́ sárvam, devatrā́ yác ca mānuṣā́m, sárvās tā́ḥ.—yā́val lohā́yasaṁ́ sárvam, devatrā́ yác ca mānuṣā́m, sárvās tā́ḥ.—sárvaṁ́ sīsaṁ́ sárvaṃ trápu, devatrā́ yác ca mānuṣā́m [5], sárvās tā́ḥ.—sárvaṁ́ hiraṇyaṁ́ rajatā́m, devatrā́ yác ca mānuṣā́m, sárvās tā́ḥ.—sárvaṁ́ súvarṇaṁ́ hāritam, devatrā́ yác ca mānuṣā́m, sárvās tā́ íṣṭakāḥ kṛtvā́, úpa kāmadúghā dadhe, téná ṛṣiṇā́ téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvā́ sīda [6].

[This and the two following chapters contain the (18 + 15 + 9 =) forty-two formulas that the Adhvaryu recites when he places the forty-two golden bricks, or anointed pebbles, of the Vaiśvasṛja fire-altar.]

1. Whatever is immortal and whatever is mortal, whatever does breathe and whatever does not (breathe),—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy formula), with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking),—in the manner of the Aṅgirases, do thou sit firm.

2. All the females, all the males, and whatever is neither female nor male,—(having made) all that (into bricks). . . .

3. As many as there are grains of sand on earth, counted up (only) by divine magic power,—(having made) all that (into bricks). . . .

4. As many as there are (grains of salt in) salt grounds laid upon the earth as the fatness of cattle,—(having made) all that (into bricks). . . .

5. All the grains of gravel, as many as they are, laid (upon the earth) and in the waters,—(having made) all that (into bricks). . . .

6. As many as there are pebbles, (laid) for hardness upon this earth (i.e., giving hardness to this earth),—(having made) all that (into bricks). . . .

7. As many as there are stones on this earth, standing firm on the firm foundations (of this earth),—(having made) all that (into bricks). . . .

8. All the plants, as many as they are, spread all over the earth,—(having made) all that (into bricks). . . .

9. All the herbs, as many as they are, spread all over the earth,—(having made) all that (into bricks). . . .

10. As many as there are trees on this earth,—(having made) all that (into bricks). . . .

11. All the domestic animals, as many as they are, and the wild animals,—(having made) all that (into bricks). . . .

12. The two-footed and the four-footed animals, and the footless animals, that creep on their bellies,—(having made) all that (into bricks). . . .

13. All that is called ointment among the gods and among men,—(having made) all that (into bricks). . . .

14. All that is iron among the gods and among men,—(having made) all that (into bricks). . . .

15. All that is copper among the gods and among men,—(having made) all that (into bricks). . . .

16. All the lead, (and) all the tin there is among the gods and among men,—(having made) all that (into bricks). . . .

17. All the silver there is among the gods and among men,—(having made) all that (into bricks). . . .

18. All the gold there is among the gods and among men,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy

formula) with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgirases, do thou sit firm.

3.12.7

sárvā díśo dikṣú yác cā 'ntár bhūtáṃ prátiṣṭhitam, sárvās tā íṣṭakāḥ kṛtvā́, úpa kāmadúghā dadhe, téná ṛṣiṇā téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvā́ sīda.—antárikṣaṃ ca kévalam, yác cā 'smínn antarāhitam, sárvās tā́ḥ.—āntarikṣyàś ca yā́ḥ prajā́ḥ [1], gandharvāpsarásaś ca yé, sárvās tā́ḥ.—sárvān udārā́nt salilā́n, antárikṣe prátiṣṭhitān, sárvās tā́ḥ.—sárvān udārā́nt salilā́n, sthāvarā́ḥ proṣyā́ś ca yé, sárvās tā́ḥ.—sárvāṃ dhúniṁ sárvān dhvaṁsán, himó yác ca śīyáte [2], sárvās tā́ḥ.—sárvān márīcīn vítatān, nīhāró yác ca śīyáte, sárvās tā́ḥ.—sárvā vidyútaḥ sárvānt stanayitnūn, hrādúnīr yác ca śīyáte, sárvās tā́ḥ.—sárvāḥ srávantīḥ saritaḥ, sárvam apsucaráṃ ca yát, sárvās tā́ḥ [3].—yā́ś ca kū́pyā yā́ś ca nādyā́ḥ samudríyāḥ, yā́ś ca vaiśantír utá prāsacíryāḥ, sárvās tā́ḥ.—yé co 'ttíṣṭhanti jīmū́tāḥ, yā́ś ca várṣanti vṛṣṭáyaḥ, sárvās tā́ḥ.—tápas téja ākāśám, yác cā ''kāśé prátiṣṭhitam, sárvās tā́ḥ.—vāyúṃ váyāṁsi sárvāṇi [4], antarikṣacaráṃ ca yát, sárvās tā́ḥ.—agníṁ sū́ryaṃ candrám, mitráṃ váruṇaṃ bhágam, sárvās tā́ḥ.—satyáṁ śraddhā́ṃ tápo dámam, náma rūpáṃ ca bhūtā́nām, sárvās tā́ íṣṭakāḥ kṛtvā́, úpa kāmadúghā dadhe, téná ṛṣiṇā téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvā́ sīda [5].

1. All the quarters, and (all) that that is firmly established in them (contained in them),—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy formula), with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgirases, do thou sit firm.

2. And the atmosphere, that stands by itself, and (all) that that is contained in it,—(having made) all that (into bricks). . . .

3. And the creatures that are living in the atmosphere, and the Gandharvas and the Apsarases,—(having made) all that (into bricks). . . .

4. All the vapors (?), (and all) the waters, that are established in the atmosphere,—(having made) all that (into bricks). . . .

5. All the vapors (?), (and all) the waters, the stagnant ones, and the wandering ones,—(having made) all that (into bricks). . . .

6. Every roaring river, and all the waterfalls (?), and all that (water) that falls as snow,—(having made) all that (into bricks). . . .

7. All the rays of light that are spread out (in the air), and all that that falls as mist,—(having made) all that (into bricks). . . .

8. All the lightnings and all the thunders, and all that that falls as hail,—(having made) all that (into bricks). . . .

9. All the flowing rivers, and all that that is moving in the waters,—(having made) all that (into bricks). . . .

10. And the waters of the wells, and the waters of the rivers, and the waters of the seas, and the waters of the tanks, and the waters that are congealed (?),—(having made) all that (into bricks). . . .

11. And the clouds that rise (in the sky), and the rains that fall (on the earth),—(having made) all that (into bricks). . . .

12. The heat, the light, the space, and all that that is established in the space,—(having made) all that (into bricks). . . .

13. The wind, all the birds, and all that that moves in the atmosphere,—(having made) all that (into bricks). . . .

14. The fire, the sun, the moon, Mitra, Varuṇa, (and) Bhaga,—(having made) all that (into bricks). . . .

15. Truth, faith, asceticism, (and) self-control, and name and form (i.e., that which produces the individuality) of the beings,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy formula), with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgirases, do thou sit firm.

3.12.8

sárvān dívaṁ (= sárvāṃ dívaṁ) sárvān devā́n diví, yác cā 'ntár bhūtáṃ prátiṣṭhitam, sárvās tā́ íṣṭakāḥ kṛtvā́, úpa kāmadúghā dadhe, téná ṛṣiṇā téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvā́ sīda.—yā́vatīs tārakāḥ sárvāḥ, vítatā rocané diví, sárvās tā́ḥ.—ṛco yájūṁṣi sā́māni [1], atharvāṅgirásaś ca yé, sárvās tā́ḥ.—itihāsapurāṇáṃ ca, sarpadevajanā́ś ca yé, sárvās tā́ḥ.—yé ca lokā́ yé cā 'lokā́ḥ, antár bhūtáṃ prátiṣṭhitam, sárvās tā́ḥ.—yác ca bráhma yác cā 'brahmá, antár brahmán (*corr.*: bráhman [?]) prátiṣṭhitam [2], sárvās tā́ḥ.—ahorātrā́ṇi sár-

vāṇi, ardhamāsâṁs ca kévalān, sárvās tâḥ.—sárvān ṛtûnt sárvān māsán, saṃvatsaráṃ ca kévalam, sárvās tâḥ.—sárvaṃ bhûtaṁ (*corr.*: bhūtáṁ) sárvaṃ bhávyam, yác cā 'to 'dhibhaviṣyati, sárvās tā íṣṭakāḥ kṛtvâ, úpa kāmadúghā dadhe, téná ṛṣiṇā téna bráhmaṇā, táyā devátayā 'ṅgirasvád dhruvâ sīda [3].

1. The whole sky, all the gods in the sky, and all that that is established in the sky,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy formula), with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgirases, do thou sit firm.

2. All the stars, as many as they are, spread out in the bright sky,—(having made) all that (into bricks). . . .

3. The stanzas of the Ṛgveda, the formulas of the Yajurveda, the songs of the Sāmaveda, the holy and the hostile formulas of the Atharvaveda,—(having made) all that (into bricks). . . .

4. And the epic narratives and legends, and (the sciences dealing with) the serpents and the genii,—(having made) all that (into bricks). . . .

5. And the worlds and the not-worlds (i.e., the spaces that are beyond the worlds [?]), (and) that that is established in them,—(having made) all that (into bricks). . . .

6. And that which is the Bráhman (i.e., the sacred power of the holy word, the sacred power of the Veda), and that which is not the Bráhman, (and) that that is established in the Bráhman,[27]—(having made) all that (into bricks). . . .

7. And all the days and nights, and the fortnights, that stand by themselves,—(having made) all that (into bricks). . . .

8. All the seasons, all the months, and the year, that stands by itself,—(having made) all that (into bricks). . . .

9. All the past, all the present, and what will be after that,—having made all that into bricks, I place these bricks so that they will yield the objects of desire (just as cows yield milk).—(O brick!) with that Ṛṣi (who has seen the holy formula), with that *bráhman* (i.e., with that holy formula), with that deity (that I am now invoking), in the manner of the Aṅgirases, do thou sit firm.

[27] If we accept the accentuation of the two editions, we must translate: "that that is established in the Brahmán priest"; but I think that we should read: *antár bráhman prátiṣṭhitam*.—Sāyaṇa explains: *antar brahman vedamadhye pratiṣṭhitaṃ karmajñānam*.

3.12.9

ṛcáṃ prácī mahatí díg ucyate, dákṣiṇām āhur yájuṣām apārâm, átharvaṇām áṅgirasāṃ pratícī, sāmnâm údīcī mahatí díg ucyate.—ṛgbhíḥ pūrvāhné diví devá īyate, yajurvedé tiṣṭhati mádhye áhnaḥ, sāmavedénā 'stamayé máhīyate (*corr.*: mahīyate [?]), védair áśūnyas tribhír eti sûryaḥ.—ṛgbhyó jātâṁ sarvaśó mûrtim āhuḥ, sárvā gátir yājuṣí hai 'vá śáśvat [1], sárvaṃ téjaḥ sāmarūpyáṁ ha śaśvat (*corr.*: śáśvat), sárvaṁ he 'dáṃ bráhmaṇā hai 'vá sṛṣṭám.—ṛgbhyó jātáṃ váiśyaṃ várṇam āhuḥ, yajurvedáṃ kṣatriyásyā ''hur yónim, sāmavedó brāhmaṇânām prásūtiḥ, pûrve pûrvebhyo váca etád ūcuḥ.—ādarśám agníṃ cinvānáḥ, pûrve viśvasṛjo 'mṛtāḥ, śatáṃ varṣasahasrâṇi, dīkṣitâḥ sattrám āsata [2].—tápa āsīd gṛhápatiḥ, bráhma brahmâ 'bhavat svayám, satyáṁ ha hótai 'ṣām âsīt (*corr.*: āsīt [?]), yád viśvasṛja ásata.—amṛtam ebhya údagāyat, sahásraṃ parivatsarán, bhūtáṁ ha prastotái 'ṣām âsīt (*corr.*: āsīt [?]), bhaviṣyát práti cā 'harat.—prāṇó adhvaryúr abhavat, idáṁ sárvaṁ síṣāsatām [3], apāṇó vidván ávṛtaḥ, prátiprâtiṣṭhad adhvaré.—ārtavâ upagātāraḥ, sadasyâ ṛtávo 'bhavan, ardhamāsâś ca mâsâś ca, camasādhvaryavó 'bhavan.—áśaṁsad bráhmaṇas téjaḥ, acchāvākó 'bhavad yáśaḥ, ṛtám eṣām praśāstâ ''sīt, yád viśvasṛja ásata [4].—úrg rājānam údavahat, dhruvagopâḥ sáho 'bhavat, ójo 'bhyàṣṭaud grāvṇaḥ, yád viśvasṛja āsata.—ápacitiḥ potríyām ayajat, neṣṭríyām ayajat tvíṣiḥ, âgnīdhrād vidúṣī satyám, śraddhâ hai 'vâ 'yajat svayám.—írā pátnī viśvasṛjām, ākūtir apinaddhavíḥ [5], idhmáṁ ha kṣúc cai 'bhya ugré, tṛṣṇâ cā ''vahatām ubhé.—vâg eṣāṁ subrahmaṇyâ ''sīt, chandoyogán vijānatí, kalpatantrâṇi tanvānâ 'háḥ, saṁsthâś ca (*corr.*: tanvānâ, ahaḥsaṁsthâś ca) sarvaśáḥ.—ahorātré paśupālyáu, muhūrtâḥ préṣyā abhavan, mṛtyús tád abhavad dhātâ, śamitó 'gró viśâṃ pátiḥ [6].—viśvasṛjaḥ prathamâḥ sattrám āsata sahásrasamaṃ prásutena yántaḥ, táto ha jajñe bhúvanasya gopâḥ, hiraṇmáyaḥ śakúnir bráhma nāma.—yéna sûryas tápati téjase 'ddháḥ, pitâ putréṇa pitṛmân yóniyonau, nâ 'vedavin manute táṃ bṛhántam, sarvānubhûm ātmânaṁ saṃparāyé.—eṣá nityó mahimâ brāhmaṇásya, ná kármaṇā vardhate nó kánīyān [7], tásyai 'vâ ''tmâ padavít táṃ viditvā (*corr.*: viditvâ), ná kármaṇā lipyate pâpakena.

páñca pañcāśátas trivṛtaḥ saṃvatsaráḥ, páñca pañcāśátaḥ pañcadaśâḥ, páñca pañcāśátaḥ sap-

tadaśâḥ, páñca pañcāśáta ekaviṁśâḥ, viśvasṛjāṁ sahásrasaṃvatsaram.—eténa vái viśvasṛja idáṃ víśvam asṛjanta; yád víśvam ásṛjanta, tásmād viśvasṛjaḥ.—víśvam enān ánu prájāyate, bráhmaṇaḥ sâyujyaṁ salokátāṃ yānti, etásām evá devátānāṁ sâyujyam, sārṣṭítāṁ samānalokátāṃ yānti, yá etád upayánti, yé cai 'nat práhuḥ, yébhyaś cai 'nat práhuḥ [8].

om!

[This last chapter contains: 1. the eighteen *mantras* that the Hotar has to recite as Śastra for the fire-altar that has been completely built up (*cf.* Āp. 19.15.6 and 19.12.26);[28] 2. a few final remarks on the great Soma-sacrifice connected with the building of the Vaiśvasṛja fire-altar; this Soma-sacrifice, when it was originally performed by the creators of the universe, lasted one thousand years; the men who perform it, those who teach it, and those to whom it is taught, will obtain divine rewards.]

1. The eastern region is called the great region of the Ṛgveda; they say that the southern region is the boundless region of the Yajurveda; the western region is that of the Atharvans and the Aṅgirases (i.e., the region of the Atharvaveda); the northern region is called the great region of the Sāmaveda.

2. In the morning the god (i.e., the sun god) wanders in the sky with the Ṛc-verses; in the middle of the day he stands in the Yajurveda; in the evening (at the time of his setting) he is magnified by the Sāmaveda. (Thus) not deprived of (but accompanied by) the three Vedas, the sun god wanders (in the sky).

3. They say that the manifestation (of a god) is always produced by the Ṛc-verses. Every movement (of a god) is always produced by the Yajus-formulas. Every energy (of a god) is always produced by the Sāman-chants. All this universe indeed has been produced by the Bráhman (i.e., by the sacred power of the holy word, by the sacred power of the Veda).

4. They say that the Vaiśya is born of the Ṛgveda; they say that the origin of the Kṣatriya is the Yajurveda. The procreator of the Brahmans is the Sāmaveda. That is what the ancient Ṛṣis told to the ancient Ṛṣis (their pupils).

5. Building the fire-altar (as) an image (of Agni, the fire-god), the ancient creators of the universe, the immortal ones, having been initiated (having accomplished the rites of the Dīkṣā), performed a Sattra (a great Soma-sacrifice) for one hundred thousand years.

6. Tapas (Asceticism) was the householder (i.e., the Sacrificer); Bráhman (the Sacred Power of the Holy Word) itself was the Brahmán priest; and Satya (Truth) was their Hotar, when the creators of the universe performed (that great Soma-sacrifice).

7. Amṛta (Immortality, or the Beverage of immortality) (as their Udgātar) sang the *udgītha* for them, for a thousand years; Bhūta (the Past) was their Prastotar; and Bhaviṣyat (the Future) (as their Pratihartar) joined in the singing of the Sāman-hymns.

8. Prāṇa (the Out-breath) was the Adhvaryu of those (immortal ones) who wished to possess all this world; Apāna (the In-breath), knowing (the rites), having been chosen, held the office of the Pratiprasthātar (the assistant of the Adhvaryu) at the sacrifice.

9. The Ārtavas (the Seasonal Periods) were the Upagātars (the choristers); the Seasons were the Sadasyas (the priests who sit in the sacrificial shed called *sadas*); the Fortnights and the Months were the Camasādhvaryus (the attendants who manage the Soma cups).

10. Fiery Energy (acting as the Brāhmaṇāchaṃsin) recited after the Bráhman (that was holding the office of the Brahmán priest); Glory was the Acchāvāka (the inviter); and Ṛta (Divine Order) was the Praśāstar (the director), when they (the creators of the universe) performed (that great Soma-sacrifice).

11. Ūrj (Strength) carried up the king (Soma); Sahas (Force) was the protector of the Dhruvagraha (the Soma-draught called Dhruva); Ojas (Vital Power) (holding the office of the Grāvastut) praised the pressing stones, when the creators of the universe performed (the great Soma-sacrifice).

12. Apaciti (Reverence) (holding the office of the Potar or Purifier) recited the offering prayer of the Potar; Tviṣi (Impetuosity) (holding the office of the Neṣṭar or Leader) recited the offering prayer of the Neṣṭar; and, on account of the fact that it was holding the office of the Agnīdh (i.e., the Kindler), Faith itself, knowing the efficacy of the sacrifice, recited the offering prayer (of the Agnīdh).

[28] According to Baudhāyana, however, these *mantras* are to be recited not by the Hotar but by the Brahmán, at the time of the distribution of the sacrificial gifts: *dakṣiṇānāṃ kāle brahmā sadasy āsīno vaiśvasṛjān ācaṣṭa ṛcāṃ prācī mahatī dig ucyata iti paccho 'rdharcaśo brāhmaṇe vākyaśaḥ* (Baudh. 19.9; 430.9).

13. Irā (Food) was (i.e., played the part of) the consort of the creators of the universe; Akūti (Wish) ground the oblation (the sacrificial food); both Hunger and Thirst, the powerful ones, brought to them (i.e., to the creators of the universe) the fuel for the sacrifice.

14. Speech (holding the office of the priest called Subrahmaṇya), knowing the different uses of the metres, and displaying fully the principal rules of the ritual, and the essential liturgical forms of the sacrificial days, was their Subrahmaṇyā (their formula of good holiness).

15. Day and Night were the two guardians of the victims; the Muhūrtas (the Hours) were the servants (at that sacrifice); Death then was the Dhātar (the Arranger); the powerful Lord of the creatures (Death) was the Śamitar (the slaughterer of the victims).

16. The creators of the universe, for the first time, performed a Sattra (a great Soma-sacrifice), that lasted a thousand years, continually going on with the pressing of the Soma. Therefrom, at the sacrifice, arose the protector of the world, the golden bird, Bráhman by name.

17. Lighted by that light, the sun shines; (and) the father, through his son, is united with his Fathers (with his ancestors) in each generation.[29] He who does not know the Veda, does not perceive, after death, the all-perceiving great Ātman.

18. (But) such is the eternal greatness of the Brāhmaṇa (i.e., of him who knows the Bráhman): it does neither increase nor diminish by action. Being familiar with it (i.e., with this greatness), the Ātman (the soul), by knowing it, is not defiled (even) by evil action.

The Trivṛt-Stomas (of that great Soma-sacrifice of the creators of the universe) were (performed during) two hundred and fifty years; the Pañcadaśa-Stomas (during) two hundred and fifty years; the Saptadaśa-Stomas (during) two hundred and fifty years; the Ekaviṁśa-Stomas (during) two hundred and fifty years. (Thus the great Soma-sacrifice) of the creators of the universe (was) a Soma-sacrifice that lasted a thousand years.

By that (great Soma-sacrifice) the creators of the universe created this universe; (and) because they created this universe, therefore they are called the creators of the universe.

Everything is born agreeably to them, they obtain intimate union and residence in the same place with the Bráhman, and they obtain intimate union, equality in power, and residence in the same place with those deities (i.e., with the deities who were the first creators of the universe),—those who perform that (great Soma-sacrifice), and also those who teach it, and also those to whom they teach it.

Om!

A NOTE ON ADÁU
(TAITTIRĪYA-BRĀHMAṆA 3.10.13.1)

adáu. This unusual or rather unique form, which the commentary explains by *adas*, is the Nom. Acc. Sing. Neuter of the demonstrative pronoun, and corresponds to the Nom. Sing. Masc. and Fem. *asáu*. I believe that *ad-áu* and *ad-ó* are older than *ad-ás*, which probably is a new formation due to the influence of the Sandhi rules (*cf.* Wackernagel, *Altind. Gr.* **3**: 529–530).

In June 1947, Dr. Tedesco published, in *Language*, a very interesting article on the demonstrative *asáu*, *asáu*, *adáḥ*. When I read it, I had already written the following note on *adáḥ*, *adó*, *adáu*, and I was glad to see that, independently, we both had come to about the same conclusion, although Dr. Tedesco had not considered the form *adáu*.

According to traditional grammar, the nominative-accusative neuter singular of the demonstrative *asáu* is *adás*. This strange form has never been explained satisfactorily. We must first observe the remarkable fact that, with the exception of the nominative masculine plural *amí* and the forms that are derived from it (*amībhis*, *amībhyas*, *amīṣām*, *amīṣu*), and with the exception of *adás*, all the forms of the declension of this demonstrative contain the element *u*, either under its simple form (as in *amúm*), or under its lengthened form (as in *amúm*), or under its strengthened form (as in *asáu*). Scholars as early as Benfey have regarded this *u* element as the particle *u*, and explained the forms that contain it in a way nearly corresponding to the way the forms of the Greek demonstrative *οὗτος*, *αὕτη*, *τοῦτο* had been explained. Consequently, I think that it is legitimate to suppose that originally the nominative-accusative neuter singular also contained that *u* element. Therefore

[29] *yóniyonau* may mean "in the womb of the wombs," i.e., "in the source of all generations." I am inclined to believe, however, that *yóniyonau* is not a Tatpuruṣa compound, but an Āmreḍita, the first member of which is the mere stem, as in *kāla-kāleṣu* (= *kāle-kāle*), and that it means "in each womb," i.e., "in each generation." *Cf.* Wackernagel, *Altindische Grammatik* **2**(1): § 60 c.—Sāyaṇa explains *yoniyonau* by *tattajjanmani*.

I believe that the primitive form of this nominative-accusative neuter was not *adás* but *adó*, and that it was by analogy, under the influence of the systematic application of Sandhi, that the form *adás* was created. In other words I believe that the form *adó*, which we find before voiced consonants, is the primitive form, whereas the form *adás*, which we find before *t*, and the form *adáḥ*, which we find before the other voiceless consonants, replaced *adó* by analogy, because of the influence of the Sandhi rules: *adó tiṣṭhati* was replaced by *adás tiṣṭhati*. Moreover this substitution may have been facilitated by the fact that *adó* was often used as an adverb. The people who were accustomed to say *tato bhavati* and *tatas tiṣṭhati* were naturally inclined to say *ado bhavati* and *adas tiṣṭhati*.

It seems to me that this hypothesis is confirmed by a passage of the Ṛgveda. We read in the Ṛgveda the following stanza (RV. 1.187.7): *yád adó pito ájagan vivásva párvatānām, átrā cin no madho pitó 'ram bhakṣâya gamyāḥ*—"When there the light of the mountains, O beverage, has come, then, O sweet beverage, thou shouldst come here, well prepared for our enjoyment." In that stanza we have the form *adó* before *pito*, that is before the voiceless consonant *p*. Oldenberg, however, tried to explain this anomaly of the Sandhi by the fact that, in this stanza, the poet accumulated words ending in *o*. It seems that, according to him, the poet substituted the form *adó* for the form *adáḥ* in order to produce a particular poetical impression, i.e., in order to add one more *o* in a stanza where he already had accumulated *o* sounds. This explanation does not seem satisfactory to me. On the contrary, I believe that *adó* is the original form, and that probably, because of its poetical value in the verse, the compilers and revisers of the Veda did not dare to replace it by *adáḥ*.

If *adó* is the original form of the nominative-accusative neuter singular of the demonstrative, we have in that form the *u* element under its strengthened guṇa-form. But, beside *adó*, there was another form, which contained the *u* element under its strengthened vṛddhi-form, namely *adáu*, the form which we meet in Tait.-Br. 3.10.3.1. This form, which till now has never been reported by Western scholars, and which Sāyaṇa, in his commentary, translates by *adás*, corresponds exactly to the nominative masculine and feminine *asáu*, and contains the *u* element under its strengthened vṛddhi-form. It seems to me that it is impossible to derive that form *adáu* from the traditional *adás*. On the contrary, I see in the existence of that form a good argument in favor of the hypothesis according to which *adás* was not the original form of the nominative-accusative neuter singular.

The nominative masculine singular is *asáu;* and I see in that form the masculine singular stem *a-sa* with the addition of the *u* element under its strengthened guṇa-form *o*, or under its strengthened vṛddhi-form *au*. The nominative feminine singular is also *asáu;* and I see in that form the feminine singular stem *a-sā* with the addition of the *u* element under its strengthened guṇa-form *o*, or under its strengthened vṛddhi-form *au*. In my opinion the two forms of the nominative-accusative neuter singular corresponding to those forms of the masculine and feminine were: *adó*, i.e., the neuter singular stem *ad* with the addition of the *u* element under its strengthened guṇa-form *o*; and *adáu*, i.e., the same neuter singular stem *ad* with the addition of the *u* element under its strengthened vṛddhi-form *au*.

Dr. Tedesco however, as it appears from a personal letter, does not admit the possibility of an old vṛddhi of *u*. According to him, the full grade (guṇa) *o* is the older stage of *u*, and therefore must have existed at some time, and may continue to exist beside every weak grade *u*, whereas vṛddhi *au* appears only in a few definite categories, as in forms like *autsukya* and *aupavasathya*, which are regular abstract nouns and adjectives respectively of *utsuka* and *upavasatha*, with vṛddhi in the *first* syllable. If we accept this objection as legitimate, we shall have to consider *adáu* as an analogical form which was substituted for *adó* because of the influence of *asáu*.